THE LIBERATOR.

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THE LIBERATOR.

THE SALUTATION

To date my being from the opening year,
I come, a stranger in this busy sphere,
Where some I meet perchance may pass and ask
What is my name, my purpose, or my task?

My name is 'LIBERATOR!' I propose
To hurl my darts at freedom's deadliest foes!
My task is hard—for I am charged to save
Man from his brother!—to redeem the slave!

Ye who may hear, and yet condemn my name,
Say, shall the best of Nature's holy laws
Be trodden down? and shall her open veins
Flow but for cement to her offspring's chains?

Art thou a parent? shall thy children be
Rent from thy breast, like branches from the tree,
And doom'd to servitude, in helplessness,
On other shores, and then seek no redress?

Thou, in whose bosom glows the sacred flame
Of filial love, say, if the tyrant name,
To force thy parent shrinking from thy sight,
Would thy heart blend—*because they face a white?*

Art thou a brother? shall thy sister twine
Her feeble arm in agony on thine,
And thou not lift the heel, nor aim the blow
[illegible] to rivening woe?

Art thou a sister? will ye deep rate cry
Awake thy sleeping brother, while thine eye
Beholds the fetters jinking on the limb
Stretched out in rest, which hence, must end,
for him!

Art thou a lover?—no! naught e'er was found
In lover's breast, save cords of love, that bound
Man to his kind! then, thy professions save!
Forswear affection, or release thy slave!

Thou who art kneeling at thy Maker's shrine,
Ask if Heaven takes such offerings as thine!
If in thy hands the sons of Affric sighs,
Far higher than thy prayer his groan will rise!

God is a God of mercy, and would see
The prison doors unbarr'd—the bondmen free!
He is a God of truth with purer eyes
Than to behold the oppressor's sacrifice!

Avaunt, thy cry and thine insatiate thirst
Make men oansent to see his brother cursed!
Tears, sweet and blood then drunk at, but in
their turn,
They shall cry 'more!' while vengeance hids
thee burn

The Lord hath said it!—who shall him gainsay?
He says, 'the wicked, they shall go away'—
Who are the wicked!—Contradict who can,
They are the oppressors of their fellow man!

And me, NEW ENGLAND! 'tis my hope in you
Which gives me strength my purpose to pursue!
Do you not hear your sister States resound
With Africa's cries to have her sons unbound?

TO THE PUBLIC.

In the month of August, I issued proposals for publishing 'THE LIBERATOR' in Washington city, but the enterprise, though hailed in different sections of the country, was palsied by public indifference. Since that time, the removal of the Genius of Universal Emancipation to the Seat of Government has rendered less imperious the establishment of a similar periodical in that quarter.

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free states—*and particularly in New-England*—than at the south. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted, but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, *within sight of Bunker Hill and in the birth place of liberty.* That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free! Let southern oppressors tremble—let their secret abettors tremble—let their northern apologists tremble—let all the enemies of the persecuted blacks tremble.

I deem the publication of my original Prospectus* unnecessary, as it has obtained a wide circulation. The principles therein inculcated will be steadily pursued in this paper, excepting that I shall not array myself as the political partisan of any man. In defending the great cause of human rights, I wish to derive the assistance of all religious and of all parties.

Assuming to be 'self-evident truth' maintained in the American Declaration of Independence, 'that all men are created equal, and endowed by their Creator with certain inalienable rights—among which are life, liberty and the pursuit of happiness,' I shall strenuously contend for the immediate enfranchisement of our slave population. In Park street Church, on the Fourth of July, 1829, in an address on slavery, I unreflectingly assented to the popular but pernicious doctrine of *gradual* abolition. I seize this opportunity to make a full and unequivocal recantation, and thus publicly to ask pardon of my God, of my country, and of my brethren the poor slaves, for having uttered a sentiment so full of timidity and injustice and lukewarmness. A similar recantation, from my pen, was published in the Genius of Universal Emancipation at Baltimore in September, 1829. My conscience is now satisfied.

I am aware, that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire, to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen,—but urge me not to use moderation in a cause like the present. I am earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

It is pretended, that I am retarding the cause of emancipation by the coarseness of my invective, and the precipitancy of my measures. *The charge is not true.* On this question my influence,—humble as it is,—is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously, but beneficially—not as a curse, but as a blessing; and posterity will bear testimony that I was right. I desire to thank God, that he enables me to disregard 'the fear of man which brougeth a snare,' and to speak his truth in its simplicity and power. And here I close with this fresh dedication

'Oppression! I have seen thee, face to face,
And met thy proud eye and steady brow,
But thy cool withering glance I fear not now—
For dread to wrinkle feelings death gave place
Of deep abhorrence! Scorning the disgrace
Of slavish knees that at thy footstool bow,
I also kneel—but with far other vow
Do hail thee and thy hand of bloodhounds base:—
I swear, while life-blood warms my throbbing veins
Still to oppose and thwart, with heart and hand,
Thy brutalizing sway—till Africa's chains
Are broken, and Freedom raises the manacled hand,—
Trampling Oppression and his iron rod
Such is the vow I take—so HELP ME GOD!'

WILLIAM LLOYD GARRISON.

BOSTON, January 1, 1831.

* I would here offer my grateful acknowledgments to those editors who so promptly and generously inserted my Prospectus. They must give me an available opportunity to repay their liberality.

DISTRICT OF COLUMBIA.

What do many of the professed enemies of slavery mean, by heaping all their reproaches upon the south, and asserting that the crime of oppression is not national? What power but Congress—and Congress by the authority of the American people—has jurisdiction over the District of Columbia? That District is rotten with the plague, and stinks in the nostrils of the world. Though it is the Seat of our National Government,—open to the daily inspection of foreign ambassadors,—and ostensibly opulent with the congregated wisdom, virtue and intelligence of the land,—yet a fouler spot scarcely exists on earth. In it the worst features of slavery are exhibited, and as a mart for slave traders, it is unequalled. These facts are well known to our two or three hundred representatives, but no remedy is proposed, they are known, if not minutely at least generally, to our whole population,—but who calls for redress?

Hitherto, a few struggling petitions, relative to this subject, have gone into Congress, but they have been too few to denote much public anxiety, or to command a deferential notice. It is certainly time that a vigorous and systematic effort should be made, from one end of the country to the other, to pull down that national monument of oppression which towers up in the District. We do hope that the 'earthquake voice' of the people will this session shake the black fabric to its foundation.

The following petition is now circulating in this city, and has obtained several valuable signatures. A copy may be found at the bookstore of LINCOLN & EDMANDS, No. 59, Washington-street, for a few days longer, where all the friends of the cause are earnestly invited to go and subscribe.

Petition to Congress for the Abolition of Slavery in the District of Columbia

To the Honorable Senate and House of Representatives of the United States of America in Congress assembled, the petition of the undersigned citizens of Boston in Massachusetts and its vicinity respectfully represents—

That your petitioners are deeply impressed with the evils arising from the existence of slavery in the District of Columbia. While our Declaration of Independence boldly proclaims as self evident truths, 'that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness,'—at the very seat of government human beings are born, almost daily, whom the laws pronounce to be from their birth, not *equal* to other men, and who are, for life, deprived of *liberty* and the free *pursuit of happiness.* The inconsistency of the conduct of our nation with its political creed, has brought down upon it the just and severe reprehension of foreign nations.

In addition to the other evils flowing from slavery, both moral and political, which it is needless to specify, circumstances have rendered this District a common resort for traders in human flesh, who bring into it their captives in chains, and lodge them in places of confinement, previously to their being carried to the markets of the south and west.

From the small number of slaves in the District of Columbia, and the moderate proportion which they bear to the free population there, the difficulties, which in most of the slaveholding states oppose the restoration of this degraded class of men to their natural rights, do not exist.

Your petitioners therefore pray that Congress will, without delay, take such measures for the immediate or gradual abolition of Slavery in the District of Columbia, and for preventing the bringing of slaves into that District for purposes of traffic, in such mode, as may be thought advisable, and that suitable provision be made for the education of all free blacks and colored children in the District, thus to preserve them from continuing, even as free men, an unenlightened and degraded caste.

If any individual should be unmoved, either by the petition or the introductory remarks, the following article will startle his apathy, unless he be morally dead—dead—dead. Read it—read it! The language of the editor is remarkable for its energy, considering the quarter whence it emanates. After all, we are not the only fanatics in the land!

[From the Washington Spectator, of Dec. 4.]

THE SLAVE TRADE IN THE CAPITAL.

'The tender ties of father, husband, friend,
All bonds of nature in that moment end
And each endures, while yet he draws his breath
A st oke as fatal as the scythe of death;
They pass in tears the fast receding shore,
But not the thought that they must meet no more!'

It is well, perhaps, the American people should know, that while we reiterate our boasts of liberty in the ears of the nations, and send back across the Atlantic our shouts of joy at the triumph of liberty in France, we ourselves are busily engaged in the work of oppression. Yes, let it be known to the citizens of America, that at the very time when the procession which contained the President of the United States and his Cabinet was marching in triumph to the Capitol, to celebrate the victory of the French people over their oppressors, another kind of procession was marching another way, and that consisted of colored human beings, handcuffed in pairs, and driven along by what had the appearance of a man on a horse! A similar scene was repeated on Saturday last, a *drove* consisting of males and females chained in couples, starting from Roby's tavern on foot, for Alexandria, where, with others, they are to embark on board a slave-ship in waiting to convey them to the South. While we are writing, a colored man enters our room, and begs us to inform him if we can point out any person who will redeem his friend now immured in Alexandria jail, in a state of distress amounting almost to distraction.* He has been a faithful servant of a revolutionary officer who recently died—has been sold at auction—parted from affectionate parents—and from decent and mourning friends. Our own servant, with others, of whom we can speak in commendatory terms, went down to Alexandria to bid him farewell, but they were refused admission to his cell, as was said, 'the sight of his friends made him feel so.' He bears the reputation of a pious man. It is but a few weeks since, we saw a ship with her cargo of slaves in the port of Norfolk, Va., on passing up the river, saw another ship off Alexandria, swarming with the victims of human cupidity. Such are the scenes enacting in the heart of the American nation. Oh patriotism! where is thy indignation? Oh philanthropy! where is thy grief? OH SHAME, WHERE IS THY BLUSH? Well may the generous and noble minded O'Connell say of the American citizen, '*I tell him he is a hypocrite, Look at the stars in your star-spangled standard that was never struck down in battle. I turn from the Declaration of American Independence, and I tell him that he has declared to God and man a lie, and before God and men I arraign him as a hypocrite!* Yes, thou soul of fire, glorious O'Connell, if thou could but witness the spectacles in Washington that make the genius of liberty droop her head in shame, and weep her tears away in deep silence and unbecoming sorrow, you would lift your voice even to tones of thunder, but you would make yourself heard. Where is the O'Connell of this republic that will plead for the EMANCIPATION OF THE DISTRICT OF COLUMBIA? These shocking scenes must cease from amongst us, or we must cease to call ourselves free, sy, and we must cease to expect the mercy of God—we must prepare for the coming judgment of Him who, as our charter acknowledges, made all men '*free and equal!*'

* At the same time this man was sold, another—a husband—was knocked off. The tears and agonies of his wife made such an impression on the mind of a generous spectator that he bought him back.

When a premium of Fifty Dollars is offered for the best theatrical poem, our newspapers advertise the fact with great unanimity. The following is incomparably more important.

PREMIUM.

A Premium of Fifty Dollars, the Donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for promoting the Abolition of Slavery, &c. is offered to the author of the best Treatise on the following subject. 'The Duties of Ministers and Churches of all denominations to avoid the sin of Slavery, and to make the holding of Slaves a barrier to communion and church membership.'

The composition to be directed (post paid) to either of the subscribers—the name of the author in a seperate sealed paper, which will be destroyed if his work shall be rejected.

Six months from this date are allowed for the purpose of receiving the Essays.

The publication and circulation of the preferred Tract will be regulated by the Pennsylvania Society above mentioned.

W. RAWLE,
J. PRESTON,
THOMAS SHIPLEY, } *Committee.*

Philadelphia, Oct 11.

MY SECOND BALTIMORE TRIAL.

I have delayed making any public strictures upon this mock trial, for various considerations, and, in consequence of the length of the following report of it, (which, I will here barely remark, is as rich in embellishments as the ingenuity of a servile reporter could make it,) I am unable, in the present number, to give my defence. Next week, however, it shall come, in which, due notice shall be taken of Capt. Nicholas Brown's remarkable affidavit. To screen his employer from merited reprehension, he has chosen to invoke upon himself the guilt of the wicked transaction. Let him take the consequences.

Is the inquiry made, how do I bear up under my adversities? I answer—like the oak—like the Alps—unshaken, storm-proof. Opposition, and abuse, and slander, and prejudice, and judicial tyranny, are like oil to the flame of my zeal. I am not discouraged, I am not dismayed, but bolder and more confident than ever. I say to my persecutors,—'I bid you defiance!' Let the courts condemn me to fine and imprisonment for denouncing oppression. Am I to be frightened by dungeons and chains? can they humble my spirit? do I not remember that I am an American citizen? and, as a citizen, a freeman, and what is more, a being accountable to God, I will not hold my peace on the subject of African oppression. If need be, who would not die a martyr to such a cause?

'Eternal spirit of the chainless mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind;
And when thy sons to fetters are consigned,—
To fetters, and the damp vault's dayless gloom,
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.'

[From the Baltimore Gazette.]

BALTIMORE COUNTY COURT,
OCTOBER TERM, 1830.

Francis Todd, vs. William Lloyd Garrison. } Action on the case for a libel.

This cause was tried at the present term, before Archer, Chief Judge; the evidence on the trial was in substance as follows:

In October, 1829, the ship Francis, belonging to the plaintiff, who is a resident merchant at Newburyport, Massachusetts, on her voyage from Baltimore to New Orleans, took on board at Herring Bay in the Chesapeak, as passengers, about eighty negroes, purchased by Mr George B. Milligan, formerly of the State of Delaware, but for some years a Planter in Louisiana, from two gentlemen in Calvert County, for his own use. The agreement for the transportation of these people was made by Mr Milligan, with Captain Brown who commanded the vessel, and Mr Henry Thompson, to whom she was consigned in Baltimore. The Plaintiff, the owner, was not consulted, nor apprised of the destination or employment of the ship, until she was about to sail. By the agreement, these people were to be found in provisions by the Captain, but, solicitous for their comfort, Mr Milligan had directed, before the vessel left Baltimore, that certain extra articles should be purchased for their use, such as blankets, shoes, hats, whiskey, sugar, tea, and a quantity of cotton shirting to be made up by the women during the passage, for themselves and children, with needles, thread, &c. amounting to $400. The provisions on board were all of the best quality;—for instance, prime Pork, which cost $12, and Mess Beef, which cost $11 per barrel.

Accompanied by Mr Milligan, these people came on board cheerfully and willingly. Their former proprietors having been compelled to part with them, they rejoiced at the prospect of still living together, instead of being separated, as they would have been if otherwise disposed of. During the voyage there was not a single instance of complaint or discontent among them,—their accommodations on board were the same as those of the steerage passengers,—no restraint was imposed on them—no confinement resorted to, no fetters used. They arrived safely at their new home, about twenty miles below New Orleans, and when Captain Brown visited the Plantation, shortly before his return to Baltimore, he found them perfectly contented.

On the 20th November, some weeks after the ship had left Baltimore, the following article appeared in a newspaper printed in this city, 'edited and published by Benjamin Lundy and William Lloyd Garrison,' called 'Genius of Universal Emancipation.'

BLACK LIST.

HORRIBLE NEWS—DOMESTIC AND FOREIGN

THE SHIP FRANCIS.

This ship, as I mentioned in our last number, sailed a few weeks since from this port with a cargo of slaves for the New Orleans market. I do not repeat the fact because it is a rare instance of domestic piracy, or because the case was attended with extraordinary circumstances; for the horrible traffic is briskly carried on, and the transportation was effected in the ordinary manner. I merely wish to illustrate New England humanity and morality. I am resolved to cover with thick infamy all who are concerned in this nefarious business.

I have stated that the ship Francis hails from my native place, Newburyport (Massachusetts,) is commanded by a yankee captain, and owned by a townsman named

FRANCIS TODD.

Of Captain Nicholas Brown I should have expected better conduct. It is no worse to fit out piratical cruisers, or to engage in the foreign slave trade, than to pursue a similar trade along our coasts; and the men who have the wickedness to participate therein, for the purpose of heaping up wealth, should be ☞ SENTENCED TO SOLITARY CONFINEMENT FOR LIFE ☜ *they are the enemies of their own species—highway robbers and murderers*; and their final doom will be, unless they speedily repent, *to occupy the lowest depths of perdition*. I know that our laws make a distinction in this matter. I know that the man who is allowed to freight his vessel with slaves at home, for a distant market, would be thought worthy of death if he should take a similar freight on the coast of Africa; but I know, too, that this distinction is absurd, and at war with the common sense of mankind, and that God and good men regard it with abhorrence.

I recollect that it was always a mystery in Newburyport how Mr Todd contrived to make profitable voyages to New Orleans and other places, when other merchants, with as fair an opportunity to make money, and sending at the same ports at the same time, invariably made *fewer* successful speculations. The mystery seems to be unravelled. Any man can gather up riches, if he does not care by what means they are obtained.

The Francis carried off *seventy five* slaves, chained in a narrow space between decks. Captain Brown originally intended to take *one hundred and fifty* of these unfortunate creatures; but another hard-hearted shipmaster underbid him in the price of passage for the remaining moiety. Captain B., we believe, is a mason. Where was his charity or brotherly kindness?

I respectfully request the editor of the Newburyport Herald to copy this article, or publish a statement of the facts contained herein—not for the purpose of giving information to Mr Todd, for I shall send him a copy of this number, but in order to enlighten the public mind in that quarter.—G.

At the succeeding February term of Baltimore City Court, the Grand Jury presented this publication as a 'gross and malicious libel.' They afterwards found an Indictment against both the Editors, which was at the same term tried against Garrison alone—Lundy being out of the State. The Jury, without hesitation, found a verdict of guilty, and after an ineffectual attempt to arrest the judgment, upon technical objections, the Court imposed a fine of $50. This the Defendant was either unable or unwilling to pay, and he was therefore committed, and remained in jail for some time, till it was satisfied.

A private action for this libel had been instituted by Mr Todd against both the Editors, but in consequence of Lundy's absence, the process was served only on Garrison, who was in fact the writer of the article. After his conviction in the City Court, he was distinctly informed through his Counsel, that as Mr Todd had no vindictive feelings to gratify, the suit would be withdrawn, if a proper apology, and recantation of the calumny were put upon record. This offer Mr Garrison not only refused, but while in confinement, published a pamphlet containing, with *his* report of the trial a republication of the libel, and a number of gross insinuations against the Chief Judge of the Court.

At the trial of the civil suit, the publication having been proved, Mr Jones, the Pilot of the Francis, testified that the negroes were taken on board at Herring Bay, and that the ship then proceeded to Annapolis to obtain the necessary Custom House papers;—that they came on board cheerfully and willingly—and that while he remained with them, which was until he left the Capes, they appeared to be contented and happy. That unusual attention seemed to have been given to their comfort and accommodation,—their births were commodious, the women and children being separated from the men,—their provisions abundant and of good quality,—extra stores provided for them, which were distributed daily to them by Captain Brown, and that the clothing which had been furnished by Mr Milligan, was amply sufficient for their wants. He further deposed that they were treated with kindness by Captain Brown;—that they were under no restraint, but were permitted to go about the ship by day and night, as other passengers, and that no chains, hand-cuffs, or other fetters were used in any instance, nor did he believe that there were any on board the vessel.

The deposition of Capt. Nicholas Brown was then read by consent, in which he stated—

That about the middle of the month of September, 1829, he came on to Baltimore, to take charge of the ship Francis, of Newburyport, belonging to Francis Todd, merchant of that place, the said ship being consigned for freight or otherwise to Henry Thompson, merchant of this city—That in the month of October following, Mr Thompson and himself engaged to carry to New Orleans on board the ship Francis, from seventy-five to one hundred black people, for account of Mr Milligan, a very respectable planter on the banks of the Mississippi, and that they made this engagement without consulting the owner of the ship, neither could he have known it, until about the time of her sailing from Baltimore—That Mr Thompson and himself were the Agents of the Francis in Baltimore—That he sailed from the port of Baltimore with the said ship about the 20th of October, having no slaves on board, and proceeded down the Chesapeak Bay as far as Herring Cove, where he received on board of the Francis eighty-eight black passengers in families, all brought up together on two estates in Calvert County; and that they were all perfectly willing to come on board the ship—nor was any one required to compel them, they having a perfect understanding with their new master, Milligan, who was present at the time of their embarkation, that they were not to be sold again at New Orleans—but that he intended them all for his own estate. That Mr Thompson and Deponent provided for them on board the ship, previous to her departure from Baltimore, the best provisions, in addition to which, by request of Mr Milligan, Mr Thompson put on board, expressly for their use, tea, coffee, sugar, molasses, whiskey, tobacco, &c. &c. with every kind of convenience for using the same, and clothing of every description to make them comfortable, which was dealt out to them day after day, while on the passage, at my discretion; that they all expressed much satisfaction at their treatment while on board the ship; that they had their perfect liberty on board; that their conduct was good at all times; that they needed not chains nor confinement, nor was any one of them put in chains or confined during the whole passage. That after Deponent took them on board, he returned up the Bay as far as Annapolis, where they were all examined by an officer of the Customs, and regularly cleared from that port for New Orleans. That about the middle of November, he landed them all in good health and spirits, on the plantation for which they were intended, belonging to Mr Milligan, 17 or 20 miles below the city of New Orleans. That their quarters on board the ship Francis were large *and not narrow*, that all of them had good comfortable sleeping places or berths, and that they were well provided with a plenty of blankets, &c. &c.—that the ship's hatches were never closed on them during the whole passage for any other purpose than to protect them from rough and wet weather and make them comfortable. Finally, from the very high opinion Deponent has of the honor and integrity of Mr Milligan, their owner, he considers his act in carrying these people away as one of the best of his life.

Let it be remembered, that he was not the cause of their bondage, but that he has actually relieved their condition in some degree, by carrying them to a climate much more congenial to their nature. Mr Francis Todd and Deponent were brought up together at Newburyport, from children, and he has known both him and his business up to this time, and never knew him to carry slaves in any of his vessels, and he verily and conscientiously believes he never had a slave or slaves carried in any vessel of his to any part of the world, except in the solitary instance of the ship Francis aforesaid; and he knows he never owned a slave in his life.

NICHOLAS BROWN.

Sworn and subscribed to before
SAMUEL PICKERING,
A Justice of the Peace of the State of Maryland, for the City of Baltimore, on the 9th of September, 1830.

Here the case closed on the part of the Plaintiff. The defendant did not attempt any justification of the truth of the matters published,—he examined no witnesses, and the cause having been submitted to the Jury, they returned a verdict for the Plaintiff, with damages of *One Thousand Dollars.*

A late Convention of the Manumission Society of North Carolina unanimously adopted the following report of a Committee appointed to investigate the subject. Coming from a slave state, it is doubly gratifying to my feelings.

'The Committee to whom was referred the communication from the Chair, report,

1. That it is the opinion of your committee that nothing libellous was contained in the article for which William L. Garrison was indicted and convicted.

2. That Mr Garrison did not surpass that liberty which is guaranteed to the press by the constitution of the United States.

3. Your committee recommend that the Association enter their protest against the illegal and unconstitutional decision in Garrison's case.

4. That the communication entire be published in the Greensborough Patriot.'

The following commentary upon the trial was published in the Journal and Tribune of this city, some weeks since; and, emanating from the pen of the editor of that paper—a lawyer—is entitled to much consideration.

We have read a report of the case of Francis Todd, of Newburyport, vs W. L. Garrison, late editor of a Baltimore anti-slavery paper, for a libel, and we cannot but think the verdict of the jury doubtful in law, or if legal, unreasonable in point of damages. Mr Garrison edited a paper, devoted, we believe, from the best motives to the best of purposes. The charge that he made against Mr Todd, was, that he transported in his vessel a cargo of slaves from Maryland to Louisiana, there to be sold in the market, and that they, or a part of them, were in irons, or were put in irons during the passage, and were otherwise treated harshly. For this, Mr Garrison declared that he would cover Mr Todd 'with thick infamy.' Mr G. also *inferred* that Mr T. had made his property by carrying such freights.

We presume that the main fact of freighting a ship with negroes from one port of the United States to another, would be no libel, even if *false*, because this is a legal and usual business, with which it is no more libellous to charge a man, than to say that he had caught a freight of fish and carried them to market.—The main fact, however, was admitted to be true; but it was denied that the slaves were carried *to be sold*, they being already sold to a humane master [Mr Milligan.] It was also denied that the slaves were ironed or otherwise harshly treated. These denials not having been rejoined to by the defendant, and having in fact been supported by the evidence of the captain, and one or two others, must be taken as correct, and Mr Garrison's statements as erroneous, in the subordinate particulars of the irons, the harsh treatment, and intended sale at New Orleans.

It does seem to us, that to say a man puts a slave in irons, whips him or sells him, is not, *prima facie* a libel, even though false, because these are lawful acts for slave-owners to do, and they are done every day. If the writing state that such acts were done without cause, or to an unreasonable extent where there was cause, such writing, if untrue, might be a libel.

At all events, it was and is evident that Mr Garrison's intent and aim was to direct the force of public opinion against the sale and bondage of human beings 'born free and equal' (as a *certain Declaration* says,) and against all persons, *particularly Yankees*, who in any way co-operate in it, or profit by it. In so doing, he attacked the *laws* more than he did Mr Todd, or at least equally with him, for he charged Mr T. with nothing which the laws of any State or of the United States do not allow under certain circumstances, and no circumstances whatsoever were stated, thus leaving the case open for the reader and the court to suppose justifiable as readily as unjustifiable cause. Here the maxim, that every thing is to be construed in the *milder sense*, was applicable. Mr Garrison had a perfect right, and in our opinion deserves praise for 'covering with infamy,' as 'thick' as he could, any slave dealer, slave owner, (*voluntarily* becoming or remaining such) or slave agent or driver in the world. All the infamy which he could heap upon them on the general grounds of violating the laws of God and nature, and justice and humanity, in trading in human flesh, or putting men in bondage, or holding them there longer than is absolutely necessary, was and is just, lawful, praiseworthy and profitable to the Commonwealth, and no libel at all; and we doubt very much whether the particular allegation of *putting in irons*, *treating harshly*, and *carrying to market*, are in themselves libellous, though false.

UNIVERSAL EMANCIPATION.

Though distant be the hour, yet come it must—
Oh! hasten it, in mercy, righteous Heaven!
When Afric's sons uprising from the dust,
Shall stand erect—their galling fetters riven;
When from his throne Oppression shall be driven,
An exiled monster, powerless through all time;
When freedom—glorious freedom, shall be given
To every race, complexion, caste, and clime,
And nature's sable hue shall cease to be a crime!

Woe if it come with storm, and blood, and fire,
When midnight darkness veils the earth and sky!
Woe to the innocent babe—the guilty sire—
Mother and daughter—friends of kindred tie!
Stranger and citizen alike shall die!
Red-handed Slaughter his revenge shall feed,
And Havoc yell his ominous death-cry,
And wild Despair in vain for mercy plead—
While hell itself shall shrink and sicken at the deed!

Thou who avengest blood! long-suffering Lord!
My guilty country from destruction save!
Let Justice sheathe his sharp and terrible sword,
And Mercy rescue, e'en as from the grave!
O for the sake of those who firmly brave
The lust of power—the tyranny of law—
To bring redemption to the perishing slave—
Fearless though few—Thy presence ne'er withdraw,
But quench the kindling flames of hot, rebellious war!

And ye—sad victims of base avarice!
Hunted like beasts—and trodden like the earth;
Bought and sold daily, at a paltry price—
The scorn of tyrants, and of fools the mirth—
Your souls debased from their immortal birth!
Bear meekly—as ye've borne—your cruel woes;
Ease follows pain—light darkness—plenty, dearth:
So time shall give you freedom and repose,
And high exalt your heads above your bitter foes!

Not by the sword shall your deliverance be;
Not by the shedding of your masters' blood,
Not by rebellion—or foul treachery,
Upspringing suddenly, like swelling flood:
Revenge and rapine ne'er did bring forth good.
God's time is best!—nor will it long delay:
Even now your barren cause begins to bud,
And glorious shall the fruit be!—Watch and pray,
For, lo! the kindling dawn, that ushers in the day!

G——.

BOSTON:

SATURDAY, JANUARY 1, 1831

☞ Mr Nathaniel Daniels is authorized to receive subscriptions for this paper, and receipt the same.

☞ Post Masters are authorized to act as Agents.

TO-DAY.

Another New Year is born, and, after the similitude of man's inevitable fate, in a little space must die. Brief as it will prove, how various and important will be its history—to individuals, as well as to nations! How many thrones may it not shake, or fetters sever, or revolutions witness! The crisis of the world has not yet come—scarcely the preface of its eventful history is writ. Empires are to be re-fashioned, and a large portion of the earth reclaimed from superstition and barbarism, from oppression and idolatry. We talk of the march of mind, we marvel at the age of creation;—but does knowledge keep pace with ignorance, or virtue with vice, or benevolence with suffering, or liberty with tyranny, among mankind? Most evidently not. How long will it take to regenerate and disenthral benighted Africa? how long to christianize Asia? how long to reform republican America? how long to redeem the world? Surely time is in its infancy. Strange that men predict a millennium at so early a day.

The past has been an eventful year, the present will probably be yet more troublous. Europe has just begun to feel the upheavings of the earthquake which is to overthrow its strong towers, and the heat of a fire which is to melt every chain. There are signs in the political firmament of Great Britain which portend sudden and disastrous convulsions but known only to God are the hidden things of time.

In this country, of those who hailed the opening of the past year, there have died at least *three hundred thousand.* More than a million mourners have 'gone about the streets.' How frail is man! Who and how many must die the present year? Perhaps half a million. Of this number, how many shall we or our friends make? O Life! O Death! O Eternity!

In this free and christian republic, too, be it remembered, there were kidnapped during the past year, and reduced to remediless bondage, MORE THAN FIFTY THOUSAND INFANTS, the offspring of slave parents!!! *A greater number, this year, is to meet a similar doom!* Have we no reason to fear the judgments of Heaven upon our guilty land?

CORRESPONDENCE.

The following is an extract of a letter from one of the most distinguished reformers of the age. It contains some hints to ministers of the gospel, which ought to be given publicly for their benefit.

'The cause in which you are engaged, will certainly prevail, and so will mine,* but when? It is not for us to ask. God will accomplish it in his own time; and perhaps by our means. We ought to be content to be His instruments, without aspiring to direct Him. Slavery and war will be abolished throughout all Christendom, and the abolition of them depends on public opinion, and public opinion is directed by the pulpit and the press—by speaking and writing, and there is no other way. Unfortunately, many of our ministers are too much under 'the fear of man which bringeth a snare,' and they therefore 'shun to declare the whole counsel of God.' Many who entertain correct sentiments about war and slavery, have not the moral courage to declare them. How they will answer it at the bar of God, I know not. Many seem to fear to examine these subjects, lest they should bring upon themselves greater responsibilities than they are willing to bear, not reflecting that duties neglected bring as great condemnation as crimes committed. *But all ministers are not so:* there are noble examples to the contrary, and when the pulpit shall unite with the press, war and slavery will cease to pollute the Lord's vineyard.'

* The cause of Peace.

Extract of a letter from a gentleman in Vermont.

'DEAR SIR—One of my neighbors has just had the reading of your proposals for the Liberator, &c. He says it is professedly *the very thing* that is wanted. If you steadfastly pursue your object, you will in the end be crowned with the honors of the greatest victory ever won by mortal power. He would assure you, that you need fear no overthrow in the contest—for the moral power of the nation is on your side, (1) and if you fail, you lose nothing—as, in that case, it will be evidenced that but little will have been left worth preserving.

'You will please forward me a copy of your paper, which will be paid for when received. And believe me a friend to Liberty, Peace, Temperance and Christian Morality, yet purified from licentiousness, violence, enthusiasm, (2) and fanaticism.'

(1) It may be; but at present it has no efficacy, being struck with a fearful paralysis. Still we confidently rely upon its awakened energy to redeem the land from the curse and crime of slavery.

(2) 'Enthusiasm'? In all great reformations, a generous and ever blazing enthusiasm is necessary to quicken the dormant, and to inspirit the heart of the reformer. But licentiousness, and violence, and fanaticism—these are traits which do not belong to truth or justice.

Extract of a letter from a gentleman in Mount-Vernon, N H.

'DEAR SIR—I have recently read your proposals for publishing the 'Liberator,' and I think that no American, who makes any pretensions to philanthropy, patriotism, morality or christianity, can do less than wish you "God speed." 'You will please to add my name to your list of subscribers.'

WORKING MEN.

An attempt has been made—it is still making—we regret to say, with considerable success—to inflame the minds of our working classes against the more opulent, and to persuade men that they are contemned and oppressed by a wealthy aristocracy. That public grievances exist, is unquestionably true, but they are not confined to any one class of society. Every profession is interested in their removal—the rich as well as the poor. It is in the highest degree criminal, therefore, to exasperate our mechanics to deeds of violence, or to array them under a party banner, for it is not true, that, at any time, they have been the objects of reproach. Labor is not dishonorable. The industrious artisan, in a government like ours, will always be held in better estimation than the wealthy idler.

Our limits will not allow us to enlarge on this subject: we may return to it another time. We are the friends of reform, but that is not reform, which, in curing one evil, threatens to inflict a thousand others.

For 'THE SALUTATION' of the Liberator on our first page, we are indebted to a lady, who sustains a high reputation for poetical merit, and whose soul is overflowing with philanthropic emotion. Will the public help us to secure her constant services?

It will be our endeavor to diversify the contents of the Liberator, so as to give an edge to curiosity, and relieve the eye and mind of the reader. One page will be devoted to foreign and domestic transactions, another, to literary, miscellaneous and moral subjects.

Lord Erskine when at the bar, was always remarkable for the fearlessness with which he contended against the Bench. In a contest he had with Lord Kenyon, he explained the rule of his conduct at the Bar in the following terms:—

'It was,' said he, 'the first command and counsel of my youth, always to do what my conscience told me to be my duty, and to leave the consequences to God. I shall carry with me the memory, and I trust the practice, of this paternal lesson to the grave—I have hitherto followed it, and have no reason to complain that any obedience to it has been even a temporal sacrifice—I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.'

The following individuals formed the jury which brought in a verdict of One Thousand Dollars, at Baltimore, in favor of Mr Francis Todd. It will doubtless gratify them to see their names 'in print.' More anon.

Daniel W Crecher,	Stewart Brown,
Samuel D Walker,	George A Hughes,
William H Beatty,	Andrew Crawford,
John Franciscus,	Robert Hewitt,
George M Dowell,	James W Collins,
G A Vansprecklesen,	John Walsh.

The trial of Judge Peck continues to occupy the attention of Congress, to the exclusion of almost all other business.

OUR APPEAL.

For the successful prosecution of our labors, we appeal to the following classes of our fellow countrymen, and we presume they are sufficiently numerous to fulfil our expectations.

To the religious—who profess to walk in the footsteps of their Divine Master, and to be actuated by a love which 'worketh no ill' to others. To whom, if not to them, shall we turn for encouragement?

To the philanthropic—who show their sincerity by their works, whose good deeds are more numerous than their professions, who not only pity but relieve.

To the patriotic—who love their country better than themselves, and would avert its impending ruin.

To the ignorant, the cold-hearted, the base, THE TYRANNICAL—who need to be instructed, and quickened, and reclaimed, and humanized.

TO OUR FREE COLORED BRETHREN.

Your moral and intellectual elevation, the advancement of your rights, and the defence of your character, will be a leading object of our paper. We know that you are now struggling against wind and tide, and that adversity 'has marked you for his own,' yet among three hundred thousand of your number, some patronage may be given. We ask, and expect, but little: that little may save the life of 'The Liberator.' Our enemies are numerous, active and inveterate, and a great effort will undoubtedly be made to put us down.

WALKER'S PAMPHLET.

The Legislature of North Carolina has lately been sitting with closed doors, in consequence of a message from the Governor relative to the above pamphlet. The south may reasonably be alarmed at the circulation of Mr Walker's Appeal, for a better promoter of insurrection was never sent forth to an oppressed people. In a future number, we propose to examine it, as also various editorial comments thereon—it being one of the most remarkable productions of the age. We have already publicly deprecated its spirit.

WILL YOU SUBSCRIBE?

Reader, do you approve of the cause and the paper? Then subscribe, and sustain them both. But you are too poor. Too poor! and yet a freeman!—a sorry compliment this to Liberty. Then be a little more economical, a little more industrious, a little more intelligent.

Borrowers are authorised to read and circulate the present number of the Liberator as industriously as possible, but, afterward, they are respectfully requested to subscribe, and not to vex their more conscientious neighbors.

The Publishers of the Liberator have formed their copartnership with a determination to print the paper as long as they can subsist upon bread and water, or their hands obtain employment. The friends of the cause may, therefore, take courage, its enemies—may surrender at discretion.

GENIUS OF UNIVERSAL EMANCIPATION.

We congratulate our friend Lundy on the removal of his paper to Washington city. The Lord bless him abundantly in his new situation! What zeal has he not evinced, what suffering not felt, what sacrifice not made, in the noble cause to which he has devoted his life. Friends of bleeding humanity, uphold his arms, encourage his heart, patronise his work.

Editors who are willing to exchange sheets with the Liberator are requested to be prompt in their reciprocity.

The Cherokee Delegation to Congress have publicly denied the reports that their brethren were ready to make a treaty to emigrate, if reservations are granted certain Chiefs. They are determined to hold their ground, unless driven off by force.

The number of children between the ages of four and sixteen, in the common schools of Ohio, is believed to be not less than 350,000. The militia of the State comprises 116,000 men.

Last October, a plot for an insurrection, in which were 100 negroes engaged, some of whom were free, was discovered at Plaquemines, Louisiana. So say the papers.

FOREIGN & DOMESTIC ITEMS.

☞ *Russia is said to have actually declared War against France.*

In England, the Wellington Cabinet has *resigned*, and is succeeded by a Whig Cabinet, with Earl Grey for First Lord of the Treasury, and Mr Brougham for Lord Chancellor. There has also been another change of Ministry in France.

The loss of property by the recent bombardment of Antwerp is said to be immense, and estimated by many at 20 millions of dollars. It is stated that the American and British Consuls had, during the heat of the bombardment, gone to the Dutch Commander, and warned him that their Governments respectively would demand remuneration for the property of their citizens and subjects.

There had been a grand review of the National Guard at Paris and vicinity, in the Field of Mars in Paris. More than 100,000 armed troops were on duty, and it was supposed that 200,000 spectators were present in addition. It is described as a magnificent spectacle.

The Duke of Wellington had been hissed and hooted by a mob on his return from the opening of Parliament. His Duchess was ill.

It is stated in the Paris National that the Duke and Duchess of Angouleme were about to make a pilgrimage on foot from Lulworth Castle to Edinburgh, in consequence of its having been recommended by the famous Prophet Prince Hohenlohe, who, after a communication held with the Lord in three masses, predicted that the Duke de Bordeaux would re-establish the Throne of St Louis.

FIFTH CENSUS OF MASSACHUSETTS.

Counties.	*Males.*	*Females.*	*Colored.*	*Total.*
Plymouth	20905	21678	410	42993
Suffolk	28586	31693	1883	62162
Nantucket	3339	3584	279	7202
Hampshire	14990	14995	225	30210
Bristol	23365	25178	930	49474
Middlesex	38107	39348	513	77968
Norfolk	20436	21296	169	41001
Barnstable	13997	14363	165	28525
Worcester	41545	42449	371	84365
Hampden	15288	16003	349	31640
Franklin	14447	14765	132	29344
Dukes	1702	1768	48	3518
Berkshire	18310	18510	1005	37825
Essex	39451	42929	527	82887
Totals,	294449	308559	7006	610014

Free Colored Population.

Males under ten years of age,	804
of ten and under twenty four,	886
of twenty four and under thirty six,	726
of thirty six and under fifty five,	635
of fifty five and under one hundred,	321
of one hundred and upwards,	5
	3,377
Females under ten years of age,	823
of ten and under twenty four,	956
of twenty four and under thirty six,	810
of thirty six and under fifty five,	651
of fifty five and under one hundred,	385
of one hundred and upwards,	4
	3,629
Colored males,	3,377
Total number of free colored persons,	7,000

Population of Rhode-Island, in 1830, 97,212, in 1820, 83,059, increase 14,153.

Population of Connecticut, in 1830, 297,726, in 1820, 275,238, increase 22,488.

Population of Delaware, in 1830, 76,739, in 1820, 72,749, increase 3,990.

Population of New-York, in 1830, 1,934,496, in 1820, 1,372,812; increase 561,684.

Virginia.—In 45 counties of Virginia, which by the census of 1820 had a population of 438,165, the present population is found to be 506,516, making an increase of 68,351, or nearly 16 per cent. The increase in the number of whites is 41,468, or 17 per cent; of slaves 20,645, or 12 per cent, and of free blacks 6,248, or 40 per cent. The increase of slaves heretofore has always been in greater ratio than that of whites. There is now a greater increase of whites.

In relation to the Bohon Upas, or poison tree of Java, Capt. Delano, of Duxbury, in his voyages, states that it may be handled with impunity, and the Philadelphia Gazette states that when Java was in possession of the English, a physician of that city took a portion of the poison gum from a tree.

MARRIAGES.

In this city, Mr David Russell to Miss Lydia Thompson.

In South Boston, Mr Joseph Smith to Miss Elizabeth Delano.

In Dorchester, Capt Wm. R. Austin to Miss Ann Catharine, daughter of G. Downes, Esq.

In Salem, Mr Samuel O Baker to Miss Sarah B Richardson—Mr Pliny Blanchard to Miss Sarah Osmett.

DEATHS.

In this city, widow Prudence Brewer, aged 74.

In Salem, Mr James Buswell, aged 66—Mary Harris, youngest daughter of Rev Henry Colman, aged 13—Miss Sally Osgood, aged 78.

In Beverly, Mrs Mary Wilkins.

LITERARY

Truth! A New-Year's Gift for Scribblers. Boston 1831. pp 52.

This is the severest, in some passages the most equitable, satire that has issued from the American press. Something of the kind has long been wanting, for the frequency of panegyric upon worthless writers has destroyed its legitimate effect. It is evident that there exists a combination of puffers in our land, who mutually laud each other to the skies, and if one receive a merited castigation, the rest are sure to come in to his rescue. This is an unholy alliance against good taste, genius and merit, which it were serviceable in any man to overthrow. Still, we are sorry to say, the anonymous author of this work exhibits more courage than discrimination therein; that the coarseness of some of his strictures blunts the keenness of the rest; that, though necessity was laid upon him to identify authors, there is evidence of some personal hostility; that, in treading out of existence, with just contempt for their insignificance, the poetical grubs and butterflies which swarm in our literary domain, he has in the plenitude of his anger assailed geniuses of extraordinary size and worth. Pierpont, for instance, is described as 'howling Airs of Palestine,' and otherwise contemptuously treated. Edward Everett is broken upon the wheel, *as a poet*, for his 'Dirge of Alaric,' though he does not pretend to write poetry. Percival does not get his due. The attack upon Whittier is certainly unmerited. It is not for him to be ashamed of his former mechanical pursuit; but for his friends—and not them only, but for the public—to boast of a genius which has thus early raised him to so conspicuous a station. Our author justly satirizes the propensity of mechanics to repudiate their useful trades for the poor vanity of wielding a quill; but he should remember, that some of the most eminent astronomers, mathematicians, statesmen, *critics*, &c. &c. have been originally mechanics, or have risen from the humblest walks of life. Genius is not created, though it may be fostered and adorned, by wealth and learning: it breaks through, with a giant's force, all the artificial distinctions of society; and it is never so honorable, as when it has ascended to a great height through the briers and pit-falls of adverse fate.

We are sorry, we repeat, that our author has been so lavish and indiscriminate in his censure, because it endangers the usefulness, as well as the popularity, of his satire. We have no doubts of its equity or efficacy, in the lump; it will do good, in despite of its many blemishes; but greater good might have been accomplished by a more judicious and just course. To be sure, there is an attempt at justification. 'I attack none in a *personal* manner,' he declares, 'who have not themselves offended in the same sort.' But are they worth imitating?

There is one remark, in his Preface, which is big with truth, and worthy of deep consideration.—'I verily believe,' says the writer, 'that the itch of rhyme has withdrawn more persons from the useful pursuits of life than the doctrine of rotation in office, which is a bold word.'

Prentice, Neal and Willis are tomahawked and scalped. Bryant, Halleck and Brainard are eulogized in handsome terms.

[For the Liberator.]

TO AN INFANT.

Fair bud of being,—blossoming like the rose,
 Leaf upon leaf unfolding to the eye,
 In fragrance rich and spotless purity,—
Which hourly doth some latent charm disclose;—
O may the dews and gentle rains of heaven
 Give to thy root immortal sustenance;
 So then in matchless beauty shall advance,
Nor by the storms of life be rudely driven.
But if, ah envious Death! this little flower
 Thou from its tender stem untimely break,
 An angel shall the drooping victim take,
And so transplant it to a heavenly bower,
Where it shall flourish in eternal spring,
Nurtured beneath the eye of a paternal King.

G——n

A NOBLE SENTIMENT.

I have ever had in my mind, that when God should cast me into such a condition, as that I cannot save my life but by doing an indecent thing, he shows me the time is come wherein I should resign it; and when I cannot live in my own country but by such means as are worse than dying in it, I think he shows me, I ought to keep myself out of it.—*Algernon Sidney.*

[For the Liberator.]

NEW YEAR'S DAY.

Brightest, merriest of days!
Welcomed in a thousand lays!
Not a heart but leaps for gladness,
Not a brow that 's veiled in sadness,
Not an eye that beams not brighter,
Not a step that is not lighter!
Day of joyful hopes and wishes,
Prodigal of gifts and kisses,
Want, with all his pining brood,
Leaps and sings for gratitude;
Nakedness—a shivering claimant—
Now obtains a comely raiment;
Sorrow wipes her tears away,
On a happy New Year's Day:
All the forms of sharp distress,
Charity's fair hand doth bless!

What awaits, O new born Year!
On thy brief, untried career?
Fast not, till the world is free
From the yoke of tyranny;
Broken be th' oppressor's rod,
In the dust his throne be trod;—
Till the sea of human blood
Cease to roll its gory flood,
And the thundering tones of war
Echo not from lands afar;—
Till the drunkard Intemperance,
With its train, is banished hence;
Of the fall the deadliest fruit,
Sinking man below the brute;
Foulest of impurities,
Bloodiest of enemies,
Body-ruin, soul-destroyer,
Universal plague—annoyer;—
Fast not, till, from sea to sea,
Christ shall gain supremacy;
Idols to the bats be given—
In their stead the Lord of heaven
Be consulted, loved, adored,
By a guilty race restored.

G——a.

[Correspondent of the National Intelligencer.]

EDUCATION.

It was finely and forcibly said in the rhetorical language of the venerated Stoughton, 'that God sifted a whole kingdom for the wheat which was sown in the American wilderness.' That seed was not confined to New England. It has been scattered broadcast over the now fair and flourishing domain which we proudly call our Country. It has shot up, not thinly, but luxuriantly, and in evidence of its effects, we have only to point to the innumerable seminaries of elementary and general instruction; to the schools and academies, the colleges and universities, which, dispersed through the Republic from Maine to Florida, constitute the glory of our beloved land.

Nor are they less our defence than our glory. Knowledge is power. A people generally enlightened cannot be enslaved. Others may look with complacency upon our national fortresses, upon our armaments, naval and military; for my own part, I contemplate with livelier satisfaction, and more assured convictions of their efficiency to the end in view—our security and repose as a people—the institutions of learning, which, in every gradation of excellence adapted to the age, the capacities, the wants of the rising generation, abound in our land. I am no enthusiast. I am neither a pedagogue nor bookworm. But I hazard nothing in saying, that the humblest village school house is a little bulwark of our country's liberties. Our seminaries, small and great, for the diffusion of useful knowledge among all classes of the community, collectively present an impregnable wall of defence. Whilst these remain, no Agamemnon, no Achilles will be able to take our city. It will abide in fearless security, and unshaken, indissoluble strength.

MISCELLANEOUS.

[From the London New Monthly Magazine.]

ALCHYMY.

I HAVE NEVER BEEN ABLE TO UNDERSTAND why the alchymists of former times are considered by the philosophers of modern times as little better, if at all better, than fools. I am quite serious, though I know I make the declaration at the hazard of being accounted an egregious fool myself. But let me state my own case. I renounce, at the outset, not only as utterly futile, but as a presumptuous denial of Heaven's declared will, the dream of compounding an elixir, which, by the subtle concentration of the essence of vitality, or, in other words, by the discovery of the elemental principle of life, should enable the fortunate possessor of it to renew his youth, as the vegetable world revives at the approach of spring. I give this up, I say, not merely as a visionary bawble of the imagination, but as a direct attempt of the creature to contravene and abrogate a decree of the Creator. But I make my stand in defence of alchymy, upon that other grand object of its followers—the discovery of the philosopher's stone, as it is called; or of the tincture, or powder, or art,—not of transmuting metals, by converting a lump of lead into a lump of gold,—but of *bona fide* MAKING gold by a regular and scientific process. 'It never *has* been done,' is the triumphant answer of philosophers; but that it *therefore* never *will* be done, is not the deduction of philosophy. He who should have attempted, when alchymy was in fashion, to discover the means of navigating rivers and seas without the aid of wind and canvass, or of producing a brilliant and permanent light without employing any combustible substance, would have been deemed as confirmed a disciple of folly by his own generation, as the seekers after the philosopher's stone have since been by succeeding generations. Yet the steam boat and the gas-lamp are now too common to excite the wonder or attract the notice even of the vulgar; and there are many other mechanical inventions and discoveries of science, which might be adduced to fortify this mode of argument. Why, then, should the notion be treated as an absurdity too gross almost for serious argument, that one of those incidents to which we owe various discoveries, or some of those experiments which have led to such astonishing results in chemical science, may one day penetrate the laboratory of nature, and detect her process in the formation of this precious metal? In short, is there any difficulty in conceiving such a progress to be made by the gradual triumphs of science, as to acquire the power, by analytical investigation, of ascertaining not only what are the component parts, but what are the respective proportions in which those component parts exist, in a piece of gold? And if once chemical science gets thus far,—if once she is able accurately to detect and separate whatever those component parts may be, and to determine, with equal accuracy, whatever may be their several proportions,—I should not despair of the synthetical process soon accomplishing all the rest. In conclusion, this is the sum and substance of my doctrine—that it is within the reasonable calculation of chemical science to be able to resolve gold into its primary elements; that when so resolved, the relative and positive quantities of those elements may be ascertained; and, lastly, that when we know what are the separate ingredients, and what are their combined proportions, to make gold will be no more difficult than it now is to make any other artificial metal. They who deny these propositions *a priori*, must be prepared to do so upon the grounds that there exists some moral, physical, or philosophical impossibility of recomposing gold, as palpable and self-evident as that which would stare a man in the face who should seriously set to work to contrive how he might get the sun and moon into a crucible, in order to make suns and moons, or stars and comets. And so ends my argument in defence of that branch of alchymy which sought to discover the philosopher's stone.'

WEEPING.

Young women are full of tears. They will weep as bitterly for the loss of a new dress as for the loss of an old lover. They will weep for anything or for nothing. They will scold you to death for accidentally tearing a new gown, and weep for spite that they cannot be revenged on you. They will play the coquette in your presence, and weep when you are absent. They will weep because they cannot go to a ball or tea party, or because their parents will not permit them to run away with a blackguard; and they will weep because they cannot have every thing their own way. Married women weep to conquer. Tears are the most potent arm of matrimonial warfare. If a gruff husband has abused his wife, she weeps, and he relents and promises better behaviour. How many men have gone to bed in wrath, and risen in the morning quite subdued with tears and a certain lecture?—Women weep to get at their husband's secrets, and they also weep because their own secrets have been revealed. They weep through pride, through vanity, through folly, through cunning, and through weakness. They will weep for a husband's misfortunes, while they scold him self. A woman will weep over the dead body of her husband, while her vanity will ask her neighbors how she is fitted with her mournings. She weeps for one husband, that she may get another. The widow of Ephesus bedewed the grave of her spouse with one eye, while she squinted love to a young soldier with the other.

THE GRAIN OF MUSTARD SEED AND THE TULIP ROOT.

A small grain of mustard seed being thrown by accident near to a large tulip root. 'How durst you,' says the insolent neighbor, 'take rank with a tulip!' 'My dear Sir,' replies the grain, 'forgive the chance which brought me here, and let me rest in peace. My life, at present, is dull enough, but if you will permit me to stay, I promise you by and by a sheltering shade for yourself or your family.'

People of easy fortunes discourage a budding genius: the latter, not in the least attentive to their arrogance, suffers without complaint, foreseeing, that when he is arrived at his full growth, their walk, compared to his, will be but a mere *crawling*.

A drunken Scotchman, returning from a fair, fell asleep by the road side, where a pig found him, and began licking his mouth. Sawney roared out, 'Wha's kissin me noo? Ye see what it is to be weel liket amang the lasses!'

GRAVE CORRESPONDENCE.

Dr Schmidt, of the cathedral of Berlin, wrote to Frederick II in the following terms:

'Sire—I acquaint your Majesty, first, that there are wanting books of Psalms for the Royal Family. I acquaint your Majesty, second, that there wants wood to warm the Royal seats. I acquaint your Majesty, third, that the balustrade, next the river, behind the church, is become ruinous.

SCHMIDT, *Sacrist of the Cathedral.*'

The King, much amused with the epistle, sent the following answer:

'I acquaint you, Mr Sacrist Schmidt, first, that those who want to sing, may buy books. Second, I acquaint Mr Sacrist Schmidt, that those who want to be warm, may buy wood. Third, I acquaint Mr Sacrist Schmidt, that I shall no longer trust to the balustrade next the river. And I acquaint Mr Sacrist Schmidt, fourth, that I will not have any more correspondence with him. FREDERICK.'

BREVITY.

Short speeches, short stories, short courtships; a wise man will always be *short* in these things. I never knew a short sermon that was not more liked for it—a short story that had not the more pith in it—or a short courtship that was not more fortunate than a long one. I showed a lad who had been running after his sweetheart two years, old cousin Jeremiah's long purse, which measured half a yard, and had but a single six-pence at the bottom—he borrowed it to take down to Charlotte, and they both took a hint from it, and got married at once.

Tell all the story tellers and speech makers, tell all manner of good people, how pleasant a thing it is to be *short*.—[Oliver Oakwood.]

Lady Morgan, in her late work on France, mentions having seen a horrible relic in the museum of a private gentleman. It was a copy of the Constitution of 1793, *bound in human skin!* It had been the property of a terrorist, who paid the forfeit of his atrocity on the scaffold.

MORAL.

RELIGION OPENS THE HEART!

The Rev Mark Wilkes is, I believe, still alive.—He was and still is well known in London. He is an eminent divine, a pious and most worthy man, and a considerable wit, withal. God has placed him in easy circumstances, has also given him a warm and charitable heart. No deserving poor man went away sorrowfully from Mark Wilkes' door. One day a poor man, belonging to his church, who had something of Mark Wilkes' manner, as to the matter of wit—and who certainly was a very worthy and pious man—came to his door, and told his minister, that 'his poor wife had just been confined, and that she had brought him another fine child. But then so it is,' added he, 'God has not given us, this day, a morsel of bread in the house.' 'Ah!' said Mark Wilkes, affecting great indifference, 'John! I have always understood that when God sends a child into this world, he also sends bread with it.' 'Most true! your Reverence,' cried John, 'God's goodness always does so; but, then, *he has sent the child to me—and the bread to you*. And therefore it is, that I have come for some of it.' 'Come in, John,' cried Mark Wilkes, as a tear coursed down his cheek—'come in, and take as much as you want.'—*Ref. Dutch Mag.*

MEDITATION.

'*Seen of Angels.*'—1 Tim. iii. 16.

Angels of mercy! Ye saw Him leave His seat of glory above, and descend to the meanest and most wretched of His worlds. Ye were in attendance, when He stooped from the height of His power, and was born in a stable at Bethlehem! Ye were with Him in the vast howling wilderness, when the dark hour of temptation had passed, and He was left alone. Ye were with Him in His retirement, in the secret and fervent pouring forth of prayer, such as never man prayed. Ye were with Him in the garden, when His agony was hard upon Him, and even His pure soul seemed to shrink from the trial before Him. Ye were with Him in His hour of desertion and mocking, of scourging and death! And ye were with Him in the sepulchre, and ye saw the stone rolled to the door—the guard set, and ye heard the last call answered—the last watchword given.

Angels of glory! Ye saw Him burst the bonds of the tomb, and rise triumphant! Ye saw Him chain to his infernal den the king of hell, and seize the keys of death and the pit! Through your shining ranks he passed on His way to His Father's mansion! Ye have seen that glorified body which was pierced for man! Ye have bowed before Him in heaven! Ye see Him now above, all lovely as He is, and cast your crowns before His throne, and give Him blessing, and honor, and praise, and power, for ever and ever.

O then for your tongues to describe His sufferings! O for your harps to celebrate His glories!—*London Christian Guardian.*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 2.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JANUARY 8, 1831.

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THE LIBERATOR.

'Of all men living, an American citizen who is the owner of slaves is the most despicable: he is a political hypocrite of the very worst description.'—'I stain the star-spangled banner that was never struck down in battle.'—*O'Connell.*

TRUISMS.

1. All men are born equal, and entitled to protection, excepting those whose skins are black and hair woolly; or, to prevent mistake, excepting Africans, and their descendants.

2. If white men are ignorant and depraved, they ought freely to receive the benefits of education; but if black men are in this condition, common sense dictates that they should be held in bondage, and never instructed.

3. He who steals a sheep, or buys one of a thief, deserves severe punishment. He who steals a negro, or buys him of a kidnapper, is blameless. Why? Because a sheep can be eaten, and a negro cannot; because *he* has a *black* fleece, and *it* a *white* one; (1) because the law asserts that this distinction is *just*—and law, we all know, is founded in equity; and because pure benevolence actuates in the one case, and downright villany in the other.

4. The color of the skin determines whe[illegible] If white, he has an immortal essence; if black, he is altogether beastly. Mulattoes, however, derive no benefit from this rule.

5. The blacks ought to be held in fetters, because they are too stupid to take care of themselves; at least, we are not so stupid as to suffer them to make the experiment.

6. To kidnap children on the coast of Africa is a horrid crime, deservedly punishable with death; but he who steals them, in this country, as soon as they are born, performs not merely an innocent but a praiseworthy act.

7. In Africa, a man who buys or sells another, is a monster of hell. In America, he is an heir of heaven.

8. A man has a right to heap unbounded execration upon the foreign slave trade, and the abettors thereof; but if he utter a sentiment derogatory to the domestic traffic, or to those who assist in the transportation of victims, he is to be imprisoned for publishing a libel, and sentenced to pay a fine of not less than one thousand dollars.

9. He who calls American slaveholders *tyrants*, is a fool, a fanatic, or a madman; but if he apologise for monarchical governments, or an hereditary aristocracy, set him down as a tory, and a traitor to his country.

10. There is not the least danger of a rebellion among the slaves; and even if they should revolt *en masse*, what could they do? Their united physical force would be utterly contemptible.

11. None but fanatics or idiots desire immediate abolition. If the slaves were liberated at once, our throats would be cut, and our houses pillaged and burnt!

12. Our slaves must be educated for freedom. Our slaves must never learn the alphabet, because knowledge would teach them to throw off their yoke.

13. People at the north have no right to alleviate physical suffering, or illumine spiritual darkness, at the south; but they have a right to assist the Greeks, or the Hindoos, or any foreign nation.

14. Were the slaves, goaded to desperation, to rise against their masters, the free states are constitutionally bound to cut their throats! 'The receiver is as bad as the thief!' The free states receive and consume the productions of slave labor! The District of Columbia is national property: slavery exists in that District! Yet the free states are not involved in the guilt of slavery!

15. A white man, who kills a tyrant, is a hero, and deserves a monument. If a slave kill his master, he is a murderer, and deserves to be burnt.

16. The slaves are kept in bondage *for their own good*. Liberty is a curse to the free people of color—their condition is worse than that of the slaves! Yet it would be very wicked to bind them with fetters for *their* good!

17. The slaves are contented and happy. If sometimes they are so ungrateful or deluded as to abscond, it is pure philanthropy that induces their masters to offer a handsome reward for their detection.

18. Blacks have no intellect. The laws, at the south, which forbid their instruction, were not enacted because it was supposed these brutes had brains, or for the sake of compliment, but are owing simply to an itch for superfluous legislation.

19. Slaves are held as property. It is the acme of humanity and justice, therefore, in the laws, to recognise them also as moral agents, and punish them in the most aggravated manner, if they perpetrate a crime; though they cannot read, and have neither seen nor known the laws!

20. It is foolish and cruel for an individual to denounce slavery; because the more he disturbs the security of the masters, the more vindictive will be their conduct toward the slaves. For the same reason, we ought t[o] prefer the products of slave labor to th[ose] of free [illegible] the better they will be enabled to feed and clothe their menials.

21. To deny that a man is a christian or republican, who holds slaves and dooms their children to bondage, is most uncharitable and inconsistent.

22. To say that a clerical slavite is bound to follow his own precepts, or to obey the seventh and tenth commandments, is preposterous.

23. To doubt the religious vitality of a church, which is composed of slaveholders, is the worst species of infidelity.

24. The Africans are our slaves—not because we like to oppress, or to make money unjustly—but because Noah's curse must be fulfilled, and the scriptures obeyed.

(1) There are exceptions to all general rules.

OUR TRUST.

We do not give up our country as sealed over to destruction; nor our countrymen as incorrigibly wicked. We have unshaken reliance in the omnipotence of truth. We still believe that the demands of justice will be satisfied; that the voice of mercy will melt the most adamantine hearts; and that the land will be redeemed and regenerated through an enlightened and energetic public opinion. As long as there remains a single copy of the Declaration of American Independence, or of the bible, in our land, we will not despair. But should our hopes be blasted, and the arm of the oppressor crush us with the slaves, still we are ready to exclaim:

They never fail who die
In a great cause; the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and swelling thoughts
Which overpower all others, and conduct
The world at last to Freedom!'

☞ The careful attention of our readers is requested to the able communication, in subsequent columns, relative to 'The Colored Population of the United States.' The writer is deeply imbued with the spirit of philanthropy, and capable of doing ample justice to his subject.

[For the Liberator.]

THE COLORED POPULATION OF THE UNITED STATES. NO. I.

The existence, in our country, of a caste of men who are from their birth deprived of equal privileges with the remaining inhabitants, is a subject of deep regret. I do not refer merely to slaves; for unhappily the free blacks in all our states, by the influence of law or opinion, or both, form a part of this degraded caste, equally with the slaves. How this evil is to be remedied or alleviated, is a question, which must have agitated the mind of every philanthropist. This is a question which I propose to answer, to the best of my ability, in a few essays which I intend to prepare for your paper. Before, however, entering into a particular examination of the nature and extent of the evil to be removed, I am met at the very threshold of my undertaking, by some of those grim phantoms which interest and prejudice have always conjured up to guard their time-honored abuses from the approaches of reason, humanity and religion.

The expressions, 'it is a delicate subject,'—'we shall offend the southern states by discussing it,'—'the right to hold slaves is guarantied to them by the constitution,'—'we shall only aggravate the evil by an unseasonable interference,'—'*slavery in the abstract* I detest as much as anybody'—are constantly rung in my ears, till I almost fancy there must be some argument in them, though my dulness cannot perceive it. One man asks, 'Would you stir on the negroes to cut the throats of their masters?' Another inquires, 'What right have we to interfere with the property of the slaveholders?' A third protests that he believes the slaves are much happier than the lower classes at the north; while a fourth intimates that the African is an inferior species of animal, and therefore his rights are of very little consequence.

The argument which undoubtedly weighs most with many people here, is that the subject belongs exclusively to the Southern States, and therefore it is both indelicate and [illegible]dicious to meddle with it. I deny both [illegible]emises and conclusion. It cannot be [illegible]d, that the blacks are a degraded caste [illegible] the States. Is it not, therefore, an object [illegible] [illegible]dition can be removed? They are men, they are our countrymen; and as such, have [illegible] claims upon our sympathy. Beside, the District of Columbia is under the exclusive legislation of the United States. The character of the nation is compromised by the toleration of slavery there. Are not all the States parties to this toleration? Have the citizens of Carolina, Georgia and Louisiana any more right to say to the nation, you shall not abolish slavery in Columbia, because to do so would be offensive to our feelings as slaveholders,—than the citizens of Pennsylvania, New York, and Massachusetts, have to say, we will have slavery abolished in the District, because to tolerate it offends our feelings as freemen. The citizens of these latter States are as much bound to strive to abolish slavery in the District of Columbia, as they were to abolish it in their own particular territories. The same considerations apply to the territories of Florida and Arkansas. I shall not at present examine the arguments in favor of abolishing slavery in all places over which the United States have exclusive legislation. All that I am now contending for is, that the propriety of such a measure is a question interesting to all the inhabitants of the United States, and which they are as much bound to consider as any other subject which may engage the attention of the National Government.—Admitting, therefore, as I do most freely, that each State in regard to the regulation of its slaves is independent of the United States, it is obvious that several important topics connected with my subject remain open for discussion, on which the citizens of the non-slaveholding States have the same rights and the same duties as the citizens of the slaveholding States.

But although the constitution of the United States recognizes the existence of slavery in the Southern States, and although the Southern States still retain the whole power of regulating their slaves, it by no means follows that the subject of slavery, as it exists in law and in practice in those States, is not open for discussion by individuals in any of the other States. This, one would think, was sufficiently obvious; nor should I think it necessary formally to assert such a right of discussion if it had not sometimes been questioned. Any individual citizen in any one of the States has a right to examine the policy of its laws upon any point, and to propose amendments, and to speak, or publish in writing, his opinion upon any general practice of society. And not only has a citizen of the State this right, but a citizen of any other State, or even a foreigner in a distant continent, has the same right of discussing these subjects. Nor can I see any impropriety in a person at a distance from a State writing upon any subject relating to the laws or morals of that State, which he comprehends and is interested in. Otherwise there would be a gross impropriety in any person attempting even to write the history of a foreign country. Our papers and other periodical publications have never hesitated to express their opinions respecting the disabilities of the Catholics in Ireland, or the atrocious despotism of Turkey. The character and conduct of Bonaparte have been discussed among us with perfect freedom. Indeed, I am not aware that any hesitation has ever been felt in this country to examine the state of society among foreign nations, or to defend or attack their political measures. Can it then be pretended that there is any impropriety in discussing similar topics in relation to any part of our own country?

One who writes at a distance from the place to which his subject relates, of course labors under some disadvantages from which a person residing there is exempt. But, on the other hand, the resident is too apt to be misled by prejudice and interest, sources of error to which a person at a distance is less exposed. The subject of slavery does not differ from any other relating to law or morals. What is written upon it in Massachusetts, must be judged by the same rules as if it were written in South Carolina. In both places, individuals may write well or ill upon the subject. But to say that the citizen of Massachusetts ought to be restrained from writing, because he resides at a distance from the seat of the evil, is applying a new and strange principle to moral reasoning. No man either in South Carolina or Massachusetts ought to endeavor to instruct his fellow-citizens upon the subject, unless he thinks he is acquainted with it. The means of information existing in the printed laws, publications in which slavery is discussed, and the accounts of persons who have resided [illegible] the South, are copious and accessible in all parts of the country; and, I [illegible] [illegible]

While I admit, as I have already remarked, the exclusive right of the Southern States to legislate with regard to their slaves, I am far from conceding that the inhabitants of the Northern Section have no interest in regard to slavery in the South. The two sections form but one common country. The interests of both parts are closely connected. The citizens of the North do and ought to feel a strong regard for the welfare of the South.—Whatever promotes the prosperity of one section, tends to benefit the other; and whatever corrupts and impoverishes one section, tends to corrupt and impoverish the other. The inhabitants of the North are not interested in slavery merely as a speculative question of morals or political economy; they are themselves deeply and injuriously affected by the existence of this evil. The toleration of slavery at the South is the chief cause of the unfortunate situation of free colored persons at the North. It is this institution which brought their color into contempt, and still perpetuates the feeling. Are not the Northern States deeply concerned in the situation of this class of their citizens? Again,—in case of war, it is now well understood, that the blacks in many places may be easily induced to join the enemy. In future wars it seems not unlikely that the Southern States will be selected as points of attack, from the aid which the enemy may hope from the slaves. Is it no concern of the North that so large a part of our country should be so much exposed to invasion, and should be constantly harboring within itself a force which may be wielded against us by the enemy? The constitution provides for the restitution of runaway slaves, flying from one State into another. Individuals at the North consider the restitution of slaves as criminal; the obligation is irksome probably to the greater part of the community. Admitting that all the States are bound by the provision of the constitution on this subject, and the laws made in conformity with it, still it is the right and duty of all who are not satisfied with the provision, to endeavor to persuade the inhabitants of the Southern States to make such changes in the existing relations of society, as may prevent their blacks from running away, and thus relieve the Northern States from an unpleasant obligation.

But it is said, that writing on the subject of slavery, at the north, has a tendency to excite the slaves against their masters. This must depend altogether upon the character of what is written. There is no doubt that mischief

might be done by inflammatory publications addressed to the blacks, and circulated among them. I have understood that a book which I believe is known by the name of Walker's Appeal is of this character, though I have never seen it. But the pernicious tendency of that volume, whatever it may be, did not arise from its being written at the North,—nor was it, that I can learn, more approved at the North than it has been at the South. This and all other books, however, must be judged of by their contents, and not by the place in which they were written. My own impression is, that if all that has been printed at the South in relation to slavery were generally circulated among the blacks there, it would have much more tendency to rouse them to insurrection and bloodshed, than all that has been published at the North on the same subject. The feeling of contempt of the African race, and the disregard for the rights of all persons who have any taint of negro blood, which are but too apparent in a large part of the laws of the Southern States, and which breathe in too many of their publications, appear to me directly calculated, if these productions were studied by the slaves, to excite them to rise against their masters. On the other hand, without denying that there may have been injudicious publications at the North, the general character of those which I have seen, has been mild and temperate, and neither intended to inflame the slaves, nor likely to produce such an effect.

The truth, I am persuaded, is, that it is not publications upon the subject of slavery, with the exception, perhaps, of such incendiary works as I have alluded to, circulated secretly among the slaves, for the express purpose of stimulating them to acts of blood,—it is not publications, which have produced bad conduct in slaves, which have led them to plot insurrections, to run away from their masters, and to murder the whites, but it is the actual severity of suffering which has brought forth these results I believe it will be found true, in almost all cases, that slaves behave best where they are best treated, and where the laws and public opinion pay most regard to their rights, and that measures of severity which are resorted to, to keep down the slaves, only render them more dangerous

In my next essay, I shall consider the actual situation of the colored population of the United States.

P. H

COLONIZATION.

The recent formation of an Auxiliary Colonization Society in Worcester County, Mass. calls forth the following commentary from the editor of the Boston Statesman—

'We were, however, rather surprised to see the proposal of sending the free negroes to Africa as returning them to their native land It would be as well at least to talk of sending these reverend gentlemen back to England as *their* native land. The negro is just as much a native here as are these reverend gentlemen themselves.—Here the negro was born, here bred, here are his earliest and pleasantest associations—here is all that binds him to earth and makes life valuable. If the welfare of the negro, and not a new scheme for begging, be really the object in view, we desire the reverend gentlemen to step forward and vindicate the rights of the negroes trampled upon by their brethren in Park Street. If they would really promote the happiness of the negro, let their efforts be directed to raise the oppressed black in the scale of moral elevation here. Let them admit him to more rights in the social world,—but unless they desire to be laughed at by all sincere and thinking men, they had better abandon the Quixotic plan of colonizing the Southern negroes at the cost of the North, until we can free our own borders from poverty, ignorance and distress'

Editors all over the country are requested to insert the following advertisement. We trust that there will be a thousand vigorous pens put into motion for the prize

PREMIUM.

A Premium of Fifty Dollars, the Donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for promoting the Abolition of Slavery, &c is offered to the author of the best Treatise on the following subject: 'The Duties of Ministers and Churches of all denominations to avoid the stain of Slavery, and to make the holding of Slaves a barrier to communion and church membership.'

The composition to be directed (post paid) to either of the subscribers—the name of the author in a separate sealed paper, which will be destroyed if his work shall be rejected

Six months from this date are allowed for the purpose of receiving the Essays

The publication and circulation of the preferred Tract will be regulated by the Pennsylvania Society above mentioned

W. RAWLE,
J. PRESTON,
THOMAS SHIPLEY, } *Committee.*

Philadelphia, Oct. 11.

A PHILANTHROPIST.

The following remarkable communication appeared in the Palladium of the 15th ult. We append a few notes to it.

'SLAVERY A memorial, I understand, is in circulation in this city in favor of the abolition of Slavery in the District of Columbia. It has not been handed to me Should it be, I would say to the amiable gentleman who bears it, your philanthropy is misdirected (1) The slaves, whose sufferings you seek to alleviate, are freer and more happy than you are. (2) They are happy in ignorance, and in the possession of those enjoyments which are appropriate to their condition and their education (3) But you, who are born to freedom, who are blessed with the means of an education which enlightens and liberalizes your mind and refines your feelings, are, in your own city, liable to have your property seized and taken away, and your body dragged to jail—without a moment's notice, and even without having any cause of action alleged against you I can, in ten minutes, without showing any cause of action, obtain a writ against your person, which, in default of bail, will take you from your business and your family, and lodge you in a jail (4)

Slavery is an evil, and ought to be abolished (5) Imprisonment for debt is a greater evil, and ought to be abolished (6) But the difficulties which impede the efforts of philanthropy for the amelioration of the condition of the slave are great, and even appalling, whereas those which prevent the amelioration of the condition of the debtor are either inconsiderable or altogether imaginary It is also the pride of the *Slave States*, that instances of the enforcement of the law of imprisonment for debt are there few, very few, in comparison with the number of instances which occur in the *Free States* HOWARD.'

(1) So say our southern planters. And yet this writer assumes the name of the philanthropist Howard! It is marvellous to observe with what coolness of manner, with what mildness of tone, with what liberality of sentiment, some people discourse on the subject of slavery They wonder how the trivial fact, that millions of human beings are held in chains and treated like brutes in this country, can excite the indignation or horror of any body But if an injury be done to their own persons, or to their children—yes, or even to a dog of theirs—how they clamor for redress!

(2) A libel upon common sense—a libel upon freedom—a libel upon constitutional government.

(3) Enjoyments of slavery? Of course, they consist in being fattened upon corn, in the frequency of pleasant flagellations, in the almost total absence of mind, in the destruction of the social relations of life—&c &c &c

(4) We do not condemn, but rather highly applaud, the feeling which the writer manifests on the subject of imprisonment for debt. It is certainly a crime to make honest poverty or unavoidable misfortune a crime Still, the people must be their own judges in this matter, and, having the means of redress among themselves, the fault is theirs if they suffer any public grievance to exist. We are united heart and soul with 'Howard' in his benevolent enterprise, but let him beware, lest he make it ridiculous by talking of the superiority of African slavery over American liberty.

(5) Yet the philanthropy of those who are striving to overthrow it, is 'misdirected'!

(6) Then, as a people, we are more to be commiserated than our slaves! Does 'Howard' believe this? If so, let him go to the south, and put himself under the lash of a driver

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The following thrilling effusion is from the pen of the young lady who superintends the Female Department in the Genius of Universal Emancipation For her years, she has not her equal, perhaps, in the Union

THINK OF OUR COUNTRY'S GLORY

Think of our country's glory,
All dimmed with Afric's tears—
Her broad flag stained and gory
With the hoarded guilt of years!

Think of the frantic mother,
Lamenting for her child,
Till falling lashes smother
Her cries of anguish wild!

Think of the prayers ascending
Yet shrieked, alas! in vain,
When heart from heart is rending,
Ne'er to be joined again!

Shall we behold, unheeding,
Life's holiest feelings crushed?
When woman's heart is bleeding,
Shall woman's voice be hushed?

Oh no! by every blessing,
That Heaven to thee may lend,
Remember their oppression—
Forget not, sister, friend!

POWERFUL LANGUAGE.

Hear the energetic language of Henry Brougham, relative to slavery in the British Colonies,—is he, too, a madman? Similar was the language held by Charles James Fox and the younger Pitt,—were they fanatics? With such madness and fanaticism (be it my boast!) I am deeply imbued,—I would the contagion could spread until every individual in the land be infected;—with such associates, I am not ashamed to keep company. Shame on the *great men* of America, that their lips are sealed on the subject of African emancipation! The cause is worthy of the loftiest ambition and the noblest genius. To it I am wedded, as long as I shall have a pen to wield, or a voice to speak Poverty may assail me with her hungry whelps—Persecution may light his fires—Slander may spit out her venom—and Judicial Power may attempt to intimidate. I care not for the luxuries of wealth, if the inward man be opulent for eternity;—I care not for bodily tortures, if I suffer in a righteous cause;—I care not for the aspersions of the slanderer, if my conscience bear good testimony,—I care not for tyrannical authority, if I serve my God and benefit my fellow creatures by lawfully resisting it Wherever oppression, fraud and violence exist, I am for exposing to merited infamy the tyrant and the thief, wherever there is a virtuous struggle for liberty, there also is my heart.—But read the following extract

'I trust, that at length the time is come, when Parliament will no longer bear to be told that slave owners are the best lawgivers on slavery;—no longer suffer our voice to roll across the Atlantic in empty warnings, and fruitless orders *Tell me not of rights*—talk not of the property of the planter in his slaves I deny the right—I acknowledge not the property The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of the laws that sanction such a claim! There is a law above all the enactments of human codes—the same throughout the world, the same in all times—such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the sources of power, wealth and knowledge, to another, all unutterable woes,—such it is at this day: it is the law written by the finger of God on the heart of man, and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man! In vain you appeal to treaties, to covenants between nations. The covenants of the Almighty, whether the old or the new, denounce such unholy pretensions To these laws did they of old refer, who maintained the African trade. Such treaties did they cite, and not untruly, for by one shameful compact, you bartered the glories of Blenheim for the traffic in blood Yet, in despite of law and of treaties, that infernal traffic is now destroyed, and its votaries put to death like other pirates How came this change to pass? Not assuredly by parliament leading the way; but the country at length awoke, the indignation of the people was kindled, it descended in thunder, and smote the traffic, and scattered its guilty profits to the winds Now, then, let the planters beware—let their assemblies beware—let the government at home beware—let the parliament beware! the same country is once more awake,—awake to the condition of negro slavery, the same indignation kindles in the bosom of the same people, the same cloud is gathering that annihilated the slave trade, and, if it shall descend again, they, on whom its crash shall fall, will not be destroyed before I have warned them, but I pray that their destruction may turn away from us the more terrible judgments of God!'

[For the Liberator]

SONNET TO ———.

Friend of mankind! for thee I fondly cherish
Th' exuberance of a brother's glowing love,
And never in my memory shall perish
Thy name or worth—as time shall truly prove!
Thy spirit is more gentle than a dove,
Yet hath an angel's energy and scope,
Its flight is towering as the heaven above,
And with the outstretch'd earth doth bravely cope.
Thou standest on no eminence so high,
All nations congregate around its base,
There, with a bleeding soul and piercing eye,
The wrongs and sufferings of thy kind dost trace
Thy country is the world—thou know'st no other—
And every man, in every clime, thy brother!

G——n

Female School in Liberia.—The Female Colonization Society of Richmond and Manchester has taken incipient measures *to establish a Female School* in Liberia. Had it not better establish a similar school for free colored females in Richmond and its vicinity?

WALKER'S APPEAL. NO. I.

Believing, as we do, that men should never do evil that good may come, that a good end does not justify wicked means in the accomplishment of it, and that we ought to suffer, as did our Lord and his apostles, unresistingly—knowing that vengeance belongs to God, and he will certainly repay it where it is due;—believing all this, and that the Almighty will deliver the oppressed in a way which they know not, we deprecate the spirit and tendency of this Appeal. Nevertheless, it is not for the American people, as a nation, to denounce it as bloody or monstrous. Mr Walker but pays them in their own coin, but follows their own creed, but adopts their own language. *We* do not preach rebellion—no, but submission and peace. Our enemies may accuse us of striving to stir up the slaves to revenge, but their accusations are false, and made only to excite the prejudices of the whites, and to destroy our influence. We say, that the possibility of a bloody insurrection at the south fills us with dismay, and we avow, too, as plainly, that if any people were ever justified in throwing off the yoke of their tyrants, the slaves are that people It is not we, but our guilty countrymen, who put arguments into the mouths, and swords into the hands of the slaves. Every sentence that they write—every word that they speak—every resistance that they make, against foreign oppression, is a call upon their slaves to destroy them. Every Fourth of July celebration must embitter and inflame the minds of the slaves. And the late dinners, and illuminations, and orations, and shoutings, at the south, over the downfal of the French tyrant, Charles the Tenth, furnish so many reasons to the slaves why they should obtain their own rights by violence.

Some editors have affected to doubt whether the deceased Walker wrote this pamphlet.—On this point, skepticism need not stumble. the Appeal bears the strongest internal evidence of having emanated from his own mind. No white man could have written in language so natural and enthusiastic

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A VIEW OF BRITISH SLAVERY

The following table shows the relative proportion of the Whites, Slaves and Free Blacks in the West India Islands and Colonies. Jamaica exhibits a fearful disparity between its white and slave population. Justice is slow but sure! when the explosion comes—as it will assuredly come, ere long—what tyrant will be able to escape?

	Whites	Slaves	Free Blacks
Bermuda	5,500	4,650	500
Bahamas	4,000	9,500	2,800
Jamaica	15,000	331,000	40,000
Virgin Isles, or Tortola	860	5,400	607
St Christopher's	1,800	18,500	2,500
Nevis	800	9,000	1,800
Antigua	2,000	30,000	4,800
Mont-Serra	500	6,000	700
Dominica	800	14,500	3,600
Barbadoes	15,000	81,000	5,000
St Vincent's	1,300	23,500	2,900
Grenada	800	24,500	3,700
Tobago	350	12,700	1,200
St Lucia	1,100	13,500	4,000
Trinidad	13,500	23,000	16,000
Honduras	300	2,450	2,800
Demerara	3,000	70,000	6,000
Berbice	600	21,000	1,000
Cape of Good Hope	43,000	35,000	29,000
Mauritius	8,000	76,000	15,100
Total	108,150	812,700	143,707

VERY SURPRISING.

The Continel, a few weeks since, contained a notice from the Sheffield Iris, of the sale of a woman by her husband, for the sum of one shilling. 'It is surprising,' says the editor, 'that this barbarous custom should be tolerated in England.' So it is, Mr Adams, the annual sale of thousands of human beings, in this country, cannot be compared with the above atrocious act. And why? Because one white skin is worth millions of a sable complexion. Is it not?

Merited Punishment—A Dr Allen has been sentenced in Opelousas, Louisiana, to fourteen years imprisonment for negro stealing. It seems he was in want of subjects

How ought they to be punished, who hold their slaves in perpetual bondage, either by purchase or inheritance? Is not their crime equal to the medical kidnapper? What is the difference between stealing men, and holding them in bondage after they have been stolen?

BOSTON:

SATURDAY, JANUARY 8, 1831

LEGISLATIVE

The General Court convened in this city on Wednesday. There being a quorum of the members, the Message of the Governor was read from the chair. His Excellency apologises for its great length, but we are hardly disposed to forgive him

Nothing further has been done toward a final adjustment of the Massachusetts Claim, although the Governor has spared no efforts to complete the business. The tardiness of the national executive deserves the severest reprehension

The State Prison is now made, eminently, what a Penitentiary should become—a place of just yet merciful correction, and of the means of moral reform Already the fierce and turbulent spirit is seen to yield, and habits of submission, useful occupation, and patient industry, to be formed. With the advancement of moral purposes, it is gratifying to find, that the pecuniary affairs of the Prison are also improving

The accounts of the Treasury Department, for the past year, show an excess of expenditures over receipts of $10,551 16 The State Debt is now $114,100 00.

His Excellency says that liberal principles and acknowledged civil rights are every where breaking the shackles of oppression, [excepting in this country, he should have said,] and the minds and hearts of freemen will sympathise in the strugglings, and respond with congratulations to the triumphs of liberated and disenthralled nations

There are two important measures, which, as the Governor has forgotten to recommend them to the notice of the Legislature, we shall urge for immediate adoption. The first is, the obliteration from the Statute Book of the following section of the Act of June 22, 1786

'*And be it further enacted*, That no person by this Act authorised to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid, and all such marriages shall be absolutely null and void.'

The above enactment is an invasion of one of the inalienable rights of every man, namely, 'the pursuit of happiness'—disgraceful to the State—inconsistent with every principle of justice—and utterly absurd and preposterous

Another suggestion is, that the Legislature adopt resolutions urging our Senators and Representatives in Congress to exert their influence for the abolition of slavery in the District of Columbia.

ANOTHER LIBEL.

The December number of the Genius of Universal Emancipation has just been received. It is, as usual, full of valuable matter. Friend Lundy informs the public, that 'the Grand Jury of the city of Baltimore has made out a bill of indictment against him, for his animadversions upon the conduct of the petit jury, in Garrison's second suit'!! !

We regret, though we readily excuse, the liberty he has taken in publishing one of our private letters (1) Confidential or epistolary language is not always qualified for the public ear. We reiterate our belief, however, that the American Colonization Society is wrong in principle and impotent in design, and we shall thoroughly sift its pretensions in subsequent numbers of the Liberator

(1) One sentence, in our letter to friend Lundy, was as follows: 'Let us hold no fellowship with slave owners.' To which he replies—' Advocates of slavery, I would say.' But query, friend L.—is not every slaveholder, in effect and practically, an advocate of slavery? We say,—THE Example speaks louder than words. There is none innocent—no, not one. 'They are all gone out of the way.'

NULLIFICATION NULLIFIED.

It gives us pleasure to learn, that the dangerous attempt to call a Convention in South Carolina has failed in both Houses of the Legislature. Whether the disorganizers will renew their suicidal efforts, or give up the contest, remains to be seen

A separation from the Union, by any one or by all of the slave states, would be like cutting their hold on existence They know it—they believe it—whether they will acknowledge it or not; and yet, thus knowing and believing, they are willing to trifle with their lives—with their all—in order to gratify their hostile feelings toward the free states.

In process of time, one thing is certain: they must either give up their slaves or the Union. The root of bitterness between the North and the South is slavery, and, until it be removed, there can be no sympathy between them

The people of the free states begin to feel that it is better the pillars of our republic should fall, than rest on the necks of millions of human beings for the benefit of a few planters, and the curse of the whole country They are weary of the load of guilt which is imposed upon them by the compact.

While we detest the principles and practices of the South, we pity her desperate condition Her complaints are not mere pretences, her sufferings are authentic and severe But why is her bosom wrung with such emotions, or why does she present such a miserable aspect? Does the tariff, or the system of internal improvements, generate her diseases? No. the canker that is upon her vitals—the curse that is blighting her fields—the plague that is retarding the increase of her population, *is slavery—and nothing but slavery*. We wish to relieve her, by endeavoring to remove the cause of the evil We wish to see her as happy and flourishing as her more fortunate sisters, nor shall we give up our efforts to save her, even at the risk of being set down as her enemy

☞ Since the above was written, we learn that the Legislature of Georgia has passed Resolutions, authorizing the Governor of the State to RESIST the precept of the Supreme Court of the United States' This looks like rebellion.

CORRESPONDENCE.

Has a colored man brains? Can he think—can he talk—can he write? Has he the feelings, the reflections, the desires of a man? Here is a letter from one in a distant city, which may answer these queries. We are acquainted with the writer, and very proud, too, of his friendship. Few white men possess a better head or heart.

'DEAR SIR—I am extremely happy to hear that you are about establishing a paper in Boston I hope your efforts may not be in vain, and may the 'Liberator' be the means of exposing, more and more, the odious system of slavery, and of raising up friends to the oppressed and degraded People of Color, throughout the Union Whilst so much is doing in the world, to meliorate the condition of mankind, and the spirit of Freedom is marching with rapid strides, and causing tyrants to tremble, may America awake from the apathy in which she has long slumbered She must, sooner or later, fall in with the irresistible current Great efforts are now making in the cause of Liberty the people are becoming more interested and determined on the subject.

Although the Southern States have enacted severe laws against the Free People of Color, they will find it impossible to go in opposition to the spirit of the times We have only to hope, that many such philanthropists, as Mr Lundy and ——, will come forward, to plead our cause, we can never feel sufficiently grateful to our long-tried, faithful and zealous friend Mr Lundy. He has indeed labored for us, through evil and good report, and under many disadvantages and hardships,—may he hereafter receive his reward

I learn with the greatest regret, that so much prejudice exists in the Eastern States, but may the 'standard you are about to erect in the eyes of the nation' be the means of dispersing those clouds of error, and of bringing many advocates to our cause'

The London Female Anti-Slavery Society has sent the American Colonization Society a donation of £50, to aid in defraying the expense of transporting to Liberia six hundred slaves, offered to the Society by their owners in North Carolina, Virginia and Maryland.

☞ Strictures upon the libel suit are in type, but reluctantly deferred until our next number.

DEGREES OF HUMAN FRIGIDITY.

The hearts of some individuals are like ice—congealed by the frigidity of a wintry atmosphere that surrounds, envelopes and obdurates. These may be melted by the rays of humanity, the warmth of expostulation, or the breath of prayer. Others are like adamantine rocks; they require a ponderous sledge and a powerful arm to break them in pieces, or a cask of powder to blow them up. Truth may blaze upon them with mid-day intenseness, but they cannot dissolve.

INDIVIDUAL DUTY.

Every one who comes into the world, should do something to repair its moral desolation, and to restore its pristine loveliness, and he who does not assist, but slumbers away his life in idleness, defeats one great purpose of his creation But he who, not only refusing to labor himself, endeavors to enlarge and perpetuate the ruin, by discouraging the hearts of the more industrious, and destroying their beautiful works, is a monster and a barbarian, in despite of his human nature and of civilization.

SOUTHERN JUSTICE.

The laws of the southern states recognise slaves as property, and place them on a level with cattle See how they punish their cattle for a vicious act! Suppose a horse should kick his master to death, or break into his kitchen, ought he to be hung by the neck, or burnt at the stake? Undoubtedly, if he or his sire were imported from Africa.

Elijah W Kimbrough and negro Carey were executed at Raleigh, N C on the 5th ultimo, the first named for the crime of *murder*, and the latter for breaking into an *unoccupied kitchen* or *out house*, and robbing it of articles worth not more than *five dollars!!*

LAFAYETTE.

The Americans and English in Paris have given a dinner to Lafayette—200 persons sat down. The General appeared in full uniform, as commander in chief of the National Guards. He gave as a toast:

'The Holy Alliance—(a loud laugh)—of nations—(loud cheers)—*equality of rights*, LIBERTY ALL OVER THE WORLD, and the improvement and happiness of the human species.'

When will the American people respond 'AMEN!' to this noble sentiment, and grant *equal rights* to those upon whom they now trample? What is the language of Lafayette, in relation to their tyrannical conduct? Hear him!

'When I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.'

'THE AMATEUR' has passed into the hands of Mr Joseph W J Ndes, and will in future be conducted by Mr William J Snelling The work is printed, in an elegant manner, every fortnight, at $3 per annum, payable in advance Mr Snelling is capable of making it the first literary periodical in the country what he is able to do, we doubt not he will accomplish We have a word to say, next week, in relation to his remarks on slavery

'The Christian Soldier,' a new religious paper, published by Messrs Johnson & Kimball, was issued in this city on Wednesday last. The typography is elegant, and the editorial department well filled

'The New-England Baptist Herald,' No 1, by Benjamin True, appeared on Wednesday.

At a recent meeting of the Newcastle Anti-Slavery Society, Mr. Brougham stated that the result of the late election (in England) had produced a powerful opposition to the Ministry, relative to slavery. 'That election,' he said, 'had given the Anti-Slavery cause, out of 130 places, a clear balance of 30,—making an addition of 60 voices in its favor. The Prince of Waterloo had not gained more by dissolving his chambers, than Prince Polignac had by dissolving his.'

The Georgia Senate, by a vote of 38 to 30, has refused to repeal a law prohibiting the importation of slaves into that State. The law, however, is almost a dead letter

Many inhabitants of Rutherford Co. N. C are in pursuit of a black outlaw, Big George, who, with two females, has committed many robberies for some time past. *Bloodhounds have tracked them*, and one was lately struck and driven back by them. They were lately shot at by a party of eight men, but escaped.

FOREIGN & DOMESTIC ITEMS.

London papers to the 10th, and Liverpool to the 8th ult. have been received.

It is said that an alliance, offensive and defensive, between France and England, is in agitation

The French ministers of War and of Foreign Affairs assure the nation that no war will take place on the continent.

Report says that Antwerp will be occupied by British troops.

Mr Brougham, it is stated, will afford the first instance on record, of any man having risen from the Bar to the Woolsack, without having gone through any inferior grade of office

Ages of British Ministers.—It appears that Earl Grey is 66 years of age, Lord Holland 57, Lord Lansdowne 50, Lord Melbourne 49, Lord Goderich 48, Lord Althorp 48, Lord Durham 38, Lord Palmerston 46, the Duke of Richmond, 39.

The subject of slavery in the West Indies still claims the attention of Parliament.

German papers state that a Russian army, to the number of 200,000 men, with 400 pieces of cannon, is assembling on the frontier.

It is computed that in January, 1831, independently of the great force of National Guards every where armed and equipped, France will have a regular army of 300,000 men.

The present King of England during the first three months of his reign, dined 21,000 persons at his palace.

British Empire.—The population of Great Britain is estimated at 14 millions; of the *British Empire*, (including an estimate of 70 millions in the East Indies) 95,220,000 souls. The tonnage in the merchant service is about 2,000,000, Seamen, 174,000 The Navy, during the last war, consisted of 1000 ships of war.

The following is the result of the election in Essex North, on Monday last, for a Representative to Congress:—Whole number of votes, 4877, necessary to a choice, 2430 Mr Cushing had 1963, Mr Marston 1299, Mr Osgood (the Jackson candidate) 1395, scattering 220. No choice.

In Bristol District, there is also no choice.

The city of New Orleans has a population of 48,000 souls, having increased eighty per cent. since 1820.

The entire Anti-Jackson ticket for Congress has prevailed in New Jersey.

In Illinois, Gen. J. M Robinson, a thorough friend of Jackson, has been elected to fill the vacancy in Congress made by the death of the late John M'Lane

The convention bill has been lost in the S. C. Legislature, the majority in favor being much less than *two thirds* in either branch In the House of Representatives it was but 4, the whole number being 116

The execution of J J Knapp, jr took place in the prison yard, in Salem, on Friday morning, Dec 31 The utmost decorum was observed by the spectators The criminal met his fate with composure.

Illinois.—The population of Illinois is ascertained to be 161,055, in 1820, 55,211.—Increase, 105,844

Highway Robbery.—George Crosby was robbed of $900 in cash, and a watch and gold chain, by two men, on the Salem Turnpike, near the floating bridge, on the night of the 28th ult. This event has renewed the excitement in Salem. The robbers have been taken

The population of Portsmouth, N. H. according to the census just completed, is 8082, increase in the last 10 years, 655 There is an excess of females over males of 684. The number of deaf and dumb is 9, and of blind 3.

The New York Evening Journal says, a man was confined in one room in a jail, in the state of Connecticut, for more than two years, for the sum of 75 cents, and the creditor expended the sum of $400 in paying his board.

The New-England Christian Herald contains a letter from Peter Jones, a converted Indian, stating that 1000 of the Chippewa Indians, and 200 of the Mohawks, are members of the Methodist Society, and all abstain from the use of *rum*, which this son of the forest denominates *firewater*

MARRIAGES.

In this city, Mr David Palmer to Miss Eliza Kanek — Mr Asa D Hurlbut to Miss Martha Salsbury, youngest daughter of Jas Phillips, Esq

In South Boston, Mr Freeman Reed to Miss Laura F Phinney

In Charlestown Capt Levi Pierce, of Lincoln, to Miss Sabra Kidder

In Quincy, Mr Washington F Forbes to Miss Mary Ann Chase

In Salem, Mr Robert Rodney to Mrs Lydia Sweeney

DEATHS.

In this city, Mrs Mary, wife of Winslow Wright, Esq aged 28

In Roxbury, Mrs Sarah N Day, wife of Mr Moses Day, aged 36.

In Dedham, Mr Daniel French, aged 77

In Salem, Mrs Hannah Sawyer, aged 76.

In Andover, Mrs Dorcas, widow of the late Joshua Chandler, Esq aged 73

In Worcester, Samuel Allen, Esq aged 73, for forty years Treasurer of the County of Worcester

In New Orleans, Mr Edward Brant, of Boston, aged 27.

In Manchester, Eng Moses Jackson, of Charlestown, aged 30.

LITERARY

[For the Libraries]

THE ANNUALS.

——— 'T is past a doubt,
All Media — or Parnassus — lies in out '—Rogers

I was sitting the other day in my study, reading the Arcadian Review, when I happened to cast my eye at the booksellers' advertisements at the end of the volume After the title of many of the books, was some commendatory paragraph, either from some review, magazine, or newspaper If I had not known something of the manner in which these panegyrics are got up, I should have been delighted to find that the literature of the country had all the merit ascribed to it. The first advertisement which caught my eye was as follows·

MESSRS PUFF, SPLASH & CO,

Having determined to devote their attention solely to the ornamental branches of literature, offer for sale the greatest variety of Annuals, Novels, and Stories for Children, that has ever been for sale in this country Messrs P S & Co employ none but the most popular and approved writers They have lately published, and now offer for sale,

THE LADIES' SNUFF-BOX, for the year 1831

'The exquisite fragrance which issues from this repository of odors, in which many of our favorite poets have embalmed their sweetest blossoms, keeps the mind of the reader in a state of delightful and refreshing excitement from the beginning of the book to the end.'—*Boston Pegasus for Dec* 1830

THE LITERARY BURBLE, for 1831

'We dare not to predict what effect this refulgent bubble, tinged as it is with all the hues of the rainbow, may have upon our national literature'—*The Ladies' Looking-Glass, vol.* 2 *p* 229

THE WINTER BUTTERFLY, for 1831.

'This annual, which appeared later than any of the others, produces on the mind all the effect of a picturesque landscape illuminated by the glowing and gorgeous tints of the setting sun.'—*The Monthly Censor, December*, 1830

THE MENTAL RATTLE, OR INFANT SOUVENIR.

'We are glad to perceive that our fellow-citizens, are beginning to appreciate those truths which we have been so long endeavoring to enforce. Education is at last pursuing the proper path. Infants are men in miniature; and they should have the same employments and the same enjoyments as men To make literary occupations agreeable to children, it is true they must in some measure be adapted to their capacity. Though it is a high praise to the passing age that there is very much in its literature, which, written as it is merely for grown up people, seems entirely adapted to the weakest infants The *Mental Rattle* is a first attempt, and the work deserves all praise both for its plan and its execution'—*The Child's Oracle*

THE CRADLE, OR THE BABY'S COMFORTER.

By baby, by baby, by baby by,
You shall have a souvenir, as well as pa and I.

'We have no terms in which to express our admiration of this infantile souvenir.' —*The Child's Oracle*.

Before I had read half through the advertisements of Messrs Puff, Splash & Co, my friend, Crusty, entered the room. I pointed to what I was reading He smiled, or seemed to smile 'What is to become of us?' he exclaimed 'A few years ago we were complaining of the dearth of native literature, and now we have better reason for alarm at the abundance of the crop. Every village can boast of half a dozen professed authors, without enumerating those who have appeared only occasionally in print, and at the earnest solicitation of their friends Every newspaper keeps one or more poets in pay And every bookseller of any note has a score or two of journeymen literati at his command, who are ready to write books, articles and puffs, and do any other jobs to promote the interest of the trade The rapid growth of native literature must certainly be very gratifying to its admirers The press groans with their productions Our authors and publishers express the utmost distaste for the ephemeral productions of the British press, and yet are always imitating them These Souvenirs or Annuals, or whatever title they may assume, are humble imitations of the English Annuals, and surpass, if it be possible, their prototypes in insipidity'

'All that you have said,' I replied, 'is very true, but the engravings do credit to our artists'

'I will not dispute with you,' said he, 'on that point, yet, to tell you my real opinion, I begin to think that the prints are getting to be as feeble as the poetry which they illustrate However, I am willing to admit that these works do give some encouragement to native art. But that does not palliate the enormity of printing such trash as fills this volume'

As he said this, he dashed on the table a volume, of which the cover was ornamented by stripes of silk of various colors It was lettered on the back, 'JANUARY RAINBOW'

'I believe,' said he, 'that the lady who edits it has designs on my life This morning received it, with a very modest request that I would read it *through*, and give her a certificate of my opinion of it. I would sooner——'

'Stop, stop,' said I, 'she is a lady, and no doubt means very well Let us open the book, and see what it is made of, before passing sentence upon it.' I opened it, and my eye fell on the following lines, which I commenced reading.

'*Lines on seeing a glass of Leeches at an Apothecary's window*

Unhappy elves, how idutably you play,
How wish ye just colors as the sun's bright ray!
Yet mark, ye swarm, ye wriggling in the glass adhere,
Yet feel no rest, regret, nor vent a tear
Ye drink and swim (you get a crimson bath
Where oft ye quaff a cool the trembling lip,
Where it a blue ice ——

'Enough of that now for the prose,' said my friend. I turned over a few leaves, and began again

'*The Murderer's Cave. A Pequod Legend*

In the olden time, ere the Caucasian race had profaned the shores of America, when the bright bay of Shawmut resounded only with the music of the wind, or the whoop of the savage, ere the virgin bosom of the deep had been violated by the prow of the stranger, while the forests of New England yet hung upon a thousand hills, and the sublime repose of nature still rested on their brows——'

'Enough, enough, I can endure it no longer I did not mean to stop you till you had finished a sentence, but the one you have been reading is really so *lengthy* that you must pardon me for interrupting you The insipidity, the fustian, the nonsense, the sentimentality, the feebleness, the affectation, which are crowding in upon us, are insupportable. I sometimes think that I will fly to some remote quarter of the globe, where a new book can never reach me——'

'I scarcely know where you will find such a spot, since even at the antipodes, at Botany Bay and the Sandwich Islands, presses are working to bring to light.'

'It is too true,' he sighed my friend 'Have we no Gifford,' continued he, 'to annihilate these insects of literature, who are equally annoying both as caterpillars, and butterflies, whether they creep or soar?'

I laughed at his violence 'The evil,' said I, 'is but a temporary one: these insects are mere ephemera, when their day is done, they will perish.'

'Ay,' he replied, 'but a new race will spring up, before they have advanced far on their march to oblivion.'

'You have caught me,' said I 'An allegory is rather a dangerous weapon for one so unskilled in its use as I am. But to return to the point from which we rambled,—I do not think that literature is in its dotage and decline among us, but rather in the freshness of youth The rank crop of weeds that offend us proves the richness of the soil- We have even now many authors who would rank high in any age or any country We are a nation of readers; and the voracious appetite of the public for literary food must be gratified in some way or other The good is far from being sufficient to satisfy this craving'

'You mean, then,' said Crusty, 'that it is better for the public to read trash, than not to read at all. For myself, I should rather never see a book, than be obliged to read through volumes which I have attempted'

'You choose to misunderstand me. As the public taste improves, which it has done very sensibly within a few years, and the rewards of successful literary exertion become greater, the general character of our literature must improve I cannot believe that as long as our political institutions are preserved and our public morals are pure, we need fear a great corruption in our literature'

'Since you are beginning to cant,' replied my friend, 'you will excuse me for not listening to you'

Saying this, he seized his hat, and stalked out of the room.

J. G. C. BRAINARD.

The following excellent tribute to the memory of the lamented Brainard is extracted from 'Truth,' a satirical poem which was briefly reviewed in our first number.

Sinner, Muse, a cool thy wearied pinions cleave,
Alight, and weep on Brainard's early grave.
Lamented Brainard — muse on living lies
Recounts thy worth, I'll seek thee nearth mine
Do mine the task to make fresh roses bloom,
And shed undying fragrance on thy tomb
In times awe mind am cause of mourning gray—
The fairest wreath shall be the scabbard through
Hard hard thy lot, sad great thy country's shame,
Who let such offspring die without his fame
He pined to see the buds his knew that decked,
Nipt by the bitter blight of cold neglect
Thus fade the tree, they perished one by one,
Before their opening yeats saw the sun;
While the same chilling blast that blasted so them,
Froze the rich life-blood of the noble stem
But not neglect, nor sorrow's rankling smart
Could rent the kindly control of his heart,
And on the cooler that consumed his frame
Could in the last his eagle spirit tame,
With faltering hand his master harp he strung,
While sweet echoed from his dying tongue

MISCELLANEOUS.

A SUBSTANTIAL APPARITION.

The celebrated historian, De Thou, tells the story of his experience in apparitions, nearly as follows He was startled from a sound sleep, in the dead of the night, by an extraordinary weight upon his feet. The moon was shining full into the window, and he distinctly perceived a tall person, with a very ghastly countenance, standing by his bed side. He at first thought he was dreaming, but by process of reasoning, soon became satisfied that he was awake He summoned up resolution to inquire, in God's name, what it was. 'I am the Queen of Heaven,' was the reply, in a hollow voice which would have unstrung the nerves of many a stronger man than De Thou He however sprang from his bed, and seized the figure with great violence Two heavy blows upon his head soon convinced him that he had hold of no inconsiderable piece of flesh and blood. Lights were brought, and he was discovered with a female lunatic, who had escaped from her keepers, in his arms. The wonders wrought (by the agency of supernatural beings as was supposed) during the residence of Oliver Cromwell's Commissioners at Woodstock, as detailed by the author of Waverley, will readily suggest themselves to the reader's mind

A THOUGHT It was customary with the old Romans, when an Emperor died, to let off an eagle from his funeral pile. The prevalence of the custom probably arose in some measure from the fact, that the eagle was the empire, and was depicted on its standard. I have sometimes, at my leisure, carried the idea into common life, and amused myself with fancying what sort of birds or animals might be unloosed from the funeral piles of certain characters in society, when the heavy hand of death comes over them. In looking round the circle of one's acquaintance, it may not often be found that few eagles would be wanted. Chattering magpies would fly off the funeral pile of incessant talkers; owls from those dark dull spirits one can make nothing of; and cats from the little spirits of malignity and spleen

APPEAL TO THE RICH.

Would to heaven, that some of our citizens, who are '*clothed in purple and fine linen*,' and '*fare sumptuously every day*,' whose tables lay the four quarters of the globe under contribution, who drink Champaigne at twenty dollars a dozen, Burgundy at seven dollars a gallon, and Madeira at four and five dollars, who give $500 or $600 for a pair of horses, and 3, 4, or $500 for a gig, and the ladies who do not scruple to pay $100 or $150 for a cashmere shawl—20, 30, or $40 for a leghorn bonnet—$100 or $150 for a ring—8 or $16 for a tortoise-shell comb, would to heaven, I say, that some of them could be prevailed upon to accompany these 'ministering angels' in human form, the members of the female benevolent societies, to the abodes of wretchedness in the suburbs of our city, where every room contains a family,—in many cases widows who had been reared with tenderness and lived in affluence, but now have to earn a support for themselves and children by their needles, at the maximum of twenty-five cents per day.—*Address of M Carey, published in Philadelphia.*

Truth is the first interest of society More harm is done by falsehood in an hour, than by violence in a year, yet have all nations paid dearly for establishments, calculated for the express purpose of confining inquiry in one exclusive direction, and shutting out all other avenues of light but their own.—*Burgh.*

An inviolable fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.—*Teller.*

If idleness be the root of all evil, then is matrimony good for something, for it sets many a poor woman to work.—*Nunburg.*

MORAL.

SONNET.

How fall Female pillars at the touch of Time!
How fade like flowers, the memories of the dead!
How soul the grave that swallows up a clime!
How dim the light by ancient glory shed!
One generation's clay swamps the next
And dead man are the almost of earth;
Passing away, 'tis Nature's funeral toll,
Uttered as soon with creation's birth
I more not—are not, if my humble name
With my frail body, perish in the tomb,
Its courts a heavenly, not an earthly fame,
Which through eternity shall highly bloom
Write it within thy Book of Life O Lord,
And in 'the last great day,' a golden crown award!

G——s.

JEREMY TAYLOR'S IDEA OF AN ATHEIST.

Who in the world is a vainer fool, a more ignorant, wretched person, than he that is an atheist? A man may better believe that there is no such man as himself, and that he is not in being, than that there is no God for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is and so it is every night with him when he sleeps but none of these can happen to God and if he knows it not, he is a fool Can any thing in this world be more foolish, than to think that the fair fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause, an excellent government and no prince, a motion without an immovable, a circle without a centre, a time without eternity, a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning, these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the atheist: *the fool hath said in his heart, there is no God*, that is his character The thing framed, says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did, saying, that which is made, is, and that which made it, is *not* But this folly is as infinite as hell, as much without light or bound as the *chaos* or the *primitive nothing*—But in this, the devil never prevailed very far, his schools were always thin at those lectures Some few people have been witty against God, that taught them to speak, before they know how to spell a syllable but either they are monsters in their manners, or mad in their understandings, or ever and themselves confuted by a thunder storm or the plague, by danger or death

IMPORTANCE OF RELIGION.

If you break down the public ordinances of religion, you will instantly break down the bulwarks of public virtue, and if you obliterate from society the public worship of God, you will speedily destroy in the minds of its members—you will quickly efface, from the conscience of man, all regard for the laws and the appointments of humanity If you destroy the sanctions of religion, or if you neglect and despise them in the 'high places' of the land, you will annul the efficacy of its enactments in the cottage—and if you take away the influence of its restraints and denouncements from the minds of the mass of mankind, you have annihilated, in their estimation, the influence of political authority and power Let the experiment be made once, and we are sure it will never be repeated Infidelity will occupy the seats of justice and of mercy. The courts of legislation will be filled with a wild group of disorderly and chimerical visions The dreams of a vain philosophy will take the place of the dictates of moral and religious truth Improvement and refinement will be held out in prospect, while degeneracy and degradation are experienced in fact. A new era of regeneration and blessedness will be preached up by the disciples of falsehood, while the ministers of truth are announcing the approach of debasement and misery The relaxation of public principle will speedily spread its baneful effects over the lowest condition of private life The abolition of the public establishments of religion, will be followed with the subversion of public tranquillity and happiness Vile men will be exalted, and the wicked will walk on every side The demoralizing contagion of profaneness and profligacy, will extend through all ranks in the community, and all the parade of laws and proclamations will not be able to preserve the boundaries of personal honor and fidelity entire or inviolate.—*Rev John Macbeth.*

Virtue in an intelligent and free creature, of whatever rank in the scale of being, is nothing less than a conformity of disposition and practice to the necessary, eternal and unchangeable rectitude of the Divine nature. —*Burgh.*

Virtue, like fire, turns all things into itself; our actions and our friendship are tinctured with it, and whatever it touches becomes amiable.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 3.

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THE LIBERATOR.

'I register my testimony against the unprincipled, inhuman, anti-christian, and diabolic SLAVE TRADE, with all its authors, promoters, abettors, and sacrilegious gains; as well as against the Great Devil, the father of it and them.'—*Dr Adam Clarke.*

THE LIBEL SUIT.

In the first number of the Liberator, I gave the report of my second trial, as published in the Baltimore Gazette. I now propose to examine it, as briefly as possible, for if the public be not weary of the subject, I am.

In the beginning I would premise,—and Heaven is my witness,—that, in advertising the conduct of Mr Todd and Capt. Brown in the affair of the Francis, I was actuated by no personal hostility. If any of my warmest friends, or any others of my fellow-townsmen, had been implicated in this or a similar transaction, they would have felt the same scorpion lash. In the publication of my strictures, I was governed by the following motives:—1. A sense of duty, as an advocate of freedom, and a hater of tyranny and of all its abettors. 2. A desire to evince to the southern people, that, in opposing slavery, I disregarded all sectional feelings; and that a New-England assistant was as liable to reprehension as a Maryland slaveholder. 3. A belief that the publication would ever afterward deter Mr Todd from venturing into the domestic slave trade, and that it would be a rod over the backs of New-England merchants generally.

Having proved, on my first trial, my main charges—viz. that the Francis carried away the slaves, and even 13 more than I had stated—that the ship was owned by Mr Todd—and that he was privy to the transaction—I determined to incur no expense, and to give myself no trouble, in relation to the second suit. I knew that my judges must be men tainted with the leprosy of oppression, with whom it would be useless to contend—men, morally incapable of giving an impartial verdict, from the very nature of their pursuit. And here let me observe, *en passant*, that, though I do not say that a *packed jury* has convicted me, yet, knowing as I do how juries are selected in Baltimore, and recognizing also some of my condemners, I consider my trial as having had all the formality, but none of the substance, of justice.

In the report of the trial, it is stated that 'the Plaintiff [Mr Todd] was not consulted, nor apprised of the destination or employment of the ship, *until she was about to sail*.' Capt. Brown, in his affidavit, also declares, that Mr Todd 'could not have known the transaction, until about the time of the sailing of the ship from Baltimore.'

This mode of expression, 'about the time,' is too indefinite to screen Mr Todd from blame; it amounts to nothing but tergiversation. I challenge his agent in Baltimore, or Capt. Brown, to testify, that he could not have seasonably prevented the transportation by a prompt and peremptory decision. It was stated, on my first trial, by Mr Henry Thompson, (the agent,) that he wrote to Mr Todd concerning the business, and that Mr Todd ratified the contract at the expense of some slight twinges of conscience. Mr Thompson and Capt. Brown, therefore, are at direct variance in their testimony. I leave them to reconcile these contradictions as ingenuity or interest may suggest.

If Mr Todd had been innocent, he would not have instantaneously kindled into a passion, and presented me as a libeller to a jury whom he suspected of cherishing hostile feelings toward the Genius of Universal Emancipation. Charitably believing that I had been unwittingly led into error, he would have corresponded with me on the subject, and demanded a public apology for the injury inflicted upon his character; and I would have promptly made that apology—yea, upon my bended knees. For I confidently assert, that no individual who knows me personally—not even the accused himself—believes that I was instigated by malice, in the publication of my strictures. *I make no other charge against him.* If I have enemies, I forgive them—I am the enemy of no man. My memory can no more retain the impression of anger, hatred or revenge, than the ocean the track of its monsters.

Mr Todd, as a high-minded man, should have been satisfied with the result of the former trial. The second suit betrays the meanness of avarice, and the littleness of revenge. It was not so much a desire to clear his reputation, as to gain a few dollars or gratify a vindictive spirit, that induced the prosecution.

It is averred, that, 'after his [Garrison's] conviction in the City Court, he was distinctly informed through his Counsel, that as Mr Todd had no vindictive feelings to gratify, the suit would be withdrawn, if a proper apology and recantation of the calumny were put upon record.' This is true, and it is also true that I refused to comply with the demand, because I never will apologise for telling the truth.

With regard to the truth of my allegation, that chains were used on board the Francis, it could not be substantiated except by some among the crew. Generally speaking, irons are inseparable from the slave trade, nor is this usage a grievance in the eye of the law, but a preservative right on the part of owners and masters of vessels engaged in the perilous traffic. Whether the slaves, in this instance, were confined or not, was immaterial to the formation of a verdict. I am now disposed to believe, however, that no chains were used on board of the Francis.

It is certainly true, as stated in my 'libellous' article, that Mr Todd has been remarkably successful in his commercial speculations; but I do not know that he has ever been guilty of carrying slaves in his vessels, excepting in this particular instance. He says that this was his first cargo of souls, and Capt. Brown corroborates his assertion, and I am almost as sure that it will be his last.

Leaving Mr Todd, (to his relief and my own,) my business is next with Capt. Brown and his fanciful affidavit. He says 'he received on board of the Francis eighty-eight black *passengers*'—a very delicate substitute for *slaves*. These *passengers*, he concedes, belonged to a 'new master, named Milligan, who was present at the time of their embarkation, and assured them that they were not to be sold again at New-Orleans—but that he intended them all for his own estate.' No doubt this trader in souls was fruitful in promises, but what security had the slaves for their fulfilment? Nothing but the mere say so of their unprincipled buyer, or, to borrow the courtly language of Capt. Brown, nothing but 'the *honor* and *integrity* of Mr Milligan.'

I do not care whether the slaves were bought expressly for the New-Orleans market, or for Milligan's own use, it does not, in my estimation, alter the aspect of the affair. If they were to be sold, they might get a better—they might get a worse master than Milligan. They are disposable property, and he who bought them to make money, would as assuredly sell them for the same reason, whenever an opportunity presented itself. To say that they were not intended for public sale, is a contemptible quibble. Of this I was aware—that they were slaves—the creatures of an absolute despotism; that they were human beings, entitled to all the privileges and enjoyments of liberty, and that no man could assist in their oppression without participating in the guilt of the purchase. I must ever regret, that New-England men were engaged in the inhuman traffic, but not that I promptly exposed them to public censure.

To show how logically Capt. Brown can reason, I make a final extract from his affidavit. 'Let it be remembered,' he says, 'that he was not the cause of their bondage, but that he has actually relieved their condition, in some degree, by carrying them to a climate much more congenial to their nature'—he considers his act in carrying these people away *as one of the best of his life!!!*

Is not this a fine exhibition of reason and humanity? The domestic slave trade, therefore, is in the highest degree benevolent!!! The same kind of logic might pacify the conscience of Capt. Brown were he on the coast of Africa, and induce him to engage in the foreign slave trade. After the avowal of such a principle, I would not trust him on that coast, and nowhere else, if temptation were in the way. He could easily take a freight of miserable victims from Guinea, and say to them, 'Remember, I am not the cause of your suffering, but merely hired to transport you to the British Colonies or the United States. I shall take you from a land of barbarism, and carry you to a land flowing with milk and honey—a land of civilization and christianity!'

If the transportation of the slaves in the Francis was 'one of the best acts of his life,' how black must be that life! I am not so disposed to view the matter. I sincerely believe it was the *worst* act in the history of Capt. Brown.

The decision of the Court upon my trial forms the paradox of paradoxes. The law says that the domestic slave trade is a legal traffic, and no more criminal than the most innocent mechanical or commercial pursuit; and, therefore, that any man may honestly engage in it. Yet if I charge an individual with following it, either occasionally or regularly, I am guilty of 'a gross and malicious libel'—of 'defaming his good name, fame and reputation'—of 'foul calumny and base innuendo'—with sundry other law phrases, as set forth in an indictment! So much for the consistency of the law! So much for the equity of the Court! The trial, in fact, was not to ascertain whether my charges were true, but whether they contained anything disreputable to the character of the accused; and the verdict does not implicate or condemn me but the law.

The hat-making business, for instance, is an authorised trade. Suppose I were to accuse a man of making hats, and should believe, and publicly declare as my opinion, that every hat maker ought to be imprisoned for life; would this be libellous? It is my belief, that every distiller or vender of ardent spirits is a poisoner of the health and morals of community; but have I not a right to express this belief, without subjection to fine and imprisonment? I believe, moreover, that every man who kills another, either in a duel or battle, is, in the eye of God, guilty of his blood; but is it criminal or punishable to cherish or avow such an opinion? What is freedom of thought, or freedom of expression? It is my right—and no body of men can legally deprive me of it—to interrogate the moral aspect and public utility of every pursuit or traffic. Thus, my views may be ridiculous or fanatical; but they may also be just and benevolent. Free inquiry is the essence, the life-blood of liberty; and they who deny men the right to use it, are the enemies of the republic.

In conclusion, I would remark—that, on my first trial, his honor Judge Brice informed my counsel that if the case had been submitted to the Court, instead of the jury, it would have been thrown out as containing nothing actionable.

The facts are now before the public. It is for them to judge, whether imprisonment and a fine of *one thousand dollars* (giving the worst construction to my motives and language) are not excessive punishment; and whether, in the publication of my strictures, I exceeded the freedom of the press, or the legitimate province of an independent editor.

PANEGYRIC.

NO. I.

IMPERTINENCE. A Mr Garrison, who has been lately punished in Baltimore for similar impertinences, presumes to reflect upon this city, in the Boston Transcript, on account of a certain class of our population. Could not this man be provided with some decent honest employment—at the plough or any other vocation which will keep him out of mischief, and prevent him from meddling with the concerns of those about whom he knows nothing, and who are perfectly adequate to the management of their own concerns. (1)
Charleston (S. C.) City Gazette.

(1) The following is the communication in the Transcript, which elicited the above decent and discriminating criticism. The editor of the Transcript is of opinion, that the Charleston scribbler has given 'a fair off-set' to my article. Reader, be our judge. If it were impertinent and meddlesome in me to comment on the conduct of my countrymen, how much more so in the slavites to trouble themselves about transatlantic occurrences?

'OUGHT WE NOT TO BLUSH?

How eagerly the American people are watching the progress of republican sentiments in Europe! and yet, at this moment,—tremendous reflection! they are crushing to the earth millions of their own countrymen, who, peradventure, may suddenly catch a spark of the electric fire of freedom, and seek their chains in its blaze. *Ought we not to blush?* OUGHT WE NOT TO TREMBLE?

It deserves especial notice, that our southern slaveholders are the most noisy and exuberant in their joy at the overthrow of Charles the Tenth—particularly in Richmond and Charleston; yet let the fact be remembered, that more than one half of the population of these two cities are held in a state of servitude, which, for cruelty and debasement, finds no parallel in European despotism. In Baltimore, too—in which city thousands of human beings are held in chains—extensive preparations are making to celebrate the late signal revolution in France. To brand such ostentatious displays with the name of hypocrisy is too mild a term. Americans! when will you cease to merit the derision and scorn of the world, by your hollow professions of attachment to liberty and respect for the inalienable gifts of God? Cease, ye dissemblers! cease to provoke the vengeance of heaven by your solemn mockeries! Your hands are red with innocent blood—the land groans under your oppression. Let the bondmen go free, and redeem the American character from eternal infamy.'

NO. II.

GARRISON. We have received a copy of the New England Christian Herald, with a marked reference to an account of the man, GARRISON, whose slave ravings we have had occasion already to notice. The Herald publishes a statement of the nature of the libel suit had against him in Baltimore. The tenor of this was already familiar to us, and we but noticed the individual in question, because he thought proper to remark in terms of censure upon this city and upon a matter, which the very article under consideration proved him to be totally unacquainted with. (2) We gave ourselves no concern about Mr GARRISON until then, and shall certainly not trouble ourselves with him in future, unless he again meddles improperly with matters upon which he has no civil right and but little capacity to speak.—*City Gazette of a subsequent date.*

(2) How so? Is it not true that men are held in an iron thraldom at the south, and that their masters are intoxicated—with joy at the tidings from France? I shall trouble myself again and again, with this business, notwithstanding my 'little capacity' and want of 'civil right.'

NO. III.

Garrison, the officious and pestiferous fanatic, who has so long made himself conspicuous in his interference with the slave system, and who has lately issued proposals for publishing a seditious paper at the City of Washington, has just been found guilty of a libel upon a respectable gentleman named Todd, in some inflammatory writing relative to the slave trade, and damages awarded against him to the amount of 1000 dollars. We wish it had been fifty thousand, and Garrison been obliged to lie in jail till Arthur Tappan paid it. (3)—*Camden (S. C.) Journal.*

(3) The writer of this temperate and reasonable paragraph is a renegade from New-England, who also advocates the rebellious doctrine of nullification. He is too ambitious of a controversy to attract my further notice. What a scandal it is, in the eyes of southern men, to charge a man with transporting slaves!

TO THE FREE PEOPLE OF COLOR OF THE UNITED STATES No 1

I address you as men—I address you as freemen—I address you as countrymen You are the rational creatures of one common Creator; you derive from nature the inalienable right of liberty, you are Americans by birth, and entitled to all the benefits of a republican government.

It is true, that no tyrannical masters domineer over your persons, that your bodies are not mutilated by the lash of a driver; that your children are under your own authority, and are not liable to be sold at public or private auction; that you may worship God according to the dictates of your own conscience, and enjoy the fruits of your own labor. But still you remain under many unjust and grievous disabilities, you do not hold that rank in society, which, as free citizens, you ought to occupy, you are looked upon as an inferior caste, hardly superior in your attainments and circumstances to the slaves, you are not sufficiently protected in your persons and rights. This state of things is owing partly to yourselves, but more especially to the prejudices of community There are several important points, therefore, to which I solicit your attention. They are all easily attainable by union and perseverance among yourselves The first point, which deserves deep consideration, is this:

It is a fact, that, in some of the States, free people of color are not permitted to vote at an election, although their property is taxable, and they are subject to pains and penalties

It is a fact, that, in travelling through the slave States, they are liable to be taken up, in every town and district, on suspicion as runaway slaves, thrust into prison, confined sixty days or more, and sometimes sold into bondage for their jail fees

It is a fact, that, in the slave States, they are not permitted to testify against a white criminal, in courts of justice, consequently, their persons, property, and lives are at the mercy of every white ruffian, thief or murderer. I may steal the purse, or take the life, of any one of their number, with impunity, if no white witnesses be present.

It is a fact, that, in some of the slave States, they are forbidden to settle as emigrants from abroad; in others, they are compelled to flee for their lives, and in others, their instruction in reading, writing, &c &c is prohibited under severe penalties.

The question, therefore, should be quickly settled, whether free colored persons, born or naturalized in this country, are not American citizens, and justly entitled to all the rights, privileges and immunities of citizens of the several States; and whether the Constitution of the United States makes or authorises any invidious distinction with regard to the color or condition of free inhabitants

For myself, I have not the shadow of a doubt on the subject. I believe that the rights of the free colored persons need only to be vindicated before the U S Supreme Court, to be obtained; that no prejudice or sophistry, no immediate or remote consequence, can prevent their acknowledgment, if justice be not a mere 'nose of wax,' that can be moulded to any shape, and that the present laws, affecting your condition, are clearly unconstitutional The fact, that you have been treated, by common consent and common usage, as aliens and brutes, is no proof that such treatment is legal, but only shows the strength, the bitterness, and the blindness of prejudice. Had it not been for Clarkson and Sharpe, slavery might have been recognised in England unto this day.

I shall not dwell, at present, upon the subject of colonization, as doubtless the greater portion of you know my views in relation to it, and I believe they fully coincide with yours. It is probable that many of your color, in different parts of the country, may be induced to emigrate to Liberia, Hayti, Upper Canada, and other places. But these will be like the falling away of grains of earth from a mountain As a body, you will inevitably remain in the United States as long as the whites, consequently, you must strive to get a full and immediate recognition of your rights Cases of oppression of some of your number are constantly occurring at the south these are actionable, and must be carried to the Supreme Court for trial. For this purpose, a small fund will be necessary to fee your lawyers

COLONIZATION.

[From the Boston Courier]

COLONIZATION SOCIETY

Having observed an account of a recent meeting in New York, Judge Duer in the chair, the object of which was to advance the interests of the American Colonization Society, I am induced to suggest the propriety of a similar movement in this city (1) Our citizens, although rarely behind the foremost in the promotion of all good objects, have suffered the uncounted debt due to the degraded African to swell and accumulate upon them wholly uncancelled. (2)

The African exile, (3) whose lot Providence has cast among us, is almost shut out of the 'pale of human sympathies and human regards' The government, indeed, spreads over him the protection of the law. Its broad shield may ward off from his head the blow of private oppression, but it is not proof against the more cruel shafts of public scorn. Furthermore, the colored citizen is essentially outlawed as to the benevolent features of our government. Our white population is restrained from the commission of crime, not so much by the penal sanctions of the law, as by the healthy influence of public sentiment, which, while it frowns sternly upon the transgressor, rewards private virtue and intelligence with public consideration and public honors. But what is a good character worth to the colored man? Does the purest virtue, the most deep-toned piety, the most exalted intelligence, redeem him from the cruel bondage of public odium which attaches to his color? By what restraint is he withheld from crime, except the cowardly principle of fear? The white man is restrained by a regard to character—the black man by a dread of punishment. To the former our government is a benevolent parent—to the latter *a despotism of fear*—the worst kind of despotism It is not wonderful then that the African is a degraded, broken man (4)

The recent census of this state affords a touching commentary on his situation. While our free and happy white population has increased in the ratio of nearly 17 per cent. within the last ten years, our black population has increased in the ratio of only two per cent. Our State Prison records furnish another fact of more affecting import. In 1826, *one sixth* of the convicts were black, while they composed only one *seventy-fourth* of our population Or, in another view of our whole population, only one to 1665 were confined in the prison; while of our black population no [illegible] to 1665, or one to 140, were confined (5)

The relief of this wretched portion of our community is the object proposed by the Colonization Society. (6) Whatever doubts may have formerly existed as to the feasibility of its projects, these doubts have all been resolved by its triumphant success However formidable may have been the difficulties, which it was supposed would render defeat inevitable, it has conquered them all In the language of Henry Clay, its zealous and eloquent advocate, 'It has survived them all, and still survives to swell the list of false prophets'

Within the short space of ten years, the society have established a most flourishing colony at Liberia They have acquired by purchase nearly 200 miles of sea coast, with a proportional extent into the interior—have protected it by forts, &c.—have transported thither about 1800 persons—have established a republican form of government with courts of justice, in which trial by jury is the radical principle—have provided means of education, and conferred upon the happy colonists religious privileges connected with religious liberty in its most comprehensive sense. To all these blessings they have added a printing press, from which is issued a newspaper, conducted by one of the colonists—an anomaly, I believe, to the wide continent of Africa.

As to means of support, the soil is uncommonly rich, yielding to the slightest cultivation, not only the necessaries of life, but all tropical luxuries in the greatest abundance and perfection. Indeed, so great has been the pecuniary prosperity of the colony, that its exports in the eighth year of its existance amounted to $70,000.

The sole object of the society is to transport to their colony such free blacks as wish to avail themselves of its blessings (7) If patronized, it will do much towards removing the wretched outcast from our midst, and much towards exterminating the curse of slavery from the land. (8) Here let it be remembered, it does not interfere with the policy of the slave states in regard to their system. In the words of Mr Clay, 'the object of the Society is the colonization of the *free* colored people, not the *slaves* of the country The society, composed of free men, concerns itself only with the free' (9) The suspicion, that it proposes to take up arms against slavery, when connected with the fact that the most zealous founders and advocates of the Society are slave holders, involves the absurdity of supposing that men would enlist their influence, in promoting an object hostile to their peace and subversive of their dearests interests. (10)

Now, Sir, why should not Massachusetts join in the support of a society contemplating results no less comprehensive than the removal of our whole colored population? (11) Let then a meeting be immediately called in this city, to which gentlemen now present from all parts of the state shall be invited. Let a state society be formed, auxiliary to the parent society. Our own true interests demand it. The expense incurred by the state in support of the colored convicts in the state's prison, between 1815 and 1826, was no less than $17,131. The public voice is loud for such a measure. Two flourishing county societies have already been formed The collections in behalf of the object, in our different churches, on the 4th of July last, amounted to more than $2300 They are far behind our sister states in the cause. Societies have already been organized in fifteen states—including all the New England states, except Massachusetts and Rhode Island, together with six of the slave states If any cause has enlisted in its support distinguished talents and patriotism, this surely has The names of Henry Clay, Daniel Webster, (12) Charles Carroll, Chief Justice Marshall, Ex-President Monroe, William H. Crawford, Judge Baldwin, and those of a host of others of every political party and religious sect, adorn the long roll of its benefactors

Let us then co-operate with them in the good cause, and as the result of our efforts, we shall, I trust, soon be permitted to bid God-speed to a ship freighted with emigrants, exchanging the hovels and prisons of the land of their exile, for the palm trees and orange groves of their father-land (13)

H Y

(1) We sincerely hope that there will be no such movement, and hereafter we shall give our reasons.

(2) This is true; but it is not a just method to cancel the debt by compelling them to leave the country, for nothing but compulsion can induce the blacks to remove as a body

(3) 'The African exile'? Is this a correct term? Then are we, the decendants of the pilgrims, exiles from Great Britain Who thinks of returning?

(4) What an accurate picture is here drawn of American prejudice and cruelty! Let us infuse some vitality into our republicanism and piety, or the country is lost.

(5) If this statement be correct, it gives additional proof of the necessity of instructing our colored population at the public expense

(6) It may be the object proposed, but we are persuaded it can never be accomplished to any considerable extent.

(7) And yet it is pretended, by its advocates, that the Society will ultimately break up the slave system!

(8) Your proof, sir

(9) Additional evidence, that the people must not rely on this scheme to emancipate the slaves

(10) It is enough for us to know that 'the most zealous founders and advocates of the Society are slaveholders,' to mistrust the benevolence of their object. Let them first clear their own skirts from the blood of their slaves, before they meddle with our free colored population

(11) Because, in the first place, the scheme is absurdly visionary; and, secondly, because it is not really benevolent.

(12) What authority has this writer to rank Mr Webster among the advocates of the Society? We have been assured, from Mr Webster's own lips, that he is not a member of it. The other individuals, excepting Judge Baldwin, are slaveholders.

(13) Very pretty language, but too poetical to be true Nothing is easier than to make a flourish of words, full of visionary bliss but 'signifying nothing'

[From the Massachusetts Journal]

LIBERIA COLONY

From 70 to 100 passengers are soon to embark from Norfolk for Liberia. It is said that a large number of free negroes in N. C. are disposed to go.

In Boston, there appear to be very violent prejudices against Colonization to Africa. (1) The Boston negroes have the impression, that the whites care little whether the poor Africans live or die, provided they can get rid of them with safety to themselves (2) The negroes therefore say, 'the whites brought us here, in a cruel manner and from sordid motives, for their service and pleasure, and now that we have increased and are increasing so as to be inconvenient, they would ship us off. We won't go from this continent. If we go anywhere, it shall be to Canada, where our friends are treated well, and where we can have good land gratis and a chance to rise in the world, where we can go to church, without being confined to a cage hung up as far off, as the roof and walls will allow; where we can become respectable, wealthy, and hold offices, as we may under the laws of England.'

We have listened to language like this, but generally more violent, without being able to reply any farther, than that we did not believe that there was any design or wish to destroy them by a conveyance to another climate, and that we considered Liberia to be no otherwise dangerous, than all climates to strangers Half of the Plymouth Pilgrims died during the first winter, and several colonies were swept away in Virginia, before any one took root! (3)

The exclusion of negroes of good character and competent qualifications from offices of honour and emolument we consider to be wholly indefensible on principles of natural law, religion, or the constitution of the United States. But in Liberia, this injustice will not continue: they may there form a powerful and glorious nation, they will carry all our arts (except that of reconciling *republicanism* with *slavery*!)—all our enterprise; their commerce will penetrate and overspread the rich unexplored interior, their fleets will sweep the western coast, and discharge their lightnings upon the *worst of pirates*, their powerful arm shall separate fighting rivals, whom fierce cupidity, excited by *christian stimulus*, has fastened on each other's throat! their wisdom and valor shall overawe and make to slink back into the desert the insidious and tyrannous Moor, who has so long made the pains of Africa his pastime. (4)

(1) These 'prejudices' are not confined to this city, but pervade the breasts of our free colored population throughout the country.

(2) Are they to blame for this impression? If those very men, who are anxious to send them to Africa, refuse to meliorate their condition here, can our colored people believe that they are actuated by benevolent motives?

(3) What does this prove? Surely not that our blacks should be willing to make such a needless expenditure of life? It does not prove that the tyranny which compelled the pilgrims to emigrate was justifiable, because it has been overruled for good.—no, indeed.

(4) The slave trade will never cease until the slave market be destroyed The close of the article is a delightful hallucination of the writer.

OUR ENTERPRISE

The editor of the Amateur, in his notice of our paper, says:

'There exists, at present, an apathy toward all matters which concern the national faith and honor, which, in our opinion, renders Mr Garrison's undertaking hopeless indeed. It is exemplified by the indifference with which most authentic reports of the crying wrongs of the southern Indians are received, throughout the union. (1) These come to us on every wind, and have, moreover, the attraction of novelty How then can it be expected that a systematic malady, which has grown with our growth and strengthened with our strength, and baffled the skill of our most eminent state physicians, can be cured at once by a local prescription? (2) Slavery is an evil which is more easily seen and acknowledged than cured (3) For our own part, we believe that an immediate and general emancipation of the southern black population, without bloodshed, is utterly impracticable (4) That it will one day take place, we have no manner of doubt, and at that time the children of the present generation will be called to a bloody reckoning for the sins of their fathers. Millions of men cannot be kept forever in ignorance, and when they shall be more enlightened, wo to their oppressors These things we shall not see, nor will Mr Garrison, but they will, nevertheless, assuredly come to pass' (5)

(1) Those who apologise for African oppression are, in a great degree, answerable for the unjust treatment of the Indians. It is this wicked distinction of color in our land, which finds so many strenuous advocates even among professing christians, that has robbed the red men of their rights.

(2) The truth is, our 'eminent state physicians' have had nothing to do with the malady we cannot get them to give a prescription.

(3) Simply because men had rather talk than act

(4) We believe otherwise: at least, our countrymen had better make the experiment, because you acknowledge that blood must be eventually shed if the slaves are not liberated.

(5) God forbid! And yet there are only two ways to break up the slave system—either by moral force on the part of the nation, or physical force on that of the slaves.

There are three schools in the City of Albany, established for the instruction of the children of the poor, and entirely supported by private benevolence, at an annual expense of $1200.

THE AFRICAN CHIEF.

CHAINED in the market place he stood,
A man of giant frame,
Amid the gathering multitude
That shrunk to hear his name.
All stern of look and strong of limb,
His dark eye on the ground;
And silently they gazed on him
As on a lion bound.

Vainly, but well, that chief had fought,
He was a captive now;
Yet pride, that fortune humbles not,
Was written on his brow
The scars his dark broad bosom wore,
Showed warrior true and brave
A prince among his tribe before,
He could not be a slave

Then to his conqueror he spake—
'My brother is a king,
Undo this necklace from my neck,
And take this bracelet ring,
And send me where my brother reigns,
And I will fill thy hands
With store of ivory from the plains,
And gold dust from the sands'

'Not for thy ivory nor thy gold
Will I unbind thy chains,
That bloody hand shall never hold
The battle spear again.
A price thy nation never gave,
Shall yet be paid for thee;
For thou shalt be the Christian's slave,
In lands beyond the sea.'

Then spoke the warrior chief, and bade
To shred his locks away;
And, one by one, each heavy braid
Before the victor lay
Thick were the plaited locks and long,
And deftly hidden there,
Shone many a wedge of gold among
The dark and crisped hair

'Look! feast thy greedy eyes with gold,
Long kept for sorest need;
Take it, thou askest sums untold,
And say that I am freed
Take it—my wife, the long, long day,
Weeps by the cocoa-tree,
And my young children leave their play,
And ask in vain for me.'

'I take thy gold, but I have made
Thy fetters fast and strong,
And ween that by the cocoa shade
Thy wife shall wait thee long.'
Strong was the agony that shook
The captive's frame to hear,
And the proud meaning of his look
Was changed to mortal fear

His heart was broken—crazed his brain,
At once his eye grew wild;
He struggled fiercely with his chains,
Whispered, and wept, and smiled!
Yet wore not long those fatal bands,
And once at shut of day,
They drew him forth upon the sand,
The foul hyena's prey. [BRYANT.]

A REASON

In attacking the system of slavery, why so vehement? so unyielding? so severe? Because the times and the cause demand vehemence. An immense iceberg, larger and more impenetrable than any which floats in the arctic ocean, is to be dissolved, and a little *extra heat* is not only pardonable, but absolutely necessary Because truth can never be sacrificed, and justice is eternal. Because great crimes and destructive evils ought not to be palliated, nor great sinners applauded. With reasonable men, I will reason, with humane men, I will plead, but to tyrants I will give no quarter, nor waste arguments where they will certainly be lost.

SCANDALOUS TREATMENT.

A few weeks ago, a very respectable colored clergyman engaged his passage in the mail-stage for New-Bedford, two days in advance—his business being of a sacerdotal nature that imperiously required his attendance. He was taken from his house to the Stage Office, where one of the passengers refused to proceed, unless the clergyman was expelled from the stage. He was accordingly turned out, and lost his passage! We are sorry that the name of the delicate passenger was not ascertained, but it shall appear in print as soon as we can get it.

HORRIBLE SLAUGHTER.

How dreadful is the situation of slave owners! They are haunted with a constant 'anticipation of insurrectional movements among their slaves,' and wo to the unhappy victims of their bloody and unfounded suspicions! It will be seen, by the following article, that a horrible slaughter has been made among a party of armed blacks Such is slavery—a war of extermination on either side.

MILTON, (N C) Dec. 25. We have learned from authority of the most undoubted kind, that the inhabitants of Newbern, Tarborough, Hillsborough, and their vicinities, are considerably excited with the anticipation of insurrectional movements among their slaves Our informant, just from the latter place, states that considerable consternation exists among its citizens that they have provided arms and ammunition, and are vigilantly patrolling every exposed situation The inhabitants of Newbern being advised of the assemblage of sixty armed slaves in a swamp in their vicinity, the military were called out, and, surrounding the swamp, *killed the whole party* It appears from various rumors, that Christmas morning had been selected as the period of rebellious motions.—*Roanoke Adv*

Cases like the following sometimes occur at the south, particularly in South Carolina and Louisiana, where the laws prohibit the instruction and the assembling together of the slaves.

PRAYER PUNISHED BY FLOGGING

The following extract from a letter from the West Indies, dated June 15, 1830, (from Jamaica, we believe,) which we have received from a correspondent on whom we can depend, will, we doubt not, arouse the indignation of every individual who reads it —'A few days ago, a member in one of our churches was publicly flogged with a cart whip, and afterwards worked in chains, simply, and for nothing else, but praying to his God in a place of public worship, and that too, after his owner had given him full permission to attend his chapel, but this would not serve him. There is a law here, that no slave, or free person of color, shall be allowed to preach, and the magistrate who presided on the occasion would insist upon it that preaching and praying were the same, and consequently, as no slave is allowed to speak a word about his God, he must be flogged, and flogged he was, and then, with a chain about his neck, worked in the public streets as an example to other transgressors who might be so wicked as to cry, "God be merciful to me a sinner!"'—*London Free Press*

If there be a pious, just or republican member in our Legislature—one who values his own liberty of choice, or privilege of action—we call upon him to move for the obliteration of the following section of the act of June 22, 1786

'*And be it further enacted*, That no person by this Act authorised to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void'

We would thank those sapient individuals who assume the position, that the slaves cannot be instructed with safety to the masters, to treasure up the following fact in proof of their benevolent doctrine:

EFFECT OF EDUCATION UPON SLAVES

The Committee of the Wesleyan Missionary Society of England, which has instructed many thousands of slaves in the West Indies, assert that, for forty years, no slave in their societies had been either 'a conspirator, a rebel, or insubordinate' Here is a most unanswerable testimony to the influence of religious instruction in promoting the personal security of masters —*Zion's Adv*

The following extracts from a letter, written by a gentleman now in Martinique, give confirmation to the account of the reception, at that island, of the news of the French Revolution, published by us some time since The utmost reliance may be placed upon the statements of our correspondent.

'On Sunday last, the oath of allegiance to the new Government of France was administered, amid many deep and bitter curses The whites, generally, are very much dissatisfied with the late Revolution, and with the measures of the new Government.

'The free blacks are proportionately elated, and so high do the feelings of different parties run, that many of the most judicious men in the Island are of opinion, that a word from any one man of influence would place the whole Island in arms. Quietness is desired, but disturbances are very much apprehended I hear the wish expressed daily that some one would set an example of violence, coupled with the belief, that it would be a signal which the whole Island would instantly answer However, it appears to me the people are more uneasy than they need be, and that no disturbances will occur The whole secret of this consists in the order of the Government directing that hereafter, all free blacks shall be entitled to the privileges of whites, and shall be addressed with the appellation of Mr.'—*New-Haven Advertiser*

BOSTON

SATURDAY, JANUARY 15, 1831

TO U. I. F.

SIR—In consequence of a mistake in the Post Office, which has delayed the receipt of several papers and letters, I did not receive your communication until Thursday evening It shall appear next week, criticisms and all I choose to receive the lash in a public manner I not only excuse but applaud your frankness. Some of your hints are valuable, others, I think, are hypercritical Your suggestion, relative to a Juvenile Department for the Liberator, is an excellent one, which shall obtain adoption. Accept my thanks for the 'Family Circle, No. 1'—and believe me that I appreciate the excellence of your motive, though I should not assent to the justness of all your animadversions

☞ The office of the Liberator is now removed to No 9, Merchants' Hall, (third story,) where we shall be happy to see our friends.

'Big GEORGE,' and the two women who accompanied him, have at length been taken by the citizens of Rutherford county, (N C) The pursuit was a long one, and their escape, on various occasions, truly miraculous; but they were finally fairly run down by their pursuers, and taken without serious injury being inflicted upon any of them, although the women were both slightly wounded 'Big George' confesses that he took a prominent part in the murder of Mr O'Bannon, of Chester District, S C They will be handed over to the authorities of South Carolina.—*N Y. Com Adv.*

Force of Reformation,—A person living not thirty miles from Boston, hearing that one of his neighbors had killed an ox, and thinking that a piece of the sirloin would make a good Sunday's dinner called a companion and proceeded, after the family had retired to rest, to the barn where the ox hung suspended, with a stick between the flanks in the usual way. It was agreed that he should mount the cross stick and cut away, whilst the other kept watch He had scarcely commenced operations when the stick slipped from under him, the ribs closed in and fairly locked him inside the carcase, his arms extended above his head, and his feet projecting from the neck of the animal His companion fled, leaving the prisoner to be released from his confinement by the owner of the ox, who, upon opening his barn at sunrise, greeted him with a hearty 'Good morning'—*Transcript*

COBBETT'S LETTER TO THE KING

'*To the King's most excellent Majesty.*

Bolt Court, 17th Nov. 1830.

'May it please your Majesty—

'Being convinced, that if your Majesty's Minister, I should cause to be adopted such measures as would, in a very short space of time, put an end to the burnings, which are now a subject of great alarm, and as would, in a few months, restore the country to content and peace, and enable it again to raise its head aloft in the world, being thus convinced, I deem it my duty to your majesty and to my country, to tender my services to your majesty, and having thus discharged this duty, it only remains for me to add, that I am your Majesty's most dutiful, most obedient, and most humble subject and servant,

WM. COBBETT'

The Difference.—What an abundance of old maids must live and die as such—and perhaps many will choose to. By the recent census it appears that there are 14,000 more Females than Males in the State of Massachusetts! Men need not despair, for there will always be a surplus to make a choice from Girls, think of these things—make your election sure, when a *good* opportunity offers—think of your chance among so many who must live in single wretchedness!—*Gloucester Telegraph*

REV DR Channing, and family, arrived at St. Croix on the 14th of Dec from Boston.

A mother in New York lately gave her two children poison, by mistake, for medicine, and both died in consequence.

It is calculated, says the N Y Courier, that $12,000,000 worth of domestic goods were sold last year in this city

SLEEP WALKER

A young man by the name of Isaac Chandler, residing in Fryeburg, State of Maine, got up in his sleep, went about half a mile to a neighbor's barn, procured a cord and bundle of hay, and carried them into the woods at a considerable distance from the house He then ascended a maple tree with the cord and hay; after reaching the height of 28 feet, he placed the hay in a crotch of the tree, ascended about 6 feet higher, tied the cord to a limb, and then fastened it around his ancles, after which he swung off head-foremost, so that his head touched the top of the hay In this horrid situation he awoke, and with his cries roused the nearest neighbors, who directed their course to the place from whence the noise proceeded It was about the break of day when they arrived. They there, to their astonishment, found the young man in the situation described, suspended by the heels 34 feet in the air A number of attempts were made to climb the tree to extricate him, but it being large, without any limbs near the bottom, and the bark smooth, they proved ineffectual; and he, after becoming composed enough to relieve his situation, recovered his former posture on the limb, from which he made his descent, loosened the cord and came down, much to the satisfaction of himself and friends.

Since the above took place, he has been confined to his house in consequence of the lameness occasioned by the great exertions he must have made in accomplishing so curious a midnight enterprise.—There are more than twenty who can attest to the foregoing relation as strictly true.—*Brunswick Herald.*

CONTROVERSY WITH A FOOL.

The celebrated Horne Tooke once made the following just remarks 'Nothing is gained in a controversy with an ignorant, low-lived, low bred, vulgar *fool*. You get the better of him in the contest, and the fellow (although he may himself be a mere rib-nosed baboon, or a real monkey, in appearance,) will immediately, as the dernier resort of meanness, enter into personalities There is with him a cardinal virtue, and such a creature would not scruple to rob a hen-roost, were he certain of being screened from the cow-hide and whipping-post.'

A FISH STORY

The fish caught by Captain Franklin's party, in Winter Lake, froze as they were taken out of the nets, in a short time became a solid mass of ice, and by a blow or two of the hatchet were easily split open, when the intestines might be removed in one lump It in this completely frozen state they were thawed before the fire, they recovered their animation. This was particularly the case with the carp, which recovered so far as to leap about with much vigor, after it had been frozen for thirty-six hours!!

A great man mostly disappoints those who visit him. They are on the look out for his thunder and lightning, and he speaks about common things much like other people; nay, sometimes he may even be seen laughing He proportions his exertions to his excitements, having been accustomed to converse with deep and lofty thoughts, it is not to be expected that he will flare or sparkle in ordinary chit-chat One sees no pebbles glittering at the bottom of the Atlantic.

To give the reader some idea of the importance of weaving, as a branch of the art of manufacturing cloth, the estimated number of looms propelled by water and steam power in Great Britain, as near as any calculation can be made, is 58,000, the average produce, taking it at 22 square yards a day, makes 1,254,000, or 1711 yards a minute, weekly, 7,524,000; monthly, 31,300,000, yearly, 376,200,000 Allowing six yards to each person for yearly consumption, will supply 62,700,000, and will cover 62,700 acres of ground, and in length would extend 213,750 miles, and reach across the Atlantic Ocean seventy-one times

A blacksmith in Alabama having been slandered, was advised to apply to the Courts for redress. He replied, with true wisdom, 'I will never sue any body for slander I can go into my shop, and work out a better character in six months, than I could get in the court house in a year.'

The Militia of the United States amount to 1,228,502—being about one tenth of the estimated population

Mr L L. Macomber, of Gardiner, Me. has secured a patent for an improvement in stiffening hats One weighing only 4 1-2 oz has been doubled up, and put into the pantaloons' pocket, whence being withdrawn and slightly shaken, it sprang out into perfect shape.

Upon an equal space where one man subsists in Iceland, three men subsist in Norway, 14 in Sweden, 36 in Turkey 52 in Poland, 68 in Spain, 92 in Ireland, 114 in Switzerland, 127 in Germany, 152 in England, 158 in France, 172 in Italy, 192 in Naples, 224 in Holland, and 1108 in Malta!

LITERARY.

[For the Liberator]

SONNET.

My heart is lonely as a muteless bird,
Whose melody no more shall charm the ear;
Once high above earth's tallest mounts it soared,
Rejoicing in its unrestrained career
It nestled in the downy clouds at even,
And wooed a brilliant star, that warmed its breast,
With such expressive notes, the drowsy heaven,
All thrilling with delight, forgot its rest
But now it mutely broods in solemn sadness—
Soiled is its plumage—broken are its wings—
Nor shall bright Spring call forth its wonted gladness,
Nor joyous Summer soothe its sufferings—
The fowler DISAPPOINTMENT (woe the day!)
Hath taken fatal aim, and seized it as his prey.

G——n

[For the Liberator]

TO AN INFANT CHILD.

May Heaven's best gifts await thy ripening years,
And guide thee safe through this dark vale of tears!
Regard the promise of the Saviour kind
'Ye that me early seek, shall surely find '
Nor cast on life's gay scenes one lingering look behind

And as each morn its daily trials brings,
Urge thy petitions to the King of kings
Be thou to misery's call forever near,—
In haste to dry the orphan's falling tear,
Nor shall th' Almighty's love thy prayer refuse to hear

J

[From the New York American]

THE POWERS OF WOMAN.

There is a gorgeous train before mine eye!
The trumpet's 'larum swells upon the ear
Plumes—glittering spears—banners of costly dye,
And steeds, richly caparison'd, are there.
And knights, with blazing crest and flashing eye,
And burnish'd shield Beyond are tresses fair,
A crown, a sceptre, and a golden zone,
Their sweet mounts—a queen is on her throne.

In sooth! but yonder is a bright array!
The bravest—proudest of a Nation's pride!
Behold, as one by one in rich display,
Each standard man unfolds his banner wide!
Now swell the trump—the clarion—and the neigh
Of the rein'd chargers, prancing side by side.
Hush! hark! was that their trump in mimic wheel?
No, 'tis the yell of strife—the clash of steel.

They charge! they charge! Oh! God, not foe to foe,
But friend to friend—brother 'gainst brother's spear;
Knights to the self-same device bending low,
Together rush—and meet in full career
The shout of triumph—and the shriek of wo,
The victor and the vanquish'd—all are here
Why deck thee, man, with fratricidal spoils?
Gaze on the throne! he kneels—A WOMAN SMILES

Strange wizard being! deem'd of weak estate,
Yet with thy rod thou rulest sea and shore
Man, tamer of fire—flood—wrestler with fate—
Foil'd by thy magic charms—is man no more
Sapp'd by thy love, or by thy withering hate,
Palace and tower have groan'd and totter'd o'er.
Peasant and despot, all, enslav'd and free,
Have spurn'd thy name, and, spurning, kneel'd to thee!

What was the weapon conquer'd Cæsar's foe?
What but the fire from Cleopatra's eye?
What laid the walls of haughty Priam low?
The thunderbolt of Jove, or Helen's sigh?
When was the hour the world was doom'd to wo!
And the world's Lord to death? Let Eve reply
Woman! man's keenest scourge—man's kindest nurse;
Thou art his blessing—yet thou art his curse!

HARP OF THE ISLE

EXCERPTS.

Man is never more diminutive nor more grand, than when he considers himself in his relation to God.—*Ganganelli.*

There is no soul despicable in the eyes of religion and humanity. There is nothing so pitiful in my eyes, as a great man governed by pride.—*Idem*

I look upon dignities only as so many more syllables in an Epitaph, and from whence no vanity can be extracted, since he who is interred is beneath even the inscriptions which are read upon his tomb Will my ashes have any more feeling by being qualified with the title of Eminency? Or shall I fare better in eternity, when some feeble voice upon earth shall say, *Cardinal Ganganelli*, or some perishable pen shall write it?—*Idem.*

My person is of no greater extent, nor has grown an atom since my appointment to the Cardinalate, and therefore I do not see that more hands are necessary to serve me.—*Idem*

Frequently vanity persuades us that we are necessary, even at those times when authority judges otherwise.—*Idem.*

There is scarcely any book which does not favor of painful composition in some part of it, because the author has often written when he should have rested.—*Idem.*

An ass will not leave his stupidity, though he be covered with scarlet.—*Algernon Sidney.*

MISCELLANEOUS.

[From the Savannah Mercury]

A SHORT SERMON

From the desk of Grey Dominie, the Deacon.

'Now when Delilah had shaved Samson, his strength departed from him'

You all doubtless remember, my readers, the fate of the strong champion of Israel, whose history is recorded in the Bible, and have read the wonderful account of his miraculous deeds, how he slew a thousand men with the jaw-bone of an ass, and on being shut up within the walls of Gaza one night, by the Philistines, how he went off in the morning, with the gates of the city on his shoulders. You have read how he burst the strong cords of his enemies, as though they had been flax touched with the fire, and have perceived that nothing was able to withstand his force, till, in an evil hour, he suffered himself TO BE SHAVED, when lo! HIS STRENGTH IMMEDIATELY DEPARTED FROM HIM

Many people who have read this wonderful history, have been much puzzled to comprehend the reason, why the mere SHAVING of Samson should, in so miraculous a manner, have deprived him of all his boasted strength, and have foolishly concluded, from the mere connexion of facts, that Samson's great strength lay entirely in his whiskers, and have supposed, therefore, that the loss of the one was necessarily the loss of the other. Persons thus reasoning, are distinguished by the great care which they take of these appendages But I need not inform my hearers, that such have wholly mistaken the matter It was not the loss of the whiskers, which proved the misfortune of Samson, so much as the mere act of GETTING SHAVED A man may cut off his whiskers as often as he pleases, without losing any of his muscular or moral activity But let the same individual once GET SHAVED, and a very visible alteration is speedily discovered.

Let us behold, for instance, the man of business, he walks through the exchange in an erect posture; he nods to this man, and he turns his back upon that, his eye is full of fire, and his step betokeneth vigor and activity. He moves among the crowd, and the multitude give way before him! But discount day approaches—he GETS SHAVED—and lo! his strength departeth from him Instead of the erect and lofty bearing which he so lately exhibited, his whole demeanor is now cowering and spiritless, the muscles of his face shrink, and his countenance becometh cadaverous, his chin sinks down upon his bosom, his step is no longer light and elastic, but slow and sneaking.

Let us look again upon the gay and fantastic dandy We behold him stiff in buckram, and resplendent in ruffles. He is the hero of the ball-room, and the conqueror at ordinaries He walks abroad in the blaze of his own finery, and he basks in the sunshine of beauty But the bill of the draper cometh upon him—He GETS SHAVED—and lo! what is he? Not merely his strength, but his ruffles depart from him. He no longer dazzles amidst the assemblies of the fair, or joins in the song or the dance, he shrinks from the greetings of his old friends, he dodges the money-lenders round corners, and he hides himself from the face of the cordwainer, the tailor, and the dealer in perfumes.

But, reader, it is not he alone who gets SHAVED, that is thus shorn of his strength There are many merely HALF SHAVED, who are as powerless as Samson when he had passed under the hand of Delilah I would remark, by way of improvement, that razors in the hands of the wicked are dangerous tools but still, if a man has made up his mind TO GET SHAVED, he had better employ the barber, who only goes skin deep, than to submit to the operations of him who cuts through bone and muscle, and touches the inmost fibres of the heart.

JUDICIAL OPINION

The other day, a man not very learned in the law was committed to jail, as he said, 'on suspicion of debt.' He didn't like the 'construction' very well, and gave his opinion on imprisonment for debt in the following clear and logical style 'There's neighbor Hardscrabble, and I, we were boys together We used to go to the same 'school ma'am,' when we wa'nt bigger than a mug o' cider By some twistification of luck, he's got rich and I poor He keeps a store where he buys and sells for profit.—(I always got along, to be sure, by hard service—as Tom Tough said, till a while ago.) Says I, one day, 'Neighbor Hardscrabble, I want a few dollars worth of your comfortables, and, if luck turns right, I'll pay you one of these days.' So he le' me have 'em The long an' short of it is—I couldn't pay him when he wanted it, and now I'm here. Now if I ought to be put in jail for getting trusted, he ought to be put in jail for trusting me!'—*Independent Politician.*

The scholar, without good-breeding, is a pedant, the philosopher, a cynic, the soldier a brute, and every man disagreeable.—*Chesterfield.*

DEFORMITY OF BODY

Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidental, torture many men; yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and increase it.—Seldome, saith Plutarch, honesty and beauty dwell together —How many deformed Princes, Kings, Emperors, could I reckon up, philosophers, orators? Hannibal had one eye, Appius, Claudius, Timoleon, blinde, Mulcasses, King of Tunis, John, King of Bohemia and Tiresias the prophet—*The night has his pleasure*, and, for the losse of that one sense, such men are commonly recompensed in the rest. Homer was blinde, yet who made more accurate, lively, or better descriptions with both his eyes? Democritus was blinde, yet, as Laertius writes of him, he saw more than all Greece besides, as Plato concludes, when our bodily eyes are at worst, generally the eyes of our soul see best. Some divines and philosophers have evirated themselves, and put out their eyes voluntary, the better to contemplate Angelus Politianus had a tetter in his nose, Æsope was crooked; Socrates purblind, long legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet show me so many flourishing wits, such divine spirits Horace, a little, blear eyed, contemptible fellow, yet who so sententious and wise? Galba, the Emperor, was crook backed; Epictetus lame, that great Alexander, a little man of stature, Augustus Cæsar of the same pitch, Agesilaus, *despicabilis forma*, Uladislaus Cubitalis, that pigmy king of Poland, reigned longer and fought more victorious battles than any of his long-shanked predecessors Virtus refugeth no stature, and commonly your great, vast bodies, and fine features, are sotish, dull, and leaden spirits —What's in them (what in Otus and Ephialtes, Neptune's sons in "Homer") nine akers long? what in Maximinus, Ajax, Caligula, and the rest of these great Zanzummins, or gigantical Anakims, vast, barbarous lubbers? A little diamond is more worth than a rocky mountain, which made Alexander Aphrodisiensis positively conclude, the lesser the wiser, because the soul is much contracted in such a body

Burton.

CROSSING OF PROVERBS.

Proverb—The more the merrier

Cross—Not so, one hand is enough in a purse

P—He that runs fastest, gets most ground

C—Not so, for then footmen would get more ground than their masters.

P—He runs far that never turns

C—Not so, he may break his neck in a short course.

P—No man can call again yesterday

C—Yes, he may call till his heart aches, though it never come.

P—He that goes softly, goes safely.

C—Not among thieves

P—Nothing hurts the stomach so much as surfeiting.

C—Yes, lack of meat.

P—Nothing is hard to a willing mind.

C—Yes, to get money

P—None so blind as they that will not see

C—Yes, they that cannot.

P—Nothing but is good for something.

C—Not so, nothing is not good for anything.

P—Every thing hath an end.

C—Not so; a ring hath no end, for it is round

P—Money is a great comfort.

C—Not when it brings a thief to the gallows.

P—The world is a long journey.

C—Not so, the sun goes over it every day

P—It is a great way to the bottom of the sea

C—Not so, it is but a stone's cast.

P—A friend is best found in adversity

C—Not so, for then there's none to be found.

P—The pride of the rich makes the labors of the poor.

C—Not so, the labors of the poor make the pride of the rich.

P—Virtue is a jewel of great price.

C—Not so, for then the poor could not buy it.

SILLY WOMEN Nothing can be more mistaken than the common idea, that, because a woman is silly, she is easily to be won It is possible that it may so turn out, but then there is no making sure of her when she is won But the ordinary fact is, that the very silliness makes her conquest more difficult than that of any one Archimedes needed a fulcrum to move the world, and so must a wooer have the fulcrum of the mind and heart, whereby to move the affections. Why cannot we direct the course of a balloon? Because the air affords nothing that we can grip. We are blown about as chance may direct, not advanced by the exercise of our own will And thus, in the pursuit of a silly woman, there is nothing for us to grasp, and thence we owe our progress, if we make any, to chance alone. A man who knows women, would rather attack Diana and Minerva in one, than a fool.

A TRIAL OF MEMORY.

A person was boasting, in Foote's presence of the extraordinary faculty with which he could commit anything to memory, when the modern Aristophanes said he would write down a dozen lines in prose which he could not be able to repeat, from memory, in as many minutes A wager was instantly laid, and Foote produced the following.—'So she went into the garden to cut a cabbage-leaf to make an apple pie, and at the same time a great she bear coming up the street, pops its head into the shop What, no soap? So he died, and she very imprudently married the barber; and there were present the Picininnies, and the Joblillies, and the Garyulies, and the grand Panjandrum himself, with the little round button at the top; and they all fell to playing the game of catch as catch can, till the gun-powder ran out of the heels of their boots.' Such a mass of unconnected nonsense defied memory, and the wit won his wager.

A STRANGE CUSTOM.

A sailor on board one of His Britannic Majesty's ships, who had been for several years on a foreign station, and had hardly ever been on shore, asked leave to have a trip by land, and accordingly proceeded to Alverstoke, where, for the first time in his life, he witnessed a funeral He was evidently very much surprised at the ceremonial, and when he returned on board at night, could talk of nothing but what he had seen in the church yard 'Why, what d'ye think they does with the dead corpses ashore?' said he to a shipmate—'How should I know?' said the other 'Why then, Bill, may I never stir,' replied Jack, 'but they puts 'em up in boxes and directs 'em.'

There is an old custom in Scotland, never to grant a light of fire to any one out of their houses upon the first day of a new year, an instance of which occurred to day, in Nelson street. A stucco manufacturer went from door to door, among all his neighbors, but could not obtain the light of a candle!—*Glasgow Chronicle.*

MORAL

QUESTIONS ON WAR

Are the principles from whence wars and fightings come, good in themselves?—Are the principles of War the source of any real good?—Is not War an incitement to crime?—Does not the spirit and practice of War cherish some of the worst inclinations of our depraved nature; as anger, malice revenge, fraud, cruelty, &c ?—May not Wars usually be traced to one or more of the following causes the ambition of princes or governments, instigating them to increase their dominions, and bring other nations under their sway, jealousy at the prosperity and increasing influence of another nation, a love of military glory; a desire of retaliation or revenge for some real or imaginary affront; the anticipation of injury from another power?—Can any or the whole of the above causes justify a Government in plunging a nation into all the miseries of War; or will the object proposed to be attained compensate for the loss of millions of money and thousands of lives, and the consequent privations endured by the nation?—If War enriches a few, does it not impoverish the many?—Are not many wounded and maimed by War, and rendered unable to earn their bread?—Has not War wantonly and profusely shed human blood, and deprived millions of our fellow-creatures of life?—Has not War made parents childless, wives widows, and children orphans?—Has not War prematurely precipitated thousands into an awful eternity, unprepared to meet their Judge?—Does not War, in its causes and effects, gratify him who was a murderer from the beginning?—Are you prepared to say that you conscientiously believe that War accords, in its spirit and practice, with the benevolence of the Deity, with the mission of Christ into the world, and with the spirit, the promises, and the precepts of Christianity?

GOD SEES ME.

Persons inclined to the sin of stealing, are satisfied if they can only be certain they shall not be discovered I once heard it related, that a man who was in the habit of going to a neighbor's cornfield to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him After standing on the fence, and peeping through all the corn rows, he returned to take the bag from the child, and began his guilty work 'Father,' said the boy, 'you forgot to look somewhere else' The man dropt the bag in affright, and said, 'Which way, child?' supposing he had seen some one 'You forgot to look up to the sky, to see if God was noticing you'—The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal, remembering the truth his child had taught him, that the eye of God always beholds us 'God sees me,' is a thought that would keep us from evil acts, if we tried constantly to feel its truth.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 4.

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THE LIBERATOR.

'Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it.'—Brougham.

REMOVAL TO TEXAS.

Formerly, the purchase of Texas by our Government, for the purpose of bestowing it as a gift upon our colored population, was a favorite opinion of ours; but we have settled down into the belief, that the object is neither practicable nor expedient. In the first place, it is not probable that Congress would make the purchase; nor, secondly, is it likely that the mass of our colored people would remove without some compulsory process, or, thirdly, would it be safe or convenient to organise them as a distinct nation among us,—an *imperium in imperio*. The fact is, it is time to repudiate all colonization schemes, as visionary and unprofitable, all those, we mean, which have for their design the entire separation of the blacks from the whites. We must take our free colored and slave population as we find them—recognise them as countrymen, who have extraordinary claims upon our charities—give them the advantages of education—respect them as members of one great family, who may be made useful in society, and honorable in reputation. This is our view of the subject.

To the Editor of the Liberator.

Sir—I believe that these descendants of the African race, who have become scattered throughout our vast empire, will remain among us forever, and become 'permanently amalgamated with us,' unless we should extend to them such advantages of education and the acquisition of property, as will enable them to congregate together, and go off in a body to some distant country, or remote part of this continent. The idea suggested many years ago by Mr Jefferson, I believe, of colonizing them in some portion of our southwestern territory, seems to be more worthy of consideration, than the project of removing them in vessels across the Atlantic to Africa. Could our Government acquire the Texas, and set off a portion of it for a colony of free and emancipated colored people, I think it would do that race more good, and at far less expense to us even, than by transportation across the water to any other place whatever. But facts, obvious to every person acquainted in our southern States, ensure the ultimate *freedom* of the *old* middle and southern slave States, from the perpetuity of this evil.

1. The intermixture between the whites and blacks, whereby the original pure blooded negroes are giving place to a race of republican blooded mulattoes, and these are becoming more assimilated to their white fathers and brothers in manners, information and sentiments, as well as in color.

2. The superior attractions of the soil and climate of Louisiana and Florida, for the cultivation of sugar and other profitable products, and the constant emigration from Virginia, the Carolinas, Georgia, &c. to these and the adjacent States and Territories.

3. The determination manifested at the South to secede from the Union, whereby (should it be brought about) the people of those States will find it essential to their security to conciliate the affections of their colored population, as these will be their *only dependance*, as well for *defence* against external enemies, as for the supply of their physical wants and animal comfort.

4. The disproportionate increase in the slave population, whereby *their power* to command a portion of the attention and wealth of the slaveholders is rapidly augmenting. This fact is rendered still more important of late, as the white people of Georgia and the adjacent States have determined on driving off the Indians (who might be some defence to them in cases of insurrection) beyond the Mississippi, or out of the world.

Communicated for the Liberator.

Extract from an unpublished Oration, by a citizen of Norfolk county, pronounced July 5th, 1824.

'There is one subject which is so deeply interwoven with our national interests, as to render it impossible to think of it in its relations to our future prospects, without emotions of keen solicitude. I need not tell you, that I allude to the extensive prevalence of African slavery. Whatever may be said in extenuation of the practice, it is still a *crime* against our principles and the spirit of our institutions, as well as the laws of Heaven, for which nothing short of entire reformation can ever atone.

'It is greatly to be regretted, that the slave trade was not immediately suppressed by the framers of the Federal Constitution. It is still more a subject of regret, that since the exhibition of increased evidence of its enormity, a disposition is manifested among some of our fellow citizens to extend it to our *new countries* and *settlements*. By tolerating this, our Government is furnishing succeeding generations of the inhabitants of these new States with ground for the same complaint against it, that is alleged by our brethren at the south in relation to the original introduction of this evil by the Government of Great Britain. And by transporting them back from the seaboard, we render their removal from our country still more difficult, and increase the probability of their becoming *permanently amalgamated with us*.'

EDITORIAL CASTIGATION.

At the request of my accomplice in crime, 'U I E.' I suppress the proposed publication of his strictures upon the first number of the Liberator. The loss to the public is not great. They would only have shown how easy it is for a writer to be ingenious without being just, and sophistic without being critical. Small animadversions, like flies, even though they possess the power to sting, are scarcely worth exerting the energy of repulsion. Since, in a subsequent case, he has 'thought some of his criticisms too necessary,' in consequence of reading the second and third numbers of the Liberator, was it not premature in 'U. I. E.' to make such an elaborate attack upon the manner in which this paper is conducted, on reading only a single number? If I so not greatly err in judgement, he is the same active scrutator, who took the trouble last year to append the following written note to a copy of the Boston Christian Register, and send it *all the way to Baltimore*, for my particular edification in junior editor of the Genius of Universal Emancipation:

'Mr Garrison is referred to the Christian Register for some remarks on the plan proposed for his paper. With those remarks the writer of this wholly accords. And being a friend to the cause of freedom and to the interests of the blacks, he exceedingly regrets the extravagant, not to say wild notions, on which Mr Garrison professes to conduct his paper. He trusts they will be reconsidered. They are just those, which will most effectually retard the desired object, and array in hostility against the whole project, multitudes who might wish to advocate it.'

Having failed in Baltimore to satisfy my amiable friend, I can hardly expect to please him in Boston—as my views on the subject of slavery remain unalterably the same. Nevertheless, I am heartily obliged to him for the following commonitions, which contain a very useful hint, and much entertaining instruction.

To the Editor of the Liberator.

Sir—Will you allow a warm friend to the great cause you advocate to offer you a suggestion? It has occurred to me that it would greatly extend the usefulness of your paper, if a small portion of it were regularly appropriated to the use of the young. In them you would find eager listeners, and minds easily accessible to the force of truth, and indignant at the story of oppression. From these you will receive present sympathy, which will prepare them to become your future co-operators. With the present generation, you will have much prejudice to encounter; but if you guard the young from false impressions, you will secure much to the cause of truth and humanity. A celebrated French philosopher says, 'Men are little capable of reasoning against what they believe. But those may be preserved from prejudice, who have not yet framed their opinions—therefore time only is wanting, and error will pass away with those who defend it.' By adopting yourself to the apprehension of children, you will also often do more than you could in any other way towards correcting the (all but inveterate) prejudices of older persons. For these, it, perhaps, no better way of removing error, than by leading the mind back to the first simple view of a subject, which you would present to a child. And since there is much ignorance as well as prejudice on the subject of slavery, the correct information you might give your young readers respecting the actual condition of their unfortunate fellow creatures, would sometimes be productive of the same double benefit.

Another consideration in favor of a juvenile department is, that you might hope for much assistance in it. Every body writes now for children, and they who attempt to write upon the subject to which your paper is especially devoted, must, in teaching others, arrive at more clear and impressive views themselves. It is not, however, intended to recommend that this department should be confined to the subject of slavery.

Sometimes a piece of poetry, or some short prose extract, might fill the 'Children's Corner,' as it may not always be convenient to provide good original articles, and a good selection would be far preferable to an original piece which had no other recommendation than that of being new. Or, occasionally, the young readers might be referred to any article in your paper, which though not intended for them, is adapted to their perusal.

A juvenile department may also make your paper welcome in many families where it might not otherwise be thought of, and thus another avenue would be opened for the entrance of the truth.

Should you approve this plan, and think the suggested method suited to your purpose, it is at your service.

January 4, 1831. U. I. E.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—NO. 1.

'Oh! mother, I am so glad you have got home,' said Lucy, 'I have been studying very hard, and have learned eight lines of poetry to say to you, besides my lesson. Are you ready to hear me say them?'

'In a few minutes—let me see what they are,' said her mother.

'I think they are very pretty,' said Lucy, 'do not you?'

'Yes, I have always liked those lines exceedingly, and now I shall be glad to hear you repeat them.'

Lucy began:

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
Which sinews, bought and sold, have ever earned.
No! dear as freedom is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave,
And wear the chains, than fasten them on him."

'Did you select this passage yourself, my dear?' said her mother.

'No, mother, brother George chose it for me.'

'I like them better than any lines I know,' said George. 'It is no noble to be willing to be a slave, and to suffer the hardships of a slave, rather than to make any one else suffer them.'

'What a slave?' said little Helen. 'Is it any body that works very hard?'

'No,' said her father, 'I have been working very hard at my office to-day, and John Wilson has worked very hard sawing wood for us, and he works very hard every day, but we are neither of us slaves. But if I were forced to work for some other person, and to do whatever he told me to do, without my having agreed with him to work for him, and if the man could beat me and punish me if I did not do what he bade, and could sell me to somebody else, and could do almost any thing he chose to me, then I should be his slave. Do you understand me, Helen?'

'Yes,' said Helen, 'but I think not you ought to have to work for the man, unless you told him you were willing to work for him if he would give you some money. That's the way John Wilson does when he comes to work here—is not it?'

'Yes, certainly it is,' said her father.

'And would the man sell you if you were his slave?' said Helen.

'Yes—masters very often sell their slaves.'

'And what,' said Helen, 'would the person that bought you do with you?'

'Perhaps,' said her father, 'he would carry me away to some other place, and make me work for him.'

'I should not like to have him carry you away from all of us. Father, how could you come to be any body's slave?'

'My dear little girl,' said her father, 'I believe I am in no danger of being made any body's slave, and carried away from you. But I can tell you about the poor people who are slaves, if you would like to hear about them.'

'Oh yes,' said Helen, 'do tell me.'

'Begin about their being brought from Africa,' said George.

'In Africa,' said their father, 'is the country where the negroes or black people live. People used to go there in ships, and take the negroes away, and then sell them for slaves. The people of some countries do so still.'

'What did they do after,' said Helen.

'The people who bought them wanted to have slaves to work for them, and the people who carried them away from Africa wanted to get money by selling them,' said her father.

'I think,' said Lucy, 'they had better been poor all their lives, than to have got money by being so wicked.'

'Was it wicked?' said Helen.

'Why, Helen!' said Lucy, in a tone of great astonishment and indignation, 'don't you think it would be wicked for any body to come and steal you away, and carry you off where you would never see papa, or mama, or me, or brother George, or any body who cared any thing about you again, and then sell you to be somebody's slave as long as you lived, who would make you work very hard, and whip you with a great horsewhip if he was angry with you?'

'Oh, it would be very, very wicked,' said Helen, almost crying.

'My dear Lucy,' said her father, 'you have quite frightened your little sister. Helen, you are in no danger of being carried off—but some of the little black children were carried away from their homes in this way, and sometimes the fathers and mothers were carried away, and the poor little children left without any body to take care of them.'

'I don't know,' said Lucy, 'how they could get such a great number of black people as have been brought to America and the West Indies.'

'The slave traders,' said her father, 'either stole the negroes, or bought them of any body who would sell them. Then these poor people, Helen, were put on board the ships, which sailed away with them across the ocean. When they got to the country they were going to, the masters who bought the poor slaves set them to work, and these people and their children are the slaves spoken of in the poetry Lucy has been saying.

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep."

These were things the slaves were employed to do. When it was very hot, the masters and mistresses sometimes made their slaves fan them while they were asleep. But Mr Cowper, who wrote these lines, thought it was very wicked to keep people slaves, and says he would not have a slave to do these things for him.'

'And tremble when I wake,' said Lucy. 'I suppose he thought the poor slaves must be very much afraid of their masters. I do not wonder he did not want to have any body so afraid of him as to hate to have him wake up. There is one line I do not quite understand, mother. Why does he say, "*sinews bought and sold?*" I know the sinews are some part of the body, but the slave's *sinews* are not bought and sold any more than the rest of him.'

'The sinews,' said her mother, 'are what give men strength, and it is by using their strength and sinews in labor, that slaves make their masters rich. But Cowper would not have had one of his fellow creatures for a slave, for all the riches which all the men who have ever been bought and sold for slaves in the world could gain for their masters.'

'I should think,' said Lucy, 'that Mr Cowper must have been a very good man, if he really felt just as he says in these lines, if he really would have preferred to be a slave himself, which must be such a dreadful thing, rather than make any body else a slave.'

'Why, Lucy,' said George, 'what should make you think of doubting that Cowper really meant what he said?'

'I don't know,' said Lucy, 'sometimes things in books are not real things.'

'Cowper was a very good man,' said her mother, 'and I have no doubt felt all that he expresses, that he would much more willingly have *worn the chains himself* than have fastened them on another.'

'Were the slaves really chained?' said Lucy, 'or does he only say chains *figuratively*, because they were not free?'

'They are often really chained,' said her mother, 'but perhaps he meant it both ways.—You seemed to doubt, Lucy, whether the poet really felt as he says, but should not you rather be the person who was hurt, than knowingly to hurt any body yourself?'

'To be sure!' said George.

'I don't know,' said Lucy.

'Well, you may sleep upon it,' said their mother, 'and consider the question to-morrow, for it is time to go to bed.'

U. I. E.

COMMUNICATIONS.

THE COLORED POPULATION OF THE UNITED STATES. NO. 2.

In my first number, I considered some of the arguments which are commonly advanced against discussing at the North any questions relating to the colored population of our country. I there endeavored to show the fallacy of these arguments, and maintained that the subject was not only open to discussion in all parts of the United States, but that the citizens of the northern section had important duties in relation to it, which had a direct bearing upon slavery in the Southern States. I shall now take a general view of the actual situation of the blacks in our country, before considering particularly slavery as it exists in law and in fact. By thus taking this general survey, we shall perhaps be enabled to perceive more clearly the nature and extent of the evil that we are considering, and to judge more fairly of the remedies or palliatives for it, if any exist.

The most important circumstance in the situation of the blacks in this country is, that they form a distinct class from the whites. A line, almost impassable, is drawn between the two races. Much the larger part of the negroes, that is, perhaps now about two millions of persons, are slaves, and as such are the absolute property of their masters. As slaves, they are, of necessity, a servile and degraded caste. As slaves, they cannot in law hold any property, and their lives and persons are very imperfectly secured. As slaves, too, they are kept as nearly as possible in total ignorance of every thing which they ought to know, as moral, intellectual, and religious beings. Their food is coarse, and sometimes, though probably not generally, scanty. The clothing, of almost all, is of the meanest materials, though probably sufficient in a warm climate.

Of the relation of master and slave, we may form some idea from the following remarks of Mr Jefferson, himself a slaveholder, which, though frequently cited, are too just and striking to be omitted in this place.

'The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it; for man is an imitative animal. If a parent had no other motive, either in his own philanthropy or self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally, it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny cannot but be stamped by it with odious peculiarities.'

Considering the extreme ignorance and degradation of the slaves, it is not surprising that their conduct is often criminal, that they are often thievish, that they sometimes murder their masters or other whites. Nor is it surprising that slaves, working solely for the benefit of others, should be indolent and negligent, and never do more work than they cannot avoid. As laborers, therefore, they are in general less productive than freemen. Besides, the instinct of liberty, which no system of degradation can entirely extinguish, constantly leads the slaves to desert their masters, and to engage in insurrections against them. And in those quarters of the country where the blacks form the largest part of the population, the whites live in constant fear and danger.

Turning from the slaves to the free blacks, the prospect is a little, and but a little, improved. They are not, it is true, hereditary bondmen, but they inherit in their color a constant badge of disgrace. They still form a distinct caste from the whites. By law, or by custom, in much the larger part of the country, they are in a great measure deprived of the blessings of education. In most of the States they are excluded from all political privileges. They cannot vote, or be chosen to office. If aliens, they cannot be naturalized. If they go to church with the whites, they are required to keep in an obscure corner, separated from the rest of the congregation. They cannot mingle in society with the whites. The sight of a black, as a guest in a ball-room, or at a dinner party, would not be tolerated, for an instant, by the most philanthropic white.

At the north, where slavery is not tolerated, people of color are generally confined to a few callings, most of them considered servile. From most employments, they are almost entirely excluded. They are never lawyers or physicians, and seldom clergymen or schoolmasters. In short, they are rarely engaged in any employment requiring a liberal education. But this is not all—even from employments which do not require a liberal education, they are nearly excluded. Thus in Boston, where there are near two thousand people of color, it does not appear that there is among them, one merchant, broker, physician, lawyer, blacksmith, shipwright, tinman, caulker and graver, rigger, sail-maker, coppersmith, silversmith, brass-founder, mason, cooper, painter, glazier, printer, bookbinder, cabinet-maker, truckman, baker, or stone-cutter, or any trader in any article except clothes. The Directory for 1830 gives the names of 176 persons of color, with the employment of most of them. The list contains the names of 34 hair-dressers and barbers, 30 mariners, 17 clothes dealers, 15 waiters, 10 laundresses, 9 boot blacks, 9 keepers of boarding houses, 6 laborers, 3 clergymen, 3 cooks, 3 window-cleaners, 3 tailors, 2 sawyers, 1 cordwainer, 1 keeper of a bar-room, 1 servant, 1 clothes cleaner, 1 housewright, 1 handcartman, 1 stevedore, 1 grain measurer, 1 dealer in junk, 1 soap maker, 1 renovator of human hair, 1 confectioner, and 1 blacking maker.

In most of the States in which slavery is tolerated, the laws in relation to free colored persons are severe in the extreme. Though their freedom is recognized, yet they have not the rights of other freemen.

The division of society into castes is not peculiar to this country or to the present age. In every age and almost every nation, institutions of a similar character have been formed. By castes I mean classes or ranks of men divided from their fellows, not by any just cause of distinction, as virtue or vice, wealth or poverty, learning or ignorance, talent or incapacity, but by a difference in legal or social rights, originating in hereditary or unreasonable distinctions. The clergy in Catholic countries form a distinct caste, governed by peculiar laws and having peculiar privileges beyond the laity. In Russia and other parts of Europe, there are serfs, or hereditary bondmen, attached to the soil. The Catholics in Great Britain and Ireland were, for a long time, a degraded caste, debarred from civil and political rights, and subject to severe penal laws. The same was the case, though in a less degree, with dissenters from the established church. The Jews in Europe were for a long time in a similar situation, being despised and abused from the mere circumstance of their descent and religion. The prejudice against the Jews, though very much abated, continues even at the present time. The distinction of castes in India is well known. It is, perhaps, more strongly marked there than in any other quarter of the globe. In England, for a long course of years after the conquest, the Norman and Saxon races formed two distinct castes which hated one another very cordially. It was only by slow degrees that this distinction was effaced. The abhorrence with which a Bramin regards a Pariah is far stronger and more unrelenting, than that with which a white regards a black. Any of the higher castes would be polluted by eating with a Pariah, or even with an Englishman. Something of the same kind is observable in this country. Few whites will eat with blacks. Even where blacks and whites are domestics in the same kitchen, the blacks, as I have been told, are often compelled to eat at a separate table. So it is said that white journeymen and apprentices of mechanics often refuse to work with blacks. The prejudice has taken two different forms in the different parts of our country. At the North, few blacks are mechanics, because the whites will not allow them to work with them. At the South, on the contrary, few of the mechanics are whites, because they will not do the same sort of work as blacks.

If any one will consider the situation of the countries, to which we have already referred, as affected by the institution of castes, he can scarcely fail to be satisfied that their effect has been in every instance injurious to society. An hereditary nobility, distinguished by peculiar hereditary rights and privileges from the commons, forms a caste different from any of which we have spoken. Whether this has proved equally detrimental with other castes, to the countries in which it has been established, is a matter of doubt. Even if the institution be now useful as it exists in Great Britain and other countries, who, taking into view the history of past ages, would venture to affirm that it has, on the whole, done more good than harm in the world?

But personal slavery, in some form or other, has existed, at some period, in almost every part of the world. Among the polished nations of antiquity, slavery prevailed to a great extent. In Europe, during the dark ages, it flourished every where, but has gradually disappeared throughout the greater part of it, before the increasing light of Christianity. I believe it has never been pretended that the slavery of the whites contributed either to the happiness of the slaves or the welfare of society.

The difference between slavery as it formerly existed in Europe, and as it now exists in America, arises principally from the circumstance of the color and other peculiarities in the personal appearance of the Africans. Where the general appearance of the slave did not differ much from that of the great mass of society, the transition from a state of servitude to that of freedom was not difficult. Though the freed men in Rome formed a distinct class from persons born free, yet they generally had all the legal rights of citizens, and in one or two generations all the distinctions must have disappeared, and no one would be able to distinguish the descendant of a freed man from any other citizen. In the United States, unfortunately, the slave is not only of a different race from his master, but the difference in personal appearance is striking and conspicuous. The black color of the body, the woolly hair, the thick lips, and other peculiarities of the African, form so striking a contrast to the Caucasian race, that they may be distinguished at a glance. These peculiarities become connected with slavery, and bring contempt and scorn upon every descendant of Africa, whether free or not. The contempt which the ignorance and degradation of the slave too naturally inspire, becomes associated with his color, and by degrees transferred to it. It is the prejudice which exists against the personal appearance of negroes, which renders all attempts to improve their condition in this country so difficult. They are branded by the hand of nature with a perpetual mark of disgrace. It is not the fondness for the state of slavery, nor the many millions of property now invested in slaves, nor even the abject condition of the blacks themselves, which prevents their being raised to the rank of other citizens. It is their color. If the slaves were all white, in spite of every inconvenience arising from an immediate abolition of slavery, they would, we believe, all be made free at the next session of the Southern Legislatures. This, however, is supposing an impossibility, for we believe that there has been no period in our history in which the slavery of whites would have been tolerated.

THE LIBERATOR.

To the Editor of the Liberator.

ESTEEMED FRIEND—I have perused, with infinite pleasure, the first and second number of the new-born infant, with the above title. How sweetly sounds the name to the ears of every descendant of Africa!

As I am one of that unfortunate people for whom you have volunteered both life and fortune to redeem, if possible, from their present state of degradation to a rank among the rest of mankind, I cannot but feel interested in every thing touching their cause. It was, therefore, with no small sensation of joy, that I beheld this instrument of good, referred to above, established in this metropolis, especially as it is to be particularly devoted to the cause of my depressed race throughout the United States. The word *Liberator*, which character your paper assumes, is a phrase highly distinguished, if I rightly understand its meaning. May it be as influential in the accomplishment of its object, as that mighty spirit which it breathes; and as eminent and popular in its character, as is the illustrious name which it bears. May your appearance in this city prove as fruitful as the coming of Titus into Macedonia.

That heaven has given you ability to perform the work in which you are engaged, is not questioned even by your most bitter opponents. Agreeing with them and all others in this fact, it is not to be supposed that I am attempting to render aid in any of your editorial labors; for I would by no means flatter myself with the capacity, though my will be ever so good. The principle, therefore, by which I have been governed in making these remarks, springs alone and purely from a deep-felt sense of gratitude, and a strong desire of your final success in your undertaking. And should you, through the blessing of God, be successful in this most noble enterprise, my greatest hope, my strongest desire, and sincerest and best wishes will truly be answered. Then will great good be done to the African race, and more honor to your country than all that which has been acquired by military exploits.

I see, however, before you, a mountain over which you have to travel, steep and dark, and pregnant with deep-rooted prejudice of long duration. I am also happy to see that you have measured out the ground, and estimated the cost, and are going onward clothed in Paul's spirit of perseverance, and carrying along with you the courage of Leonidas, the Grecian hero. May your success be like that of Gideon of old; may there arise a Howard, a Clarkson, and a Sharpe, to give you aid in removing that foul stain, *slavery*, from your country's *Constitution*. And may all this be done without bloodshed. For though I advocate, like yourself, the doctrine of universal emancipation, and am anxious, with the rest of my brethren, for our just rights and the enjoyment of those inestimable blessings which the providence of God has allotted to the human race, yet I am very far from wishing a second St Domingo warfare in the United States. I wish, therefore, that the spirit of the Egyptians may not long reign in America. But it is my hope that the eyes of this people will shortly be opened to their true interest, by opening the prison doors and letting the oppressed go free.

I do, therefore, sincerely and devoutly hope, that by the force of truth, sound and solid reasoning, many will come up to your assistance in this great work of human rights, of which we are not so ignorant as many have supposed.

Public opinion is a masterly engine; and I hope you will secure it to your present enterprise; for to have both wind and tide to stem against, is a task not easily managed. But to tell you what you already know is no news at all; and so I place great confidence in the sincerity of your intention, I doubt not that you will pursue the best course for the furtherance of the cause which you espouse. I believe your motive to be far more noble and pure than what your enemies have asserted it to be. I believe, also, that your eyes are fastened upon the good of your country, as much so as it is upon liberating the descendants of Africa. And may the wisdom of a holy God direct your pen; and may his grace enable you to move hence pride and prejudice before you, as the darkness moves before the rising sun! I invoke the blessings of God upon the new-born infant, as I term it. I implore his holy benediction upon your labor of benevolence, hoping it may flourish before you like the green bay-tree, and be as a handful of corn upon the tops of the mountains, whose fruits shall shake like Lebanon. I invoke his peace to dwell with you forever; and may you be carried along in the current of his Holy Spirit.

A MAN OF COLOR.

DEATH OF WALKER.

To the Editor of the Liberator.

SIR—Having been prompted, by the inquiries of the Journal & Tribune, to make some researches respecting the circumstances of the death of Walker, author of a flagitious pamphlet, so called; I have spared no pains to obtain correct information relative thereto. The result has not been very satisfactory to me, and probably will not be to the public.

The most I can learn is, that some one or more, recently from the south, spread a report in this city that a reward of $3000* was offered by southern planters to any one who would take the life of Walker. The report is believed by many of our population, who have no higher source of intelligence, to be true. Many well-informed persons of color there are, however, who have a strong suspicion that Walker came to his end otherwise than by a usual visitation of the Providence of God. Whether this suspicion be groundless or not, is a question—a question, too, under circumstances hard to be answered. In cases of law, presumptive evidence, I believe, is valid. Why not in this case? Were I asked, what is the presumptive evidence? I should answer, Prejudice—Pride—Avarice—Bigotry—in a word, the self love of a wicked country, which outweigh all civil, moral and religious principles contained therein. If murder and robbery, with their correspondent evils, are practised by the refined part of society, ought it to be thought a wonder that a man, like Walker, should fall a victim to the vengeance of the public? Is it not well known by individuals, that the whole country has set the example for them for centuries, by imbruing their hands in innocent blood? Is it not the language of the country to every individual, 'GO AND DO LIKEWISE'?

A COLORED BOSTONIAN.

*We have heard the sum stated as high as $30,000, from a credible source.—*Ed.*

MR EDITOR—Please to call upon the African Humane and Abolition Societies, and others, of this city, to be united and vigilant in cases like the following, and to persevere for the liberation of their unfortunate brethren, who may happen to be placed in similar circumstances. By so doing, you will oblige

JAMES G. BARBADOES.

Brattle-Street, January 20, 1831.

'Capt. Timothy Rogers, of ship Missouri, lately arrived at Philadelphia from New Orleans, found on board his ship soon after her departure, a mulatto girl named Catherine Cole, whom he intended to carry to New Orleans, as in case he should return without, he would be fined and imprisoned. One of the Counsel of the Abolition Society, on a writ of *habeas corpus*, had her brought before the Mayor, where she declared she was no slave, but the child of a free colored woman in Virginia. The Judge discharged the girl, on the ground that, admitting she was a slave, the captain had no power as agent for her owner to detain her.'

[A short time since, a man and his wife were transported from this city to New-Orleans as runaways, who, perhaps, might have been saved by suitable and energetic measures.]—*Ed.*

☞ To the anonymous writer of the following effusion we offer our thanks, and request a continuance of favors.

For the Liberator.

THE GRAVE OF THE SLAVE.

The cold storms of winter shall chill him no more,
His woes and his sorrows, his pains are all o'er;
The sod of the valley now covers his form,
He is safe in his last home, he feels not the storm.

The poor slave is laid all unheeded and lone,
Where the rich and the poor find a permanent home;
Not his master can rouse him with voice of command;
He knows not, he hears not, his cruel demand.

Not a tear, not a sigh to embalm his cold tomb,
No friend to lament him, no child to bemoan;
Not a stone marks the place, where he peacefully lies,
The earth for his pillow, his curtain the skies.

Poor slave! shall we sorrow that death was thy friend,
The last, and the kindest, that heaven could send?
The grave to the weary is welcomed and blest;
And death, to the captive, is freedom and rest.

Philadelphia. ADA.

SPIRITED SENTIMENTS.

The following is an extract of another letter from the intelligent and highly respectable gentleman alluded to in our second number. We are really proud of our paper this week. Our colored brethren prove themselves not only rational beings, but very clever writers. We hope that our Philadelphia friend will occupy our columns as often as possible. In what follows, there is something for the meditation of colonization schemers, as well as for readers in general.

'*Philadelphia, January* 13, 1831.

DEAR SIR—I have received, with additional pleasure, the first and second number of the Liberator. It contains unanswerable arguments, and unmasks hypocrisy; and it admonishes those divines, who are constantly declaring to their congregations, that the Free People of Color cannot be happy in this country—is it not preposterous to one, like myself, whose family has resided in the state of Pennsylvania ever since the great lawgiver, William Penn, came last to this state from England; and who fought for the independence of my country, whose Declaration asserts, that all men are born with free and equal rights? I was seven months on board of the old Jersey Prison ship in the year 1780, 'the times that tried men's souls;' and am I now to be told that Africa is my country, by some of those, whose birth-place is unknown? Is it not a contradiction to say that a man is an alien in the country in which he was born? To separate the blacks from the whites is as impossible, as to bale out the Delaware with a bucket. I have always been decidedly of opinion, that if the Colonization Society would take but half the pains to improve the children of color in their own country, and expend but half the money that they are devoting to accomplish their visionary scheme of christianizing Africa, by offering premiums to master mechanics to take them as apprentices, they would do more to destroy prejudice than any thing else. When I look at this globe, containing eight or nine hundred millions of inhabitants, and see that they differ in color from the frozen to the temperate and torrid zones, and that every thing is variegated, I am astonished that any man should be so prejudiced against his fellow-man; but we pray for the aid of the Almighty to take the scales from their eyes, and that the Liberator may be one of the instruments in commencing the work. I know your zeal, and heartily wish you success. We have lately heard of the change in the British Ministry, and of the determination of the new ministry to do away with the curse of slavery in their colonies. The year 1831 seems to be big with great events. Mankind are becoming more enlightened, and all tyrants, and the tyrants of this country, must tremble.'

MORE CALCULATIONS.

Here is a new auxiliary to the cause of African colonization, with another calculation of the expense of sending away our colored population.—We enter our protest against the whole commerce. It is not benevolence, we are persuaded, but prejudice—deep rooted, unrelenting prejudice—that is the main-spring, the moving principle, in this business.

Colonization Society.—On the 11th inst. the Colonization Society of the City of New-York was formed, and a Constitution adopted and approved by a large and respectable meeting of citizens.

And it was thereupon Resolved, That whereas the expense of colonizing in Africa the annual increase of the whole colored population of the United States will not exceed *one million of dollars*, or about *ten cents* each, if divided among the citizens of this republic—it be recommended to the citizens of New York to imitate the example of other communities which have contributed in that proportion to the funds of the American Colonization Society.

New York Post.

USURPATION OF RIGHTS.

☞ We continue our call upon the Legislature to repeal the following disgraceful and arbitrary section of the Act of June 22, 1786.

'SEC. 7. *And be it further enacted*, That no person by this Act authorised to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

The Society of Friends have removed from the State of North Carolina, 652 persons of color from under their care, and an unknown number of children, husbands, and wives, that were connected with them by consanguinity. In doing this, the Society has expended twelve thousand seven hundred and sixty-nine dollars and fifty cents. There are remaining in their care four hundred and two.

Raleigh Register.

From the Genius of Universal Emancipation.

WELL-WISHERS.

There is a class of persons professedly favorable to the cause of emancipation, who nevertheless content themselves with vague hopes and wishes for the discontinuance of slavery, at some indefinite period, without once attempting to hasten the hour of its approach, by any thing like active exertion. They are perfectly willing that the good work of emancipation should be accomplished—that millions of their fellow creatures should be raised from the miserable condition of beasts of burden, to the rank of men and useful citizens—provided, only, that such consent involves nothing like personal exertion, no possible inconvenience to themselves, during the process of this transformation. They acknowledge the deep iniquity of the system of slavery, but they act as if the admission of its criminality, instead of being merely prefatory to amendment, was amply sufficient of itself to satisfy all the demands of justice, to silence all the reproaches of conscience. They appear to have one species of justice for their theory, and another, vastly lower in its standard, for actual practice;—or rather, the high and true rule of moral equity, by which they meet out justice between themselves, swerves instantly from their even measure when the rights of their sable brethren are brought into competition with their own convenience, or their prejudices. Certainly, say they, every man has a just and natural right to his own person, and to the control of his own conduct, so long as it interferes not with the well-being of others. Yet should the ancestors of any individual, unfortunately guilty of having been gifted by his Maker with a sable brow, have been violently wrenched in some terrible scene of ruin and conflagration from their native home, and having been dragged to some distant land, there sold into perpetual bondage—then, under such circumstances, the right of the individual to his own flesh and sinews, or of the Creator to the being whom he has made, is superseded and invalidated by the claims of one who has bought him for money, or received him as a *lawful* inheritance; and, although we regard with horror the idea of trafficking in human flesh, or holding our fellow men in a state of slavery, yet we would not be so unjust as to wish rashly to deprive the slaveholders of their *property*. We know that the employment of free laborers would be much more advantageous to the planter, but we can convince him of this only by practical experiment, and it is not worth while for us to undergo the expense and inconvenience of obtaining *free articles*, unless every one else *would do the same*. So stands the argument; and so, were it committed to their hands, would the destinies of the slave stand unaltered for ages, unless some terrible convulsion, like the sudden springing of a mine, should at once tear asunder the bonds of the slave, and overwhelm his master beneath the falling ruins of his wall of oppression.

A return has recently been made to the governor of Dominica exhibiting a list of 605 manumissions of slaves between the 1st of January, 1824, and the 1st of August, 1830, of which 481 have been by government, 119 by bequest, and only 6 by purchase.

EPIGRAM.

To purify their wine, some people bleed
A lamb into the barrel and succeed;
No nostrum, planters say, is half so good,
To make fine sugar, as a *negro's* blood.
Now *lambs* and *negroes* both are harmless things,
And thence, perhaps, this wondrous virtue springs,
'Tis in the blood of innocence alone—
Good cause why planters never try their own.

[COWPER.]

BOSTON,

SATURDAY, JANUARY 22, 1831.

CLASSES OF AMERICAN SOCIETY.

There is a really valuable article upon the subject, in the Christian Examiner for December 31, which deserves a wide circulation, being full of eloquent truth. We give the following extract as a specimen of its excellence. Certainly no individuals will more readily subscribe to its doctrines than the intelligent among the 'Working Men's Party,' unless there be no cogency in truth.

'We have left ourselves no room to discuss the other great subjects, which have been put forward by those who assume to be exclusively the working class, as deserving of change; to wit, the militia, taxation, monopolies, and the abrogation of all laws in regard to religion;—important and interesting topics, deserving each of them a consideration by itself, and on which we may possibly at some future time offer our reflections to our readers. At present, however, we can do no more than to give our own answer to the inquiry we have already made,——If all these matters require new modification, who is to make it? And we say, they must make it who understand the existing systems, and know how and where the remedy is to be applied. Who doubts the necessity of learning and talent and experience for this extensive work? Who would entrust so momentous a concern to any but the most enlightened, the most careful, the most prudent, and the most comprehensive minds? They who suffer an evil are not always the most competent to remove it. Any man may tell when his watch is out of order; but the artist who has studied its machinery, is alone able to repair it. We may soon enough ascertain that our health is impaired, and know very well that the body requires medicine; but he proceeds very thoughtlessly who ventures in extreme cases to administer to himself. The constitution of the state, the health of the body politic, the movement of juridical machinery, are not easier known, or managed with less nicety of touch. They can be adjusted only by hands of competent skill. We ask not to what profession or trade the mover of reformation belongs; but it is our duty to inquire whether his talents are adequate to the task, whether his education has given him the requisite information, and whether study and observation have enabled him to acquire the necessary skill.

'It will be said, perhaps, that honesty is as necessary as intellect, and that the most capable are the most adversely interested, and cannot be depended upon. So it was said of Mr Brougham, a scholar whose splendid talents are equalled only by the extent and range of his vast and various information, and whose information and talents combined are not more than equivalent to his political integrity;—a lawyer at the head of his profession, so constantly and lucratively and laboriously employed, that he could devote but one day to a canvass for a seat in parliament, on which day, if the newspapers are to be believed, he travelled one hundred miles, & made eight public speeches to different assemblies of his electors; a man who owes every thing to his success in the profession to which he belongs, yet ready to take the lead in the grandest plans of improvement in education, in jurisprudence, in civil liberty, at whatever loss of personal emolument. But there is no loss to him, or men like him. Real intellectual greatness needs no aid from the abuses of antiquated systems. It derives none of its strength or vigor from the misfortunes and misery of its fellow beings. It stands erect in its own might, by its own energy, and by the favor of that Providence which has given it inspiration. Suspicion, and envy, and jealous mistrust are the vices of other minds, and they obstruct their own purposes. They prevent exertions, which men who have the power would most willingly make for the general good. They discourage effort by the imputation of bad motives. A better feeling must prevail, before any great improvement will be attempted; a more generous confidence must exist, before it can under any auspices be successful. Let such a temper prevail. Cultivate talents which are capable of great exertions. Cheer and encourage their exercise. Propose for their reward the gratitude that their merit is entitled to expect, and they will be found here, in these quiet departments of practical, unobtrusive utility, quite as abundant and as powerful, as when a nation's independence was to be declared in the hall of legislation, or her freedom to be maintained at the head of her armies.

'Our remarks, it will be seen, proceed on the supposition that society is to be maintained on its present basis. The revolution, which atheism or infidelity would introduce, requires different considerations and another style of argument—if indeed argument could properly be addressed to the fool who says in his heart there is no God. They who believe, or affect to believe, in the fortuitous creation of material and intelligent existence, who scoff at the idea of human accountability, who consider all law as injustice, all exclusive property as usurpation on common rights, and all family and domestic associations as absurd and unnatural, are to be dealt with, if at all, with different considerations. Such extravagance carries its own refutation in the innate character of man, and is put down by the power of all those affections and sympathies and kind feelings, which education developes in various degrees, but universally and invariably. The human mind, like a field, will, even under the best cultivation, produce tares as well as wheat. Such opinions are the rank growth of a soil, which is to be weeded, as well as tilled. They are stubble quickly consumed, while the fruit that is ripened by intelligence and truth, is gathered and preserved for the nourishment of the soul.'

LYNN MIRROR.

The acquisition of a virtuous and an intelligent writer to the editorial ranks is a great public blessing. It gives us pleasure, therefore, to learn, that Alonzo Lewis, Esq. has taken charge of the Lynn Mirror. He is a superior man, as a writer and a philanthropist. We select the following eloquent paragraph from his introductory address to the public.

'Sitting, as I do, in sight of the monument on Bunker Hill, where our fathers breasted the rising tide of foreign oppression—in sight of the State House in Boston, beneath whose lofty dome the rights of Americans have been advocated by patriotism and eloquence—within sight of the hills on which the Indian wandered in fearless freedom, before the taunting lips of the white man had taught him that he was an abject fugitive in his own land—in sight of the beautiful and boundless ocean, which for thousands of years has been sporting its waves in uncontrollable freedom—it cannot be supposed that I should advocate any measures but those of liberty, and the rights of man, both civil and religious. But rational liberty is one thing—licentiousness, or the sham of liberty is another; and never may my pen be employed in disseminating principles which shall tend to impair the sacred sanctions of religion and virtue.'

BOSTON TELEGRAPH.

This is a new and handsomely printed paper, which made its appearance in this city on the 14th inst. It is published by Mr H. K. Stockton, and edited by Rev. Moses Thacher, and promises to be a powerful acquisition to the anti-masonic cause.

☞ We are exceedingly obliged to the gentleman who transmitted to us, through the Post Office, 'Thoughts and Facts respecting the Civilization of Africa,' a valuable article in the London New Monthly Magazine for December. We shall make some extracts hereafter.

☞ The office of the Liberator is at No. 11, instead of No. 6, Merchants' Hall, as mentioned in our last paper.

Imprisonment for Debt.—This subject is receiving unusual attention at the present time. The abolition of the practice is loudly called for by a large class in the community. We hope the call may prevail, and that a regular and fair system of distributing the effects of Bankrupts, may also be established.

We have a story to tell about the matter, which is better than a thousand arguments. We have just now seen an acount of a firm who failed in New-York some half a dozen years ago, and settled by paying 50 cents on a dollar: they went into business again, and have lately remitted to every creditor, *the other 50 per cent. with interest.*—Now if these men had not been discharged from their debts, *they could not have done any thing* to clear money enough to wipe them off. If they had been imprisoned, ten to one they would have become so angry or discouraged, as to resolve they would not try to pay.—*Portsmouth Journal.*

ITEMS.

The Baltimore and Ohio Rail Road Company being desirous of obtaining a supply of locomotive steam engines of American manufacture, adapted to their road, have given public notice, that they will pay the sum of Four Thousand Dollars for the most approved engine which shall be delivered for trial upon the road on or before the first of June 1831—and that they will also pay Three Thousand Five Hundred Dollars for the Engine which shall be adjudged the next best, and be delivered as aforesaid.

CENSUS OF NEW HAMPSHIRE. The census of New Hampshire just completed, shows the whole population of the State to be 269,533, increase in the last ten years 25,372. The number of white males is 131 899, females 137,511, and of free colored persons 623. The number of white persons deaf and dumb is 156, of black do. 12, and of blind 117. Foreigners not naturalized 400.

We learn that during the storm on Saturday night a fire occurred at Attleborough, which destroyed three wooden buildings—one of them a jeweller's shop.—*Transcript.*

A bill has passed the Senate of North Carolina, compelling Quakers, &c. to pay a tax per annum of two dollars fifty cents each, as an equivalent for their exemption from bearing arms.

The North Carolina House of Commons have passed a bill to exempt a debtor's house, barn, outhouses, and 60 acres of land, from liability to all attachment and sale on execution. It was carried by the casting vote.

Miss Jane Darley, who has been imprisoned for thirty-four years in the four Courts' Marshalsea, Dublin, was lately liberated.—The debt for which she was imprisoned was no more than eleven pounds. During the last seventeen years, she has been kept in prison solely for the fees and rent due to the Marshal. Her creditor, and his Attorney, and all parties interested in the debt, had been dead a long time before her liberation.

The Miner's Journal states that a man was brought before a magistrate of that borough a few days ago, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with awful emphasis 'hoped that the almighty would strike him dead if he were guilty.' The words were no sooner uttered than he fell down speechless and insensible.

LITERARY.

For the Liberator.

A SPUR TO INDOLENCE.

When I reflect upon the lapse of time,
How brief and evanescent is man's date,
How high the steep that youthful feet must climb,
Ere it arrive at an exalted state,
And overlook the world sublimely great—
I chide, in bitterest terms, my indolence,
And vainly weep o'er my improvidence.

'Tis shameful, wild, and criminal excess,
To squander riches on mere vanities,
Passion to feed, and moody Pride caress,
To let the craving stomach gluttonise:
Yet careful industry the waste supplies:
An empire may be lost, and after won;
Exercise may repair what glut hath done.

But who, by wealth, force, fraud, or lusty toil,
Though sweet in eloquence, or strong in power,
Can take from Time a portion of his spoil,
Or get renewed the charter of an hour,
Or add one moment unto life's poor dower;
Or by superior efforts, well-directed,
Can seize to-morrow what to-day 's rejected?

Wherefore my slumbering energies, awake!
No longer idly play the sluggard, heart!
Stand up—the prize of honor proudly take:
Thine is a high and most courageous part;
Then be not slain by Indolence's dart!
But in the noble strife be first to lead,
And for the rights of man e'en dare to bleed.

G——n.

☞ Friend Whittier gives us a fine portrait in the following lines. Who would not prefer its lovely original to any belle that ever figured in the gayest circles of fashion?

From the New England Weekly Review.

THE FAIR QUAKERESS.

She was a fair young girl—yet on her brow
No pale pearl shone—a blemish on the pure
And snowy lustre of its livid light—
No radiant gem shone beautifully through
The shadowing of her tresses, as a star
Through the dark sky of midnight, and no wreath
Of coral circled on her queenly neck,
In mockery of the glowing cheek and lip,
Whose hue the fairy guardian of the flowers
Might never rival when her delicate touch
Tinges the rose of spring-time.
Unadorned,
Save by her youthful charms, and with a garb
Simple as nature's self, why turn to her
The proud and gifted, and the versed in all
The pageantry of fashion?
She hath not
Moved down the dance to music, when the hall
Is lighted up like sunshine, and the thrill
Of the light viol and the mellow flute,
And the deep tones of [illegible] softened down
To very music, melt upon the ear.
She has not mingled with the hollow world,
Nor tampered with its mockeries, until all
The delicate perceptions of the heart—
The innate modesty—the watchful sense
Of maiden dignity, are lost within
The maze of fashion and the din of crowds.

Yet beauty hath its homage. Kings have bowed
From the tall majesty of ancient thrones
With a prostrated knee, yea, cast aside
The awfulness of time-created power,
For the regardful glances of a child.
Yea—the high ones and powerful of Earth—
The helmed men of victory—the grave
And schooled philosophers—the giant men
Of overmastering intellect, have turned
Each from the separate idol of his high
And vehement ambition, for the low
Idolatry of human loveliness;
And bartered the sublimity of mind,
The god-like and commanding intellect
Which nations knelt to, for a woman's tear,
A soft toned answer or a wanton's smile.

And in the chastened beauty of that eye,
And in the beautiful play of that red lip,
And in the quiet smile, and in the voice,
Sweet as the tuneful greeting of a bird
To the first flowers of spring time, there is more
Than the perfection of the painter's skill
Or statuary's moulding.—*Mind* is there—
The pure and holy attributes of soul—
The seal of virtue, the exceeding grace
Of meekness blended with a maiden pride
Nor deem ye that beneath the gentle smile,
And the calm temper of a chastened mind,
No warmth of passion kindles, and no tide
Of quick and earnest feeling courses on
From the warm heart's pulsations. There are springs
Of deep and pure affection, hidden now,
Within that quiet bosom, which but wait
The thrilling of some kindly touch, to flow
Like waters from the desert rock of old.

MISCELLANEOUS.

[From the Savannah Mercury.]

A SHORT SERMON,

From the desk of Grey Dominie, the Deacon.

'And the Whale swallowed up Jonah.'

'And Jonah was in the Whale's belly three days and three nights.'

My dear Readers! The whale which swallowed the recreant prophet, may be likened to the many monsters which swallow up the aberrant sinner of our own days.

When an individual becomes the slave of appetite, and gives himself to the habits of intemperance; when the morning and the evening of his day are passed in wandering from one drinking establishment to another, plying the early julep, the stupifying anti-fogmatic and the stimulating cocktail, may we not say, *the whale hath swallowed him up!*

When one becomes so lost to all sentiments of decency, callous to all sense of shame, as to drown all his faculties in the intoxicating bowl, and indulge in habits of drunkenness, till he becomes a loathsome and disgusting object to his nearest and dearest friends, can we not with the ancient writer exclaim, *he has been in the whale's belly at least three days and three nights!*

When we see the young man hurrying along in the pursuit of pleasure—following the ideal phantom through every scene of dissipation—in mirth and revelry, in carousals and brothels—may we not say, *the whale hath swallowed him up?*

When an individual becomes the constant attendant on the gaming table—risks his fortune, the peace and happiness of his family, on the shuffle of a card, or the throwing of the dice—can we not also exclaim, *the whale hath swallowed him up?*

When we see families of moderate fortune neglect the precepts of economy, to dash out in all the extravagance of the times, aping their rich neighbors in dress, in furniture, and expensive living—may we not say, *they have all been swallowed up by the whale?*

When we see the merchant neglect his counting room, entrust his business to agents and clerks, while he dashes away in his gig and curricle, drinks champagne at the Hotel, and mineral water at the Springs—may we not fear that *the whale will swallow him up?*

When we see the politician travelling through the country, haranguing the mob at musters and gatherings, drinking whiskey at homespun dinners, and making stump orations at barbacues—may we not prophecy that, instead of office, he will find himself at the end, *in the belly of the whale?*

In fine, my readers, we may remark, by way of improvement, that the whales of this latter day are much more voracious than that of old; inasmuch as the whale which swallowed the prophet Jonah cast him forth again after the third day. But in our days, when a hapless mortal once gets within the jaws of the monster, he is lost forever; he is not so fortunate as to be vomited forth on dry land.

A LEARNED DOCTOR.

The Editors of the Lynchburg Virginian have received, from a credible source, the subjoined notice, with an assurance that it is a correct copy of an advertisement of a physician in Illinois.

To the Publik Peple.

In afferin of my servecis to my fello citezens as a publik sarvant, I would particularly remark that I has for these last nine month past, pade the most strictest cares and attensions to the study of phasik, and I do hope that my nateral turn and abilities together with the most closest observation will intitle me to the publik confedence. It would be rong in me to pertend to any high larning for you all know that I never rubbed my cote against these collidge walls, nor suprintended any of these United States lectur's for lite and knowlidge in phisical docterin. But I hope that will be no objection to me. There is a great deal of these collidge fellows that nose no more about an Epedemick apparatus than a 2 year old colt, and if you send ward for one of them to come and see a pursen sick of his back with Apoplexy, they would no doute give him cold water, which you well nose wuld produce an instantaneous evacuation of the bowels.

My Medecens is Sumples, consistin of horehone, ombeer, gympsum weeds and green gard seeds, bar dok, tansy, green snake root and mullin—and many other plants of the same kammical nater. I have had a good deal of patronse wattin on me, and if you just only give me a call I wuld ever git up nite ur day for to sarve you. Your servant,

DOCTUR PEA.

Note hoes if eany boddy was to favor my practise they will please to not let these advertisements be teaken down. DOCTUR PEA.

A TAME TOAD.

We know an eccentric and intelligent Irish gentleman, who carried a toad from Scotland across the Irish Channel, to prove to his countrymen, that it would live in Ireland, in spite of the exorcism of St Patrick. This toad lived with him several years, and grew so tame, that it would come of its own accord to be fed. Its favorite food was earth-worms and slugs. During the winter it regularly disappeared, secreting itself, no doubt, in some convenient retreat during its hibernation. When the weather became warm again, in spring, it never failed to appear, and sometimes even returned into the parlor to announce its return.—*Verulam.*

A TREE OF LIFE.

The *Algarrova tree*, the growth of the Pampas and other provinces in South America, seems to have been expressly provided by Providence, for the sustenance of the rude inhabitants of these districts; and, if it were by an accident to be exterminated, it is scarcely too much to say that the population would follow it! It is the universal sustenance of the poor, the idle, and the destitute: there is a drink made from its bean-like pod, which is really excellent—its seeds are ground into palatable and nutritious flour—its leaves are used as the general food for cattle—and its branches, which are studded with sharp-pointed thorns, are stuck into the earth and wattled together into a sort of palisade, which even a starving bull will not attempt to break through, though he see the tempting pasture on the other side. The wood, too, is not only excellent for all agricultural and architectural purposes, but is, from its hard and solid texture, almost as durable as coals, for fuel. Finally, even dogs are fond of the pod, and pigs fatten on it better than on any other food. The former will often leave their homes, and live in algarrova woods as long as the pod is in season; and the poor inhabitants will none of them work—nor need they—while that portion of the algarrova tree lasts.

POWER OF HABIT.

In regard to food, it is very certain that habit can raise us above the standard of ordinary men. 'Meat and drink to which we are accustomed,' says Hippocrates, 'agree with us, though naturally pernicious; but not those aliments to which we are unaccustomed, though naturally wholesome;' and henceforth he concludes that it is more beneficial to adhere to the same sorts of food than to change them abruptly, even though we substitute better in their stead. Alexander the great, when in India, found it necessary to forbid his army the use of wholesome food, because it carried off the men, owing to their not being accustomed to it. So true is the observation of Calens, that, 'whatever is contrary to their habits, whether it be hard or soft, is prejudicial to health.'

Laban informs us, that the Ethiopians eat scorpions, and Mercurialis states that the West Indians eat toads. It is said in Padua and Rome there were two children who ate scorpions, and a girl took pleasure in eating frogs, lizards, serpents and mice, and all sorts of insects. Another ate live lizards and caterpillars with pepper and vinegar. Of spider eaters, who grew fat upon these disgusting insects, we could collect half a dozen instances from different writers. Galen relates of an old woman, that she had gradually habituated herself to make a meal of hemlock, and Sextus Empiricus assures us, that there have been persons who have taken thirty drachms of that poison without injury. A student at Halle accustomed himself on purpose to arsenic, which he took with his food from a boy, and though at first it occasioned vomiting, yet in time he could bear a considerable quantity. Hence it is evident, how one who habituates himself needlessly to physic, breaks down the bridges which, in case of an emergency, might carry him in safety over the abyss of disease.

ON FEAR.

The passion of fear sometimes shews itself upon the slightest occasion, and in persons the most unlikely to entertain such a guest. A French author relates a whimsical instance of this kind:—Charles Gustavus, of Sweden, was besieging Prague, when a boor of most extraordinary visage desired admittance to his tent, and being allowed entrance, offered, by way of amusing the King, to devour a whole hog, weighing 200 weight, in his presence. The old General Koningsmare, who stood by the King's side, and who, soldier as he was, had not got rid of the prejudices of his childhood, hinted to his royal master, that the peasant ought to be burnt as a Sorcerer. 'Sire,' said the fellow, irritated at the remark, 'if your Majesty will but make that old gentleman take off his sword and his spurs, I will eat him before your face before I begin the pig.' Gen. Koningsmare (who had, at the head of a body of Swedes, performed wonders against the Austrians, and who was looked upon as one of the bravest men of the age,) could not stand this proposal, especially as it was accompanied by a most hideous and preternatural expansion of the frightful peasant's jaws. Without uttering a word, the veteran suddenly turned round, ran out of the court, and thought himself unsafe till he had arrived at his quarters, where he remained twenty-four hours, locked up, securely, before he had got rid of the panic which had so severely affected him.

A learned Judge, in England, while trying a case, saw, just in front of him, a person wearing a hat. His lordship desired one of the officers to make that man either take off his hat, or leave the Court. 'My lord,' said the supposed offender, who turned out to be a lady, in a riding habit and smart beaver—'I am no man!'—'Then,' said his lordship, 'I am no Judge.'

The more honesty a man has, the less he affects the air of a saint. the affectation of sanctity is a blotch on the face of piety.—*Lavater.*

Trim's explanation of the Fifth Commandment.—'Pr'ythee, Trim,' quoth my father—'what dost thou mean, by honoring thy father and mother?'

'Allowing them, an't please your honor, three halfpence a day, out of my pay, when they grow old.' 'And didst thou do that, Trim?' said Yorick. 'He did indeed,' replied my uncle Toby.—'Then, Trim,' said Yorick, springing out of his chair, and taking the Corporal by the hand, 'thou art the best commentator upon that part of the Decalogue; and I honor thee more for it, Corporal Trim, than if thou hadst had a hand in the Talmud itself.'—[*Sterne.*

COMING TO THE POINT.—A young lady while walking with a gentleman, stumbled, and when her companion, to prevent her fall, grasped her hand somewhat tightly, 'Oh, sir!' she simpered, 'if it comes to *that*, you must ask my pa!'

MORAL.

SONNET
ON THE NEW YEAR.

When we look back on hours long past away,
And every circumstance of joy or wo
That goes to make this strange beguiling show
Call'd life, as though it were of yesterday,
We start to learn our quickness of decay
Still flies unwaned Time—so still we go—
And whither?—Unto endless weal or wo,
As we have wrought our parts in this brief play.
Yet many have I seen, whose thin blanch'd locks
But ill became a head where Folly dwelt,
Who, having past the storm with all its shocks,
Had nothing learnt from what they saw or felt.
Brave spirits! that can look with heedless eye
On doom unchangeable, and fixt eternity!

QUESTIONS ON PEACE.

Is not a peaceable spirit harmless?—Is it not commendable?—Is it not congenial with the best affections of human nature?—Does not the Spirit of Peace spring from the love of God and man?—Does it not promote the exercise of love, good will, and benevolence?—Is not Peace in our families, in our neighborhoods, in our nation, and throughout the world, truly desirable?—Is not Peace the parent of many blessings?—Have not Christ and his Apostles commanded all men to live in peace?—If every man yielded obedience to the law of Christ, would not Peace be universal?—Is not the promotion of Peace with God and man the design of Christianity?—Is it not the aim and object of the Christian ministry?—Is not Peace the aim and substance of the glorious Gospel?—Was it not to obtain and promote Peace that the Redeemer lived and labored, suffered and died in our world?—Was not Peace one of the last legacies which Christ bequeathed to his followers?—If our Creator be the God of Peace, our Redeemer, the Prince of Peace, our Sanctifier, the Spirit of Peace, and if our guide to heaven be the Gospel of Peace, is it not the imperious duty of all who profess to love God, to be the Sons of Peace?

Presuming that you have considered and answered the above questions according to your present judgment, the following texts of Scripture are proposed for your further consideration.

'Love your enemies. Resist not evil. Recompense to no man evil for evil. Avenge not yourselves. Be not overcome of evil, but overcome evil with good. Follow peace with all men. Seek peace and pursue it. If it be possible, as much as lieth in you, live peaceably with all men.'

THE PRESS.

It is worthy of remark that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is allowed to mingle with and influence the laws. Whether there be any such necessary connection between this art, and pure religion, we shall not attempt to decide. It is clear, however, that this art, of such amazing potency, grew up in connexion with Christianity,—for the first printed book was the Bible, that it has spread with Christianity,—for all missionaries have borne it with them, and that it has been most closely limited by the bounds of the Christian Religion,—for neither Turks, nor Persians, nor Hindoos, nor Africans, nor any other unchristian nation, have yet been willing to accept the aid of an independent press, except as they may have been influenced by Christianity.

A SUBLIME PRAYER.

In Flacourt's History of Madagascar is the following sublime prayer, said to be used by the Madagascar people.

'O Eternal! have mercy upon me, because I am passing away. O Infinite! because I am but a speck. O Most Mighty! because I am weak. O Source of Life! because I draw nigh to the grave. O Omniscient! because I am in darkness. O All-bounteous! because I am poor. O All-Sufficient! because I am nothing.'

How men are drawn to Christ.—Luther, in his original style, says:—'God does not draw man as the hangman pulls a thief up the ladder, and on to the gallows, but he kindly allures and attaches them to him, as a benevolent man attaches people to himself by his friendly and humane intercourse with them. So God allures and gently draws man to himself, in such a way that they willingly and gladly flock around him.'

In a case of doubtful morality, it is usual to ask, 'Is there any harm in doing this?' The question may sometimes be best answered by asking ourselves another:—'Is there any harm in letting it alone?'

THE LIBERATOR.

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BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JANUARY 29, 1831.

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WM. LLOYD GARRISON, EDITOR.

TERMS.

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☞ Agents allowed every sixth copy.
☞ No subscription will be received for a shorter period than six months.
☞ All letters and communications must be POST PAID.

THE LIBERATOR.

'We are told not to meddle with vested rights. I have a sacred feeling about vested rights, but when vested rights become vested wrongs, I am less scrupulous about them.'
Rev Mr Burnett of England.

A friend has put into our hand a number of the Boston Yankee for May 27, 1819, containing the following views of slavery from the pen of a citizen of Norfolk county. At his request we republish the entire essay, though a portion of it relates to the celebrated Missouri contest, and is therefore out of date. The sentiments are in unison with our own, excepting those which refer to the expediency of African colonization.

SLAVERY.

To the Editor of the Yankee.

SIR—During the late session of Congress a bill was brought forward for admitting a part of the Missouri Territory into the federal union, as an independent state. An amendment was proposed to it, designed to prevent the perpetuity of slavery, which, after much opposition, was carried by a majority of two votes. By this amendment, no more slaves were to be carried into that State, and the children of those already there, were to be free at the age of twenty-five years.

This decision of the House led me to hope we were about to see a step put to the march of slavery; or that, at least, it would never be permitted to extend any farther to the west or north. Knowing that a large majority of the citizens of twelve, out of the twenty one states which compose our republic are opposed to slavery, and that very many of the most respectable inhabitants of the other nine states regret its existence, I was not prepared to see so noble an effort resisted by our *Senate*. But so it was! The bill was by them referred to a committee, with instructions to expunge the prohibitory clause; and this having been done, it was sent back to the House for concurrence. But the House persisted, by the same majority, in refusing to pass the bill without those restrictions on slavery, and it consequently fell through.

In looking over the list of yeas and nays in the House, I was surprised to find some New-England names in the *negative* respecting this amendment, such as Mr Mason of Boston, and Mr Holmes of Maine. I also learn that the Hon Mr Otis, of the Senate, was on the same side.

Whatever may have been the motives of these gentlemen, I cannot believe that, in voting thus, they have represented the sentiments of their constituents. *If they have*, those sentiments are not the same they once were, *and a new crisis is at hand*. Neither did this vote accord with the principles of our forefathers, and of those who achieved our independence. I read in a paper, a few days since, an extract from the minutes of the Selectmen of Boston, in 1721, containing instructions to their delegates in General Court, to use their influence in favor of the abrogation of negro slavery. This shows what *Bostonians once were*.

The fathers of our republic assembled in Congress about two months before the formation of the federal constitution, passed 'an ordinance for the government of the territory northwest of the river Ohio,' the last article of which provides that 'There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes, whereof the party shall have been duly convicted.' This ordinance is expressive of the sentiments of former times, and when under the influence of our first love to liberty and the rights of man. Indeed, with what face could a people who had made such an appeal to the world as was contained in the Declaration of Independence, do otherwise! How could they, who had been fighting seven years on the principle, 'that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness,'—how could such a people be in favor of holding their fellow men in slavery for life, and of extending this practice throughout their country? It was not so; and the names of Patrick Henry, Thomas Jefferson and George Washington bear witness, that *among slaveholders themselves*, it was considered inconsistent with the laws of God and the rights of man.

The federal constitution was formed in the spirit of concession and compromise; and though it tolerated slavery, it also bears evidence that its framers looked forward to a time when the slave trade should cease. Had they realized that involuntary servitude was to be perpetuated, and extended to new states, till *the greater part* of our country was to be disgraced with this evil, would they have said what they did respecting the year eighteen hundred and eight?

Although we in New England generally profess to be opposed to the *principle* of slavery, but few are aware of the *impolicy* of it. But few know the evil effects it produces on the characters, habits and happiness of those who live within its immediate influence. It is, however, considered by some of the first men in our nation, as the greatest curse on our country. Where it exists, property becomes very unequally distributed; arrogance and dissipation are engendered among the rich; ignorance and idleness among the poor. The constant increase of mulattoes, and the rapid approximation in color of these towards whites, tend to do away the original distinction between Freemen and Slaves, and to substitute, as the characteristic of the latter, that which supports the whole family of man. Without labor, who would have bread! and yet to labor or work is among slaveholders too frequently considered disgraceful! The intercourse between white men and female slaves has become so frequent, as to be rather a subject of glorying than of shame.

Thousands of negro and mulatto females annually become mothers to children by white men! And as these mixt blooded beings are becoming whiter in every generation, it becomes necessary to impose restrictions on their privileges, 'to keep them under.' In some of the southern states, it is not lawful to trade with a slave, without he has a permit from his master. In Savannah, it is contrary to law to teach a colored person to write or read. It is not considered safe to permit them to meet together alone, even for religious worship. And all this is necessary 'to keep them under!'

Shall we extend a practice so fraught with mischief to our new western states? Must they, in order to be admitted into the union upon a footing with the original states, be allowed the *privilege* of holding their sons and daughters, and brothers and sisters in servitude for life! If we do not stop the progress of this business now, when and where will it end? Will not a majority of the free and independent states of our republic soon become slave states? Do we not anticipate the day when the west shall rule her eastern sisters? And if slavery is permitted to proceed, will not the desires of those be gratified, who say that slavery ought not to be excluded from *either of the states*?

It has been urged in defence of southern slavery, that it was *entailed* on the people, and that having been so accustomed to the assistance of negroes they cannot in their warm climate dispense with it. Is it therefore necessary to entail this evil upon the people of Missouri? Is not theirs a country as favorable to the labor of white people, in proportion to its necessity, as ours in New England? Would they not be more enterprising, more healthy, more virtuous—nay would they not ultimately be more wealthy without slaves than with them?

Look at New-York, at Pennsylvania! Are not the inhabitants of these as well informed, as wealthy, as happy, as any of their slaveholding brethren? Do not they raise enormous quantities of produce for exportation, without the assistance of any unwilling servants? Look at Ohio and Indiana. Where are a people who have made more rapid progress in every art that adorns and blesses human life? and yet all this by the labor of freemen. Could not Missouri, could not all the western country do the same! Shall that garden of America shall these luxuriant plains become to us what the mines of Mexico and Peru have to Spain?

Is it consistent in us to enact laws to prevent the importation of slaves, and then to tempt the unprincipled to the violation of those laws! And is not this the very effect of extending slavery to new states? Does it not increase the demand for them? and will it not also increase the labor and sufferings of those left in the old slave states? Does it not greatly encourage the increase of mulattoes? If citizens of slaveholding states wish to emigrate to the western country, cannot they dispose of their slaves where they have been born? And would not their being compelled thus to do, prevent much suffering now *annually* occasioned by the separation of husbands and wives, parents and children?

Does not the removal of these people into distant and interior parts of our country tend to perpetuate their residence among us, and to render less practicable the plans of those who are desirous of restoring them to Africa! Is it consistent in us to boast of being the most enlightened and virtuous nation on the globe, and to invite our sister nations to follow our republican example, and yet to perpetuate and extend so unchristian, inhuman, and anti-republican a practice as this is? Finally, is it not as certain that injustice and oppression will ultimately bring down the judgment of Heaven on nations as on individuals? And can any good man avoid, in view of this evil, trembling for our country when he reflects that 'GOD IS JUST!'

It is confidently believed that the political prosperity of the United States will be greatly promoted by putting a stop to the march of slavery, and that by restoring the colored people to Africa, we shall not only confer a blessing on them and the native tribes of that continent, but shall open the way for a great and profitable commerce in its rich and useful products. As a season for investigation and reflection is now enjoyed by those gentlemen who have been honored with an election to the next Congress, it is ardently wished that they would give this subject their attention, and prepare themselves to decide one of the most important questions which can come before them, in a manner which shall promote the happiness and glory of their country.

W.

COMMUNICATIONS.

A NEW DEPARTMENT.

To the Editor of the Liberator.

SIR—I have been much pleased with some of your papers. I have been particularly gratified by the communications in your last number from persons of color. If there be many of their complexion who can and will write so well, it will not require long for them to obtain all their rights as American citizens.

I am not, however, going to praise your paper, but to suggest what it has occurred, to me, would be an improvement in it, if consistent with your plans. I think it would be well for you to have a particular department in your paper, to be entitled 'Slavery Record,' or something of the kind, in which you should give all the occurrences showing the evils of slavery which come to your knowledge, such as murders of blacks by whites, and of whites by blacks, cruelties inflicted on blacks, insurrections and plots of slaves, separations of families in sales, cases of the internal slave trade, kidnappings of free blacks, and any others which show the enormous consequences of the present system. At the end of the year, you might make a table of all the information obtained, under the general name of 'Evils of Slavery,' with different columns, headed 'Murders of Blacks,' 'Murders of Whites,' 'Insurrections and Plots,' 'Vessels engaged in the Slave Trade,' 'Free Blacks Kidnapped,' 'Cruelties Perpetrated,' &c. giving the numbers under each head, and showing the State to which they are to be referred. A table of this kind would lead to valuable conclusions as to the nature and amount of suffering occasioned by slavery, and probably also as to the effect of the different laws in different States. I think it probable that it would appear that the evils were least in the States where emancipation is the least restricted, and the laws are most favorable to the slaves. The arguments which such a table would afford for the abolition of Slavery would, I think, be unanswerable.

[illegible] Lundy in the Genius of Universal Emancipation publishes a '*Black List*,' which is very much like what I propose. If it was known that you kept a corner of your paper for intelligence of the character suggested, a good deal of information would probably be sent you from individuals, which does not now find its way into the public papers, and which the interests of humanity demand should be made known. If all the horrors of the abomination which now overwhelm the southern section of our country, could be once depicted in their true colors, the whole system would be soon overthrown by the irresistible influence of public opinion.

A. L.

[We are obliged to 'A. L.' for his suggestion.—There will doubtless be no lack of atrocities to fill the proposed department.]—*Ed.*

LIBERTY.

To the Editor of the Liberator.

SIR—If you should think the following worthy of a place in the Liberator, by inserting it you will oblige a colored subscriber and friend.

—LIBERTY! What a delightful sound! The very breathing of the name creates a feeling of joy and happiness. Who is he that would not cry out with that statesman who exclaimed, 'Give me liberty, or give me death!' Such was the sentiment of one who aided in rousing his countrymen to that glorious struggle which freed them from oppression. They were then able to proclaim to the world, *Liberty*. But, alas! this land, upon which Heaven smiled, and from which the yoke of British servitude was cast off, has requited the goodness of Him who created all men free and equal, by fastening the odious bonds of slavery on a poor, defenceless race of human beings.

O Columbia, for shame! Henceforth let thy proud banner be furled! let it no more wave in the pure air of heaven! let its emblems of peace, justice, and *liberty*, be forever effaced! for too long hast thou offended in the sight of God and contented long hast thou caused Afric's sons to mourn. O, insensible people of the United States! think ye that that merciful God, who has declared 'Vengeance is mine,' will not hear the cries of Ethiopia's bleeding sons? that He will not avenge their wrongs? that He will not punish their oppressors? O! be assured that 'God is just, and that his justice will not sleep forever.'

Philadelphia, Jan 20, 1831. R.

[We suppose some of our white folks will stare to find that a colored man can comprehend the meaning of the term *liberty*, but we shall be able, by and by, to put their skepticism to the blush.]—*Ed.*

WALKER'S APPEAL.

To the Editor of the Liberator.

SIR—I have received and read with great satisfaction the first two numbers of the Liberator, with the exception of the notice you have taken of Walker's Appeal, which production I have ever been opposed to (1)—opposed to, in the first place, not because he is a man of color, but because I do not believe that he wrote it; for the matter brought forward in said pamphlet is the result of more reading than could have fallen to the lot of that man, and, at the same time, have left him so vulgar as he has been represented to me. (2) Besides, sir, he could never have read all the authors quoted in his book, and known of what true greatness consisted, and then bestowed such unbounded praise upon one whose name the political, the moral, and the religious world will be found equally indifferent about handing to those who may come after us (3)—To say nothing of the excellent criticisms upon the speeches of the most talented men of the age—all of which discover to us a greater degree of education than we have any reason to believe that he possessed.

I am aware, sir, that I differ very widely from many of those with whom I stand intimately connected; for some of those are so infatuated as to believe it an inspired work. Such inspiration is passing strange with me.

We are forbidden, by high authority, to do evil that good may come. Why then cast this firebrand so injudiciously among the stubble? Behold its injurious effects! In many of the southern states, the free people of color enjoyed some privileges and good situations, which not only afforded them the means of support but also of education—so that the rusty mind was daily becoming bright, and its brilliancy beaming forth to the destruction of prejudice. These privileges are now taken away.

I am opposed to the pamphlet, therefore, in the second place, because I believe it to be at the bottom of the recent enactments of severe laws in the southern states, such as are too notorious to be mentioned.

There is no man among us, who is more sensible of his political degradation than I am; but, at the same time, I am unwilling to resort to any dishonorable means of deliverance—such as Walker points out.

LEO.

Philadelphia, Jan. 21, 1831.

(1) We know not wherein we differ from 'Leo' in his view of the pamphlet. We have repeatedly expressed our disapprobation of its general spirit. It contains, however, many valuable truths and seasonable warnings.

(2) We are surprised at this incredulity. Mr Walker was personally unknown to us; but we are assured by those who intimately knew him, that his Appeal was an exact transcript of his daily conversations; that, within the last four years, he was heartfully indefatigable in his studies; that he was not 'vulgar,' either in manners or language; and that he was a blameless professor of religion. The historical facts which he has collected were too familiar to have required extraordinary research. Besides, the internal evidence of the pamphlet clearly substantiates its authorship.

(3) We cannot find that there is any other individual extolled than the venerable and worthy bishop Richard Allen of Philadelphia. Surely our correspondent cannot mean to deny *him* the tribute of merit which Mr Walker has bestowed!

For the Liberator.

THE SLAVE.

He once knew a home with its numberless pleasures,
His friends smiled around him, his prospects were bright;
His children, far dearer than all earthly treasures,
Once welcomed their parent with looks of delight.

How changed is his lot!—that home now invaded;
The christians have brought him to dwell on their shore;
His own little cottage with palm-trees was shaded—
That cot shall afford him its shelter no more.

Oh, why did he quit all those friends who were nearest?
Could *fame* call him forth o'er the far distant wave?
Oh, no! he was borne from all he held dearest,
To '*the land of the free, and the home of the brave!*'

He 's loaded with chains by the hand of the stranger;
He toils for the *christian* who made him a slave;
His groves are forsaken where he once was a ranger,
For '*the land of the free, and the home of the brave*!'

J.

AN UNJUST LAW.

We invite the attention of members of the Legislature to the following communication, which contains some suggestions appertaining to the 'good name and fame' of our Commonwealth. And here we would venture to hint for their further consideration, that the highest species of legislation is that which relates to the happiness and freedom of man, and not to the inspection of pickled fish or the preservation of alewives. How long shall our statute book be disgraced by an enactment which usurps one of the dearest rights belonging to freemen?—Blot it out!

To the Editor of the Liberator.

Sir—I rejoice to find that, in some of your papers, you notice the law declaring the marriage of a white with a Negro, Indian, or Mulatto, to be void. The law appears to me to be wrong in principle, and ineffectual in practice.*

It is wrong in principle, because it imposes a severe and tremendous penalty upon an act in itself innocent. A marriage in fact between a white and a colored person is declared void—that is, their intercourse is illegal, they become amenable to the criminal laws of the State, and their children are illegitimate. The right of every individual to consult his own taste and feelings in matrimony ought to be sacred. The very first article of the Constitution of this State, paraphrasing a passage in the Declaration of Independence, declares, that 'all men are born free and equal, and have certain natural, essential and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property; in fine, that of seeking and obtaining their safety and happiness.' Unless we say that Indians, negroes, and mulattoes, are not men, and therefore are not born free and equal, and have not the right of seeking and obtaining happiness, the law in question violates one of the fundamental principles of our Constitution. Our courts have decided that by virtue of this provision, every slave in this Commonwealth was free. If the Constitution is to be construed now in the same honest and fearless manner that it was by our fathers, would not this law be pronounced unconstitutional by our courts, as infringing on the right of every individual to seek happiness?

But the law has no effect whatever in preventing marriages between blacks and whites. If a white person and a black person are disposed to marry one another, the marriage will take place. If they go into another State where such marriages are lawful, and have the ceremony performed there, they can immediately afterwards return into Massachusetts, and the marriage continues legal here. If they are in fact married here, the marriage is void, and the children illegitimate. But in one way or the other, the connexion will take place. Since this is the case, is it not better to make the marriage here legal, than to put the parties to the expense of going to another State, or to make their issue illegitimate? The innocent children are made the victims of this legislation.

It is not necessary for me to point out the causes which render the marriages of blacks with whites infrequent, or to enquire whether they are just or not. I believe this law is not one of these causes. I would not recommend the whites to marry blacks, or the blacks to marry whites; and still less should I recommend persons who are well informed, polished and virtuous, to marry those who are rude, ignorant and degraded, whatever may be their complexion. I would not legislate in either case. I would not make it penal for the virtuous to marry the vicious, the well educated, the uneducated, or the white, the black. It is better, in each case, for individuals to choose their spouses for themselves. If they choose indiscreetly, they will be sufficiently punished without any penal laws.

I object, however, to the law in question, not so much on account of its direct effects, as because it is the expression of an unmanly and unchristian prejudice against persons of color—a prejudice which has done more than any other cause to create and perpetuate in its victims the vices and degradation which it imputes to them.

I was mortified beyond expression, a short time since, in reading a legal article in a southern periodical which appealed triumphantly to this law, as a proof that even in Massachusetts the blacks were a proscribed and degraded caste. I felt it disgraceful to my native State, that the advocates of slavery should find in her statute book arguments in support of oppression.

* The following is the section of the law above referred to.

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'Sec. 7. *And be it further enacted,* That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds,* two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

EDITORS.

There is not a body of men in our country who need to be watched with such untiring vigilance, as the conductors of the press; none who are so capable of corrupting public sentiment, or retarding the progress of truth, or riveting the fetters of slavery. A great hue and cry is made about the dangers of priestcraft; but in our opinion, a time-serving, unprincipled and heartless combination of editors is, of all others, most to be deprecated.

We extract the following paragraphs from papers printed in *New-England*—the first, as a specimen of editorial humanity—the second, as illustrative of the same trait, with a larger share of sagacity. One terms our abhorrence of negro oppression a '*mawkish sentimentality which weeps over* IMAGINARY *suffering*'!! The other—the 'County Republican'—says, '*if* the abolition of slavery could be effected with safety, *and the colored population sent back to Africa,*' he should be in favor of the measure; but as he thinks it cannot be done, *ergo,* it is proper the slaves should remain in interminable bondage. What a thorough-going *republican* the editor must be! Such sentiments, emanating at the south, would excite no surprise; but being those of New-England men, they fill us with disgust and astonishment.

'Mr Garrison can do no good, either to the cause of humanity or to the slaves, by his violent and intemperate attacks on the slaveholders of the south. That mawkish sentimentality which weeps over imaginary suffering, is proper to be indulged by boarding school misses and antiquated spinsters; but men, *grown up men,* ought to be ashamed of it. Every body considers slavery as an evil, as a dark stain upon our national escutcheon;—even the Planters themselves are conscious of this, and would willingly dispense with their slaves if it was practicable; but it is injudicious and useless for us at the north to meddle with the subject; and we are sorry that a man who seems rational and sensible on all other matters, should have suffered himself to take a course that is calculated to exasperate our Southern brethren without benefiting any body.'

Middletown Gazette.

'We should be in favor of the abolition of slavery, if its abolishment could be effected with safety, and the colored population sent back to Africa; but merely to have them obtain freedom and let loose upon society, would be the greatest *curse* that could befal *them* or *community.* The people of Boston are aware of the consequences of having a free black population among them, and would, without doubt, contribute largely for their transportation. The subject looks fair in prospect, yet we doubt of its success, upon any plan hitherto presented to the public.'—*Essex Chron. & County Republican.*

A GOOD EXAMPLE.

In the proceedings of the Rhode-Island Legislature, now in session, there is the following item:

'Petitions of colored people of Providence owning real estate, to be exempted from taxation or permitted to exercise suffrage and enjoy advantage of free schools, was read and referred to the Judiciary Committee.'

We are glad to perceive that our free colored population begin to understand their rights, and to petition for a redress of grievances. To deprive them of the elective franchise is an act of oppression, which is greatly aggravated by the taxation of their property. We trust the Legislature will listen to their petitions, and thus not only redeem the character of the State, but furnish an example worthy to be followed by every member of the Union.

THE RIGHT LANGUAGE.

The editor of the Boston Telegraph, in copying the letter of our Philadelphia correspondent, published in our last number, appends to it the following sensible commentary:

'The editor assures us, it was written by a colored gentleman resident of Philadelphia. This being the fact, it is plain, because a man has a dark skin it does not follow he has no *brains*; or that when opportunity offers, they cannot be used to good purpose. The communication, in our view, is well written, breathes a true spirit, and is calculated to convince any *honest mind,* that to remove the colored population of the United States is not the best course to be pursued. This is, in fact, their home as much as any country; they have as good right to breathe the *republican* air of America, as any of the white population; and, no doubt, the breeze of liberty, when snuffed by them, is as sweet and refreshing, as it can be to us.'

Proposals have been issued for a weekly periodical, to be published alternately at Philadelphia and New-York, and conducted by Messrs T. C. Gould & Isaac Hopper, distinguished members of the Society of Friends. The editors say, 'the wrongs of Africa, and the best means of mitigating the evils of slavery, will frequently claim our attention.' We wish them the most ample success. There are now but two periodicals expressly devoted to the abolition of slavery—the Genius of Universal Emancipation and the Liberator. The cause demands a hundred presses.

The Editor of the Portland Mirror has sent to the American Colonization Society the sum of $471,82, received during the last year in Maine. Total in two years, $816,55. It would be better to apply this money to the elevation of the colored population of that State; but we suppose it would be difficult to obtain a donation for that purpose.

For the Liberator.

THE SLAVE GIRL'S ADDRESS TO HER MOTHER.

Oh! mother, weep not, though our lot be hard,
And we are helpless—God will be our guard;
For He our heavenly guardian doth not sleep;
He watches o'er us—mother, do not weep.

And grieve not for that dear loved home no more;
Our sufferings and our wrongs, ah! why deplore?
For though we feel the stern oppressor's rod,
Yet he must yield, as well as we, to God.

Torn from our home, our kindred and our friends,
And in a stranger's land our days to end,
No heart feels for the poor, the bleeding slave;
No arm is stretched to rescue, and to save.

Oh! ye who boast of Freedom's sacred claims,
Do ye not blush to see our galling chains;
To hear that sounding word—'that all are free'—
When thousands groan in hopeless *slavery*?

Upon your land it is a cruel stain—
Freedom, what art thou?—nothing but a name;
No more, no more! Oh God, this cannot be;
Thou to thy children and wilt surely flee;
In thine own time deliverance thou wilt give,
And bid us rise from slavery, and live.

Philadelphia. Ada.

WALKER'S PAMPHLET.

From what we can learn of this incendiary and sanguinary production, we deprecate its circulation, and cheerfully accord with those who are taking measures to suppress it. But we do not believe it contains all that deep damnation which has been attributed to it: it seems, however, that in its daring march through the south, it makes stout hearts quail and even Governors tremble. Slavery is certainly a pestilence walking in darkness; but when the advocates of its ultimate extermination urge the probability of future insurrection from the multiplication of the evil, they are scouted at as fools, and cursed as cowards. When the northern states generously offer their funds to assist in removing or mitigating this evil, our Governors magnanimously tell them to mind their own business; that they want neither their sympathy nor assistance. But when an old negro from Boston writes a book and sends it amongst us, the whole country is thrown into commotion. If Perkins' steam-gun had been charged with rattle-snakes, and shot into the midst of a flock of wild pigeons, the fluttering could not have been greater than has been recently felt or exhibited in the eastern part of this state by the lodgment of a few copies of this perishable production; even Governor Owen caught the alarm, and for aught we know, was on the point of calling out the whole militia of the state to make mortal battle upon——an old pamphlet. Governor Giles, of Virginia, was first panic struck with this momentous subject; the doors of the Legislature were closed for the purpose of trying this pamphlet for life; sentence of death was passed; but, before the day of execution arrived, it made its escape to Georgia; and not daring to stop there for fear of being overtaken,—as if delighted in the company of great men, its first attempt was to scrape acquaintance with Governor Gilmer, who had the politeness to favor it with an introduction to the gentlemen of the Legislature; its treatment, however, was not very flattering; it was likely to fare little if any better than in Virginia! it has now visited us, and God knows what will be the upshot. But while we are amused with this misplaced alarm of Governors and Statesmen, let us not overlook the burning volcano that lies but partially concealed beneath, the ultimate explosion of which cannot be prevented by adding to the cause which produced it. If the Legislatures of the southern states wish to guard effectually against insurrection, they cannot do it by abridging the already limited privileges of the slave. They will of course be successful for a while, but they will only be drawing tighter that cord of oppression which will ultimately burst asunder, and leave a people disenthralled: their misguided efforts will only serve but to bend that bow which will hurl the arrows of destruction through our country. Let them take warning from the annals of the world, and learn wisdom from the downfall of kingdoms. Human beings were never made to submit to absolute and unconditional despotism: they never have done it, they never will do it.—*Greensborough (N. C.) Patriot.*

A PREMIUM FOR RICE.

The sum of TEN DOLLARS will be given, as a premium, over and above the market price, for *Five Casks of Fresh Rice,* of a good quality, raised by *Free labor,* and delivered in Philadelphia, to Charles Peirce, before the 1st of June next.

The gentleman, above named, is well known as a very respectable Grocer, in Philadelphia, who has, for several years past, made it a particular business to keep articles in his line that are, exclusively, the production of *free labor.*—*Genius of Universal Emancipation.*

Late English papers state, that *at no former period* were the tables of Parliament so loaded with petitions, as they now are, from various parts of the kingdom, *for the abolition of slavery in the colonies.* This has been found an efficacious mode of proceeding, at other times, and they are resolved to give it full latitude now.—*Ibid.*

In Cincinnati, a quantity of fine white sugar has been received from the Colony at Liberia; it is superior to the best white Havana, and afforded at the same price.

☞ The favors of our correspondents exclude our regular essays upon slavery; but our resources are only husbanded, not lost.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—No. II.

THE ECLIPSE.

'I hope the 12th of February will be a fine day,' said George.

'Why do you care for that day more than any other day?' said Lucy; 'it is not any body's birth day, is it?'

'No body else that I know of,' said George, 'unless we call it the moon's birth day, for it will be a new moon.'

'Oh I know now what you are thinking of,' said Lucy, 'the eclipse of the sun—Oh yes, what a disappointment it will be if it is cloudy.'

'What is the eclipse of the sun?' said Helen, 'tell me about it.'

George. On the 12th of February, a little before 12 o'clock, if we look at the sun, it will seem as if a very little piece was gone from one edge of it. A larger and larger piece will disappear, and it will look as if some round dark thing were sliding very slowly over the sun, and hiding it from us, till almost the whole sun has disappeared, and only a little piece is left bright, which will be of the same shape as a new moon. Then the bright piece will grow bigger and bigger as the dark thing slides on, till the whole sun comes out bright again. All this will take up nearly three hours.

Helen. What is going to make the sun look so?

Lucy. I know. It is the moon, getting between us and the sun that will hide sun from us, and this is called the sun's being eclipsed. But, George, how soon shall we see the moon?

G. Not at first, father says, because the sun is so bright; but after it has got some way over, we shall perceive that there is something dark there. Father says we must get some pieces of glass, and smoke them over a lamp, and look at the sun through them, and then we shall be able to see the whole eclipse from the beginning to the end; but we cannot see the sun well, without something to take the brightness off. It will hurt our eyes, too, to look at the sun without the smoked glass, so much as we shall want to. But I am afraid little Helen don't understand how it is the sun is to be eclipsed.

H. Not very well.

G. I have thought of a way that perhaps will make you understand. Mother, will you let us have two plates? we will take care not to break them. A white and a blue one I should like best. Now I shall stand the white one on its edge, very carefully upon the table, and leaning against the wall. Lucy and Helen, do you stand on the other side of the room, opposite the plate, and so that your eyes come just the same height as the plate. Stoop a little, Lucy. Now I stand the blue plate on its edge facing the same way, and pass it very slowly over the table in front of the other. The white one is by little and little covered up by the blue one, so that you do not see it; then as I move the blue plate on, you begin to see the other side of the white plate, and see more and more of it till it is all uncovered. And that is the way the moon will pass over the sun and prevent our seeing it.

L. But the moon and the sun are not flat circles like plates, they are round like a ball or orange, the same as this world is.

H. Are they? They look flat.

G. They look flat because they are so far from us, but they are really globes or balls, as Lucy says. Any ball a great way off would look like a flat circle. And it is their being such a very great way off that makes them look so small too, for they are really immense worlds.

H. Immense worlds! They do not look bigger than those plates.

G. You know when we were on the top of the State House and looked down upon the common, all the men we saw there looked as small as little boys; that was because they were so far from us. Now the sun and the moon are many, many thousands of miles farther from us than those men were.

L. I wonder how people know how far off the sun and moon are.

G. Oh, I do not understand about that. Learned men, who have studied a great deal, find out a great many wonderful things by thinking and thinking, and making observations and calculations.

H. I have found out something, by thinking. I think the moon must be nearer to us than the sun, because you say it comes between us and the sun.

'So it is,' said George, kissing her, 'and I am glad you found it out yourself.'

H. But the moon does not look any nearer than the sun.

G. No, it does not; but the day of the eclipse we shall see that it passes between us and the sun; unless there should be clouds between us and the sun and moon, to prevent our seeing them.

L. Tell me how it is the earth and the moon move, so that the moon gets between us and the sun. I learned about it once, but have forgotten.

'Does the earth move?' said Helen, in great astonishment.

G. Yes, this great world which is twenty-five thousand miles round, is all the time moving very

fast. Now, Lucy, I will try to shew you how the earth and moon move. Come, Helen, stand in the middle of the room to represent the sun, Lucy shall be the earth, and I will be the moon.

H. I am to make believe be the sun; what must I do?

G. Only stand still. Lucy, you must walk round Helen, as the earth moves round the sun.

L. Yes, I know about that, and the line I walk in is my orbit.

G. And I being the moon, must walk round you, as the real moon moves round the earth. Now begin, Lucy, and I must begin too, for the moon does not stand still while the earth moves. Make your orbit as large as you well can, and yet leave room for me. Go very slowly, or else I shall not be able to do my part.

L. You have to walk faster than I do, because you have so many ins and outs to make, going round me, so I suppose the moon must move faster than the earth.

G. Yes, I think it must; but I think there cannot be near so much difference between their motions as between yours and mine.

L. I see one thing; that the moon as well as the earth goes round the sun.

G. Certainly, the moon could not keep going round and round the earth as it does, without also going with the earth round the sun.

L. Now we have been quite round Helen once, and got back to the place where we set out. The earth and the moon have finished one revolution.

G. I have made one revolution round Helen the sun, but several round Lucy the earth.

L. How many?

G. I have been round you six times, but to represent the moon properly I ought to have gone round you about 13 times; for the moon goes about 13 times round the earth, while they are both going round the sun. But I found it difficult to do so. Now let us go again, so as to observe about the eclipses. Mind, Lucy, when in going round you I get exactly between you and Helen.

'Now,' said Lucy, stopping.

'Now,' said George, 'Helen or the sun is eclipsed.'

L. So she is, for I cannot see her, because you are right between us. And is this really the way that the moon in moving round the earth comes between the earth and sun, and covers up the sun?

G. Very much so, although Helen and you and I are not much like the sun, earth, and moon. Is it not wonderful to think of such a great world as this travelling with such immense rapidity as a thousand miles in a minute?

L. Oh! that is faster than I know how to think of.

G. And so regularly that both the earth and moon always get round in just such a time. You must take care, Lucy, not to think that you understand *exactly* how the earth and moon move, by what we have been doing, for their motions are in several respects different. One difference is, that the moon never has to turn *back* in going round the earth, as I had to in going round you. But I cannot explain this to you now.

L. I think, George, you ought to be the sun, and Helen the moon, because you know the sun is a great deal larger than the earth, and the moon is smaller than the earth. Now suppose you are the sun, and Helen the moon. Helen is between you and me, but she is too small to hide you from me. I can still see you; as how can the moon, which is a great deal smaller than the sun, cover it up and prevent our seeing it?

G. Because the moon is so much nearer to us than the sun is. Hold this book at some distance from your eyes, and see how easily you can cover up that house with it, which you see out of the window.

L. Though the house is so much bigger.

G. Get a small plate, Lucy, and stand here by the table, and hold it so that it will just hide the large one from you.

L. It does now exactly.

G. Keep just where you are, and look while I move the small plate nearer to the large one.

L. Now I begin to see the edges of the large one. I see all the outside of it except where your hand comes in the way.

G. That is just the way that the people in Nantucket, and some other places, will see the edge of the sun on the day of the eclipse. The moon will cover up the middle of the sun, but they will see a bright circle of sun shining all round it.

L. Oh that must be very pretty, but why shall not we see it so too?

G. Stand a little on one side of where you are now, and tell me how the plate looks.

L. I see part of the great plate on the side nearest to me, but the little plate covers up all the rest.

G. What shape is the part of the great plate that you see?

L. Of the shape of the new moon.

G. And that is just the way we shall see the sun when the greatest part is hid by the moon. But in some places people will see a ring of the sun, as you saw a ring of the plate when you stood exactly opposite. When a ring of the sun is seen all round the moon, the eclipse is called an *Annular* eclipse. The word annular comes from *annulus*, which is the Latin for ring.

L. One thing more I want to ask you about. The earth moves round the sun once in a year?

G. Yes, it does.

L. And the moon round the earth thirteen times in a year?

G. About thirteen times.

L. Well, every time that it goes round, it must come between the earth and sun I should think; at least, you did between Helen and me; but there are not so many as thirteen eclipses of the sun in a year, are there?

G. No, there are not.

L. What is the reason?

G. I will think about it, and try to explain it to you in the evening.

H. Shall we play eclipse again this evening?

G. Perhaps so, but I must go now.

L. Stop a minute, brother, and tell me how large the sun and moon are, and how far off they are, and I will try to learn it so as never to forget.

G. The sun is more than one million and four hundred thousand times larger than the earth, that is it would take more than one million four hundred thousand such earths to make a globe as large as the sun; and it would take fifty moons to make a globe as large as this earth. The sun is about ninety-six millions of miles from the earth, and the moon is about two hundred and forty thousand miles from the earth. Now you may find out, Lucy, how many times further from us the sun is than the moon.

E. L. F.

BOSTON,

SATURDAY, JANUARY 29, 1831.

THE WORKING CLASSES.

Society, like the ocean, has its mutations. In a republican government especially, where hereditary distinctions are obsolete, and the people possess unlimited power; where the avenues to wealth, distinction and supremacy are open to all; it must, in the nature of things, be full of inequalities. But these can exist without an assumption of rights—without even a semblance of oppression. There is a prevalent opinion, that wealth and aristocracy are indissolubly allied; and the poor and vulgar are taught to consider the opulent as their natural enemies. Those who inculcate this pernicious doctrine are the worst enemies of the people, and, in grain, the real nobility. There is, no doubt, an abuse of wealth, as well as of talent, office and emolument; but where is the evidence that our wealthy citizens, as a body, are hostile to the interests of the laboring classes? It is not found in their commercial enterprises, which whiten the ocean with canvas, and give employment to a useful and numerous class of men. It is not found in their manufacturing establishments, which multiply labor and cheapen the necessities of the poor. It is not found in the luxuries of their tables, or the adornments of their dwellings, for which they must pay in proportion to their extravagance.

It is a miserable characteristic of human nature to look with an envious eye upon those who are more fortunate in their pursuits, or more exalted in their station. In every grade, there are unprincipled, avaricious and despotic men: but shall individual cases condemn the whole body? Perhaps it would be nearer the truth to affirm, that mechanics are more inimical to the success of each other, more unjust toward each other, than the rich toward them.—Nominate an intelligent mechanic to fill a responsible office; and by whom is he thrust down so quickly as by his own brethren? If our mechanics do not retain their due proportion of power and influence, theirs is the fault.

It is said, there are too many priests, too many lawyers, too many doctors, and too many drones. If this be an evil, how shall it be curtailed? We know of no other mode than by living so righteously, as to require no spiritual admonitions; so equitably, as to need no appeal to the courts; so abstemiously, as to avoid all medical prescriptions; so industriously, as to make indolence—whether among the rich or the poor—dishonorable. The clergy, the medical faculty, and the members of the bar, are certainly not useless to society; but the sooner we render their aid unnecessary, the happier will be our world.

We find that our remarks are occupying more space than we can well spare, and must defer their conclusion to another paper. It must not be understood, that we are opposed to the reformation of public abuses. Wherever they exist, let a speedy and judicious remedy be applied.

In giving place to the following communication, we are enabled to say, in behalf of the writer, that, as a friend, we admire his moral qualities; and as a citizen, appreciate his republican and active habits. There is nothing to which we object in his exposition of the dangers of the working classes: it remains to be seen how far we shall agree in the mode of redress.

To the Editor of the Liberator.

My Dear Sir—Although you do not appear to have perceived it, I think there is a very intimate connexion between the interests of the working men's party and your own. You are striving to excite the attention of your countrymen to the injustice of holding their fellow men in bondage, and depriving them of the fruits of their toil. We are aiming at a similar object, only in application to another portion of our fellow men. In the history of the origin of slavery is to be found the explanation of those evils we deplore and seek to remove, as well as of those you have attacked. The inequalities in the condition of the citizens and families of this republic have originated in the same causes. These causes are

1. The assumption on the part of a fortunate *few* among our ancestors, in ancient times and countries, of the right to command the labor and services of the mass of their fellow countrymen—either as slaves, villains, vassals, serfs, or operatives; and to return to them for their labor only to such an extent as they in their sovereign pleasure saw meet to bestow.

2. The abject ignorance in which these large masses of mankind have been kept by the few who have usurped authority over them, and controlled their condition.

3. The indolence, vice and depravity, which such injustice has naturally engendered among the enslaved and oppressed—habits consequent upon the depression of spirits produced by suffering and the deprivation of all the enjoyments of life.

4. The perpetuation of ignominious habits of thinking, deportment and usage, towards those working classes, which, though nominally *free*, still are in Europe and America, to a great extent, *dependant* on the power and will of the wealthy, educated and exalted.

5. The value and the prices of labor have been rated not by the *worth of their product*, but by the *power* of those who command its proceeds, or for whom it is performed—*to obtain it*, and enjoy its benefits.

And finally—a disposition to regard and treat men who have been degraded by oppression, as deficient in intellectual capacity and moral ability to become equal to the fortunate few in those refinements and accomplishments, which those esteem as entitled to consideration and respect. And the infliction of punishment in the various forms of neglect, indifference, contumely, or oppression—for a character which has been the inevitable result of the condition in which these laboring classes have been kept, and the circumstances by which they have been surrounded.

Now, you propose to remedy these evils, by extending to the enslaved the sympathy of the philanthropist, by educating and otherwise fitting them to take care of themselves; and by awakening the moral sense of those who now enjoy the fruit of their labors, to the injustice and wickedness of thus robbing their fellow men of the products of their industry and toil.

We seek to enlighten our brethren in the knowledge of their rights and duties; to excite them to the acquisition of useful knowledge and the practice of virtue; and to cherish that self-respect which they are entitled to feel, who support and sustain all other classes of society. *We*, too, appeal to the moral sense of the wealthy and powerful, and to their justice and philanthropy, in behalf of those whose labors give value to their estates—income to their capital—ornament and beauty to their dwellings and apartments. We demand of these, that they should pay to the hard-working farmer and mechanic, not only a fair equivalent for his services, but that homage and respect which are due to him who braves the inclemency of winter and the intensity of summer, who toils early and late to raise up unto life a virtuous family. We insist that where reason and argument will not avail, it is a duty owed by working men to themselves and the world, to exert their power, through the ballot box,—and by enclosing our system of laws, to eradicate those evils which operate so extensively and unjustly.

W.

The Foreign Review states that Professor Blumenbach, of Gottingen, possesses a small library of books, all of which are written by *negroes*; showing that there is hardly a science in which some negro has not been distinguished.

LEGISLATIVE.

In the Senate and House of Representatives, on Wednesday last, was presented a memorial of the American Convention for the Abolition of Slavery, praying the Legislature to instruct their Senators, and request their Representatives in Congress to use their influence for the Abolition of Slavery in the District of Columbia—which was committed to the select committee on an order of the 12th inst. relating to State Rights, &c.

In the Senate, during the present week, a very animated debate on the subject of extra-judicial oaths has taken place, in which the Rev. Mr Thacher distinguished himself. There was a large and attentive collection of spectators.

BENNINGTON SEMINARY.

☞ The advertisement of this flourishing Seminary will be found below. Bennington is a delightful residence; and it gives us pleasure to recommend Mr Ballard to the patronage of parents, who are anxious to secure the morals and improve the minds of their children. He has all the graces which adorn the christian—all the excellencies which form the perfect instructer. The advantages which his school presents are unrivalled in New-England.

Bolivar. Advices from Santa Martha to the 18th December, received at Baltimore, mention that Bolivar was then in a very low state of health, and was not expected to live 48 hours.—His disease was consumption. He had issued the following Proclamation or Farewell to the Colombians:—

Colombians!—You have witnessed my efforts to plant Liberty where tyranny before reigned—I resigned the command when I was persuaded that you no longer had any confidence in my disinterestedness; my enemies abused your credulity and trampled upon what to me is held most sacred—my reputation and my love of liberty. I have been the victim of my persecutors, who have driven me to the borders of the grave—I freely pardon them.

On the point of disappearing from amidst you, my tender affection (cariño) suggests that I ought to manifest to you my last wishes.

I aspire to no other glory than that of consolidating Colombia; all ought to labor for the inestimable blessing of union; the people, by obeying the actual government, in order to escape from anarchy; the ministers of the sanctuary, by addressing their prayers to heaven; the soldiery, by employing their arms to defend the guarantees of society.

Colombians!—If my death shall contribute to allay party spirit, and to the consolidation of the Union, I shall descend with calmness to the tomb.

(Signed) SIMON BOLIVAR.

San Pedro, 10th Dec. 1830.

ITEMS.

Fatal Accident.—Mr Nichols, proprietor of one of the paper mills at Newton, a few miles distant from this city, was suddenly killed on the afternoon of Wednesday, by becoming entangled in the machinery, and having his head literally bruised to pieces.

New-York.—The whole number of arrivals last year from foreign ports was 1519. The number of passengers brought by these vessels was 30,224. The number of arrivals in 1829 was 1319—passengers 16,064: making an increase in 1830, of arrivals 200—of passengers 14,160.

Notwithstanding the great fall of snow at Baltimore, the carriages on the Baltimore and Ohio Railway were stopped but one day.

Wood is stated to be three times its ordinary cost in Providence, and the Franklin Steam Boat Company have given notice that their stock may be purchased at the original cost, by the poor and such as are unable to purchase at the high prices.

Ohio.—The population of this vigorous commonwealth is ascertained to be *nine hundred and thirty-seven thousand*—making the prodigious increase of *sixty one* per cent. in the last ten years.

Census of Maine.—The population of the State of Maine, as ascertained by the new Census, is 399,843. In point of population, Maine is now the second State in New-England.

Census of Michigan territory, 31,695.

BENNINGTON SEMINARY.

THIS Institution will furnish instruction in the various branches of a literary, scientific and polite education. There is a boarding house connected with the school, under the superintendence of Mr Charles Hicks, intended for the accommodation of scholars from abroad. The government of this department of the school is strictly parental, and the pupils are constantly under the care of their teachers, who board with them and regulate their amusements and recreations, as well as their studies out of school. Particular attention will be paid to the formation of correct habits and elegant manners, and to the cultivation of a happy disposition. The whole expense in this department, including tuition, board, washing and mending, fuel and light, is one hundred dollars per annum. Payments to be made semi annually in advance.

There is also a department for the special instruction of School-Teachers. Two courses of lectures will be given annually on the best methods of teaching and governing a school. The Teachers' class for the present term will open on the last Wednesday in February, and continue twelve weeks. Additional charge for the Lectures, $3.

JAMES BALLARD, *Principal.*

Bennington, Dec 13, 1830.

LITERARY.

For the Liberator.

THE SLANDERER.

In early times,
Mid fairy climes,
There grew a beauteous flower,
Whose fatal breath
Brought instant death
To all who felt its power.

But far, far worse,
The dreadful curse,
That mars our peaceful lives;
The serpent's sting
No pangs can bring
Like those the *Slanderer* gives.

Oh, mark him well,
That fiend of hell,
And drive him far from hence!
Behold, his tread
Strikes fear and dread,—
A noon-day pestilence!

And when, at last,
His days are past,
And he in death shall sleep,
No flowers shall wave
Above his grave,
No friends in sorrow weep.

Night's dismal bird
Shall there be heard—
That spot he shall prefer;
No other sound
Shall reach the ground
Where sleeps the *Slanderer*. J.

For the Liberator.

TO A LADY.

Lady! thy cup of bliss seems overflowing,
And happiness is pictured on thy brow:
What can I offer that is worth bestowing?
Wishes, alas! with gifts cannot endow.
Thou art a wife—and united unto one
Who is thy true and noble counterpart,
Pleasant the sight, and rare the union—
As star to star, so answers heart to heart.
Thou art a mother—therefore doubly blest!
O may no monster tear thy darling boy
From thy fond clasp—nor any harm molest,
But time add interest to thy wealth of joy.
May God his blessing add unto thine,
And thou, at last, in heaven an angel shine!

G——n.

SCRAPS.

Singular Blessing.—Oglander, in his account of the Isle of Wight, written in 1700, gives us the following record of a blessing formerly enjoyed by that favored spot.—'I have heard,' says the author, 'and partly know it to be true, that not only, heretofore, was there no lawyer or attorney in the Wight, but, in Sir George Cary's time, 1588, an attorney coming to settle there, was by his command, and with a pound of candles hanging at his skirts, with bells about his legs, hunted out of the island.'

Boston Custom.—The following extract from the Town Records of Boston, is highly honorable to the character of the early inhabitants of that city:

'1635. Voted, that no members of this congregation or inhabitants among us, sue one another at the law, before that Mr Henry Vane, and the second elder Mr Thomas Oliver, and Mr Thomas Everet, have had the hearing and decided the same, if they can.'

An Outline.—When the Duke of Choiseul, who was a remarkably meagre looking man, came to London to negociate a peace, Charles Townshend being asked whether the French government had sent the Preliminaries of a treaty, answered, he did not know, but they had sent the outlines of an ambassador.

A correspondent informs us, that there is an old *widow* woman living down the Peninsula in Delaware, who has had seven husbands among which she has had a *Hogg*, and a *Hawk*, and is left now a *Chicken*.—*Elkton Press.*

A rich officer of the revenue one day asked a man of wit, what kind of a thing opulence was?—'It is a thing,' replied the philosopher, 'which can give a rogue an advantage over an honest man.'

A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, 'That horse, sir, knows when I swear at him.' 'Yes,' replied the traveller, 'and so does *One above*.' The coachman seemed to feel the reproof, and immediately became silent.

It must be a gloomy moment to one who is just leaving the world, to think that no human being has been made the better for his existence, and that possibly thousands have been worse, and will continue to be more and more depraved long after he shall cease to be a tenant of the earthly abode.

How to shake off trouble.—Set about doing good to somebody—put on your hat, and go and visit the sick or the poor—inquire into their wants and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—*Howard.*

The meanness of the earthen vessel, which conveys to others the gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed or gift of incalculable value. A shepherd's boy may point out the way to a philosopher. A beggar may be the bearer of a valuable present.—*Cecil.*

MORAL.

The following article is extracted from the unpublished Travels of Theodore Elbert, a young Swede. It is one of the finest specimens of reflective composition that we have ever read, and deserves an existence which shall survive the grandeur of St Paul's, or the greatness of the 'capital city of mankind.' Its epithets are peculiarly choice, massive and gorgeous, and the whole structure is stately and imposing. But the sentiments of the youthful foreigner—how comprehensive, how copious, how profound! What a vast accumulation of transient opulence,—what a meagre epitome of moral worth,—is London made to possess! If this be an accurate sketch of a professedly refined and religious city, who is able to take the dimensions of a world of depravity?—*Ed. Lib.*

LONDON.

This, then, is St Paul's. What a miracle of man's pride; but how little does it suggest of man's humility? Here are proportion, size, strength, all the means or attributes of beauty, and beauty, too, itself. But how little of fitness? There is nothing of religion. The emblems on the funeral monuments are all of the earth, earthy. The whiteness of the light, the bright, active bareness of the area, the payment at the door, the hard stolid worldly look of the Cathedral menials; what have these to do, I will not say with Christianity, but with any other feeling than curiosity, with any deep sympathy, any trembling aspiration, with faith, or hope, or charity? Nothing—nothing whatsoever. It may be a good Cathedral; I am sure it is a bad church. This wide blank circumference, with the dusty banners above, and the statues of victory, and Neptune, and the stone boys around it, and the pattering feet and loud tones of idle wanderers, it is an exchange, a show-room, a promenade—any thing but a temple. It has nothing of the shadowy magnificence of the Teutonic minster, harmonizing so well with all our higher and more obscure feelings. It was made as a haunt for Deans and Prebendaries; but who would think of bringing to it his prayers, his thanksgivings, and his penitence?

But, leaving the interior of the church, and ascending to one of the outer galleries, there is a change indeed. We lose St Paul's, and see nothing but London. The building becomes no more than a vantage ground, from which to contemplate the vast city. Far and wide spreads over the earth the huge, dim capital of the world. Look Northward over that province of brick, to the dim outlines of the hills, which seem scarce more than a part of the murky atmosphere; and west toward that other realm of homes, outstripping the gaze, and encircling other distant towers, and stretching away to the seats of government and legislation; and again south, where the wilderness of human habitations is cleft by the wide and gleaming river, laden with all its bridges, and flickered with a myriad of keels for wealth or idleness; and see, too, the broad fronts and soaring pinnacles of a hundred churches, and the port that rears against the sky its trellis work of innumerable masts; and, over all this, is one hue of smoke, and one indistinguishable hum of activity.

It is difficult to reduce one's thoughts and feelings at such a spectacle, to any thing definite. There is at first, in all vague restless astonishment, while the eye wanders over leagues of building, and sees every where the same working mass of busy vanity. How is it that the scene has been produced, which so fills and stirs us? How is it, that this portion of the world has been so cut off from all the rest, and set apart as the agent of such peculiar impressions? Time has been when there was nothing here but marsh and meadow, and woody knoll, and the idle river rolling down its waters between banks only trodden by the wolf and elk, to a sea, whither no human eye had ever traced its course. Time was when the shaggy savage first leaned upon his club on yonder northern hill, turning his eager eyes over the green plain, and the broad river, and then led down some straggling horde of barbarians to rear their huts of mud and wicker beside the stream, perhaps upon the very spot now filled by this enormous pile of architecture. The wicker was changed for brick and wood, and the narrow dungeons, which were the homes of the other generations, threw their shadows over the weapons of the Roman legions, and over faces which were the hues of every climate under the sun. The city became the home of burghers, the haunt of nobles, the seat of kings. The massy bridge, the moated castle rose; and the flimsy boats of those rude centuries began to float hitherward with every tide, till, with the bells of hundreds of barons, and the guilds of hundreds of trades, now filled with maddening armies, now desolated by plague and famines, sometimes active with revolt, and again glittering with royal triumphs, London became a mighty city. The growth of many ages, the greatness of a whole people, have made it what it is. Successes, which gave wealth to the nation, gave more than its share to the capital; and misfortunes, which desolated the country, have driven its population hither. The commerce of the world pours into its gates, and circulates through all its streets. Here are the thrones of three kingdoms, and of three-score colonies, of the provinces of the west, and the empires of the east, and hither come the gifts of subject millions. The tides of every sea, and the wheels of every manufactory on earth, speed the current of existence through the veins of London. And thus it is, that I am now surveying at a glance, this whole immense domain of bustle and competition, a kingdom of swarming streets, an enormous concentration of human wealth, power, and misery.

The recollections of London but little accord with the feeling produced by the sight of it. At a distance, we think of a few resplendently bright, of a few pre-eminently dark, points in its history. The slaughter of Roman Catholic and Protestant martyrs by royal tyranny and sectarian intolerance,—the escape of the five members to the city,—the study of Milton,—the scaffold of Vane. But when we look upon the scene itself, we see little but the wide-spread collection of vulgar desires and fierce passions,—the size of Mammon's temple, and the number of his worshippers. We scarcely connect the idea of religion with those churches which are so entirely imbedded among worldly structures, and many of which we know to be completely the mere husks and shadows of devotion, scarcely ever entered even by a score out of all these thousands now hurrying past them,—empty pretences, and solemn mockeries! There is little to indicate any nobler intelligence than the mechanical among the crowds all bent upon gain, and surrounded by the ingenious devices of luxury, which mingle in yonder streets for the various rivalries of traffic. Every thing around is so alien from meditation, that we are inclined not to study and think upon it, but to take part in its restlessness, and give ourselves up to its absorbing interests. There is nothing here to which any feeling attaches itself, but the inclusion beneath our eyes of so many hundreds of thousands of our fellow-men. Extent, number, ceaseless and multitudinous occupation,—these are the objects which strike us. The details are only interesting as linked to these. For there is here no crumbling pyramid, or shattered Coliseum, no volcanic mountain filling the atmosphere of a city with the menace of death. But we are face to face with a larger mass of living and busy humanity, than on any other spot of the world's surface.

And is not this enough to think of? If the height on which I stand would enable me to look down into the hearts of the crowds which pass beneath me, what could earth show of more profound and intense interest? These confluent streams of life are big with a thousand varieties of opinion and feeling, into all of which we can in some degree enter, and which cannot be thought of without an anxious and insatiate curiosity. The greater number of these persons are ignorant, misguided, opposing their will to duty, or ever to passion, utterly reckless and almost utterly wretched. I have, as it were, beneath my hand, a million of living souls; yet, in fact, to moral purposes, dead and decaying. Nurtured in alternations of toil and vice, they are, through life, bound down by the tyrannous necessities of their daily existence, or only loosed at intervals for the relaxation of debasing excess. Their sympathies are deadened by the want of sympathy around them; for the greedy poverty of the crowd has devoured almost all their love for their neighbor, and the more revelling selfishness of the rich, has, alas! swallowed up the whole of theirs. Many of these myriads know scarce any thing, but the pressure of the hour; the retrospect of the past is similarly painful; and, when they look forward for a moment to the future, they transfer to it the direct suffering or the unsatisfying pretence of pleasure which deforms the present. The dust eats the dust; and the image of God is degraded in man to the likeness of the beasts that perish. Yet wherefore should this be so? There are also in the city I look upon hundreds, at least, of expansive hearts and searching intellects not indeed arrived at sheer satisfaction, yet stirred by the prompting consciousness that there is a higher aim of being than the outward world or our senses and passions can furnish. They vary perhaps on innumerable subjects of prudence, of duty, of religion; but while there is within a living power, restless and aspiring, there are also hope, and strength, and comfort. But, above all, there may be even now moving among these undistinguished swarms below me, or dwelling upon that dim eminence which rises in the distance, some great and circular mind, accomplished in endowment, of all-embracing faculties, with a reason that pervades like light, and an imagination that embodies the essence of all truth in the forms of all beauty,—even such an one as C——, the brave, the charitable, the gentle, the pious, the mighty philosopher, the glorious poet. How strange is the bond which unites all these together under the name of man! Or is not that which they have in common, the very capacity, by the cultivation of which we might exalt the meanest of those I see, into perhaps the highest perfection I have thought of?

I am now standing on a building which proclaims to every eye in the capital of England the nominal supremacy of Christianity; yet nine in ten of its inhabitants never lose a thought towards the benevolence and piety of Christ, while many of the remainder, with all the phrases ready to their mouths, which make their speech a confused jargon of worldliness and religion, yet feel, it is to be feared, no whit of love to God or man, but angrily cling to their sect, and idolatrously bow to some lifeless creed. Nor is this to be wondered at. Every thing around us tends to make religion a matter of forms, and names, and lip service, and thereby to deprive it of all permanent hold upon the hearts of men. All, all is selfishness. Selfishness in the conduct of every one of the corporations which compose our minister to the government; selfishness in the intercourse of society; selfishness in the anxiety of every class to weigh down those below it. But where is the attempt at the moral culture of the people? Or who the men that, without thought for the feeding of their own vanity, or the spread of their own power, go forth in courage and sincerity for the regeneration of their country? If such there be, (and *some* such there are,) where are the signs of their exertions? Track home to their homes and cellars many of the craftsmen and the laborers, the servants of our pleasure, and see amid their families the unquiet tempers, the sullen rages, the evil cravings, the mutual [illegible] reproaches, which add a sting to penury, and throw poison into the waters of bitterness. But if, instead of stopping there by the squalid fireside of the poor, we turn away to the dwellings of the rich, how much is changed in the shape, but how little in the material! Here, too, are jealousies, and hatreds, and malignity, vulgar anxieties and miserable ambitions. To be sure, the lean cheek of envy is fed from plate instead of earthenware, and self oblivion is sought for in the costliest, not the cheapest, intoxication; but the miserable debasement of human nature shows as foul in velvet and jewels as in rags.

Look at that dark roof,—it covers a prison; and there the laws of the country proclaim that the most atrocious guilt is collected,—the worst moral diseases. We do nothing to make men self-denying and conscientious. The Government says, 'If you do not agree with us on every point of doctrine, you have no title to become wise or good, and we will not assist you.' We surround the people with innumerable temptations. We do little towards instructing, nothing towards educating them; and we set them the perpetual example of secure selfishness. A wretched child, born perhaps in a work-house, and nurtured in a brothel, is taught to gain his daily bread by crime; and compelled, by the menaces of his protectors and the physical sufferings of hunger, to trample down his natural repugnance, plunders some rich man's superfluity. Again and again, perhaps, he succeeds; at last comes the sudden vengeance of the law; and, to remedy the evil, he is thrown into a prison, probably the only abode on earth worse than his habitual home. He learns still more to glory in criminal enterprise. The pride of endurance comes to his aid, and with no good feeling strengthened, no new idea of man's social relations or higher duties communicated, he is disgorged an outcast upon the world, again to prey upon the world, again to prey upon his kind; until, before he is yet a man, some consummate outrage brings him to the scaffold. Then through all these streets pours the dense throng of eager spectators; and, while the bell sounds from yonder tower, thousands without a thought either of terror or compassion, but with the same love of excitement which makes them seek the [illegible] stimulus of a dram, hurry from every corner of London to see the horrible removal from the world of a being, who, perhaps, never heard the name of God or duty, or received the sympathy of one human creature. Such is society. Such is London.

Such scenes as these might well disgust us with cities. It has been often said, and is in some degree true, that the evils of humanity are increased by being brought together in towns; that corruption thus communicates corruption and that, in these hot-beds, every vice bears fruit after its kind. But be it remembered, that good has a tendency to spread as well as ill, and is no less living and productive. In the enormous assemblage of minds I now survey, what an object is there for good men to act upon! Evil as are the arts, and discoveries, and means of enjoyment, heaped up and displayed in this vast store-house of the world and treasury of invention, if they be considered as in themselves final ends, how immeasurably valuable are they as instruments of real improvement! And above all, placed here at the central heart and moving springs of the whole social earth, every beneficial impulse we may give will thrill, not merely through all the mass of this, the capital city of mankind, but will be felt in the utmost limits and recesses of the globe! From this spot, the beneficent energy of a single man may produce good to the future generations of the whole race, which will be felt and celebrated, not merely when his bones are among the graves of the church yard beneath my eye, but when the church-yard itself shall be encumbered with the ruins of this great structure; when the remains of a fallen city shall have choked up the channel of yonder river; when these palaces and towers shall have no inhabitant but the owl, and no visitant but the forest deer, and silence and desolation shall prevail where once was London.

// THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 6.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, FEBRUARY 5, 1831.

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WM. LLOYD GARRISON, EDITOR.

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☞ All letters and communications must be POST PAID.

THE LIBERATOR.

'By the law of God unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man!'—BROUGHAM.

PRISON ANECDOTE.

I will give the public an anecdote, showing in what manner a slaveholder can reason.

During my late incarceration in Baltimore prison, four men came to obtain a runaway slave. He was brought out of his cell to confront his master, but pretended not to know him—did not know that he had ever seen him before—could not recollect his name. Of course, the master was exceedingly irritated. 'Don't you remember,' said he, 'when I gave you, not long since, thirty nine lashes under the apple tree? Another time, when I gave you a sound flogging in the barn? Another time, when you was scourged for giving me the lie, by saying that the horse was in a good condition?'

'Yes,' replied the slave whose memory was thus quickened. 'I do recollect. You have beaten me cruelly without a cause; you have not given me enough to eat and drink; and I don't want to go back again. I wish you to sell me to another master—I had rather even go to Georgia, than to return home.'

'I'll let you know, you villain,' said the captor, 'that my wishes, and not yours, are to be consulted. I'll learn you how to run away again.'

The other men advised him to take the black home, and cut him up in inch pieces for his impudence, obstinacy and desertion—swearing tremendously all the while. The slave was ordered back to his cell.

I had stood speechless during this singular dialogue, my blood boiling in my veins, and my limbs trembling with emotion. I now walked up to the gang, and addressing the master as calmly as possible, said—

'Sir, what right have you to that poor creature?'

He looked up in my face very innocently, and replied—

'My father left him to me.'

'Suppose,' said I, 'your father had broken into a bank, and stolen ten thousand dollars, and safely bequeathed the sum as a legacy: could you conscientiously keep the money? For myself, I had rather rob any bank to an indefinite amount, than kidnap a fellow being, or hold him in bondage: the crime would be less injurious to society, and less sinful in the sight of God.'

The man and his crew were confounded. What! to hear such sentiments in Maryland,—and in jail, too! Looking them full in the face, and getting no reply, I walked a few steps to the door. After a brief consultation, the master came up to me and said—

'Perhaps you would like to buy the slave, and give him his liberty?'

'Sir, I am a poor man; and were I ever so opulent, it would be necessary, on your part, to make out a clear title to the services of the slave, before I could conscientiously make a bargain.'

After a pause, he said—

'Well, sir, I can prove from the bible that slavery is right.'

'Ah!' replied I, 'that is a precious book—the rule of conduct. I have always supposed that its spirit was directly opposed to every thing in the shape of fraud and oppression. However, sir, I should be glad to hear your text.'

He somewhat hesitatingly muttered out—

'Ham—Noah's curse, you know?'

'O, sir, you build on a very slender foundation. Granting, even—what remains to be proved—that the Africans are the descendants of Ham, Noah's curse was a *prediction* of future servitude, and not an injunction to oppress. Pray, sir, is it a careful desire to fulfil the scriptures, or to make money, that induces you to hold your fellow men in bondage?'

'Why, sir,' exclaimed the slavite, with unmingled astonishment, 'do you really think that the slaves are beings like ourselves?—that is, I mean do you believe that they possess the same faculties and capacities as the whites?'

'Certainly, sir,' I responded; 'I do not know that there is any moral or intellectual quality in the curl of the hair or the color of the skin. I cannot conceive why a black man may not as reasonably object to my color, as I to his. Sir, it is not a black face that I detest, but a black heart—and I find it very often under a white skin.'

'Well, sir,' said my querist, 'how should you like to see a black man President of the United States?'

'As to that, sir, I am a true republican, and bow to the will of the majority. If the people prefer a black President, I shall cheerfully submit; and if he be qualified for the station, may peradventure give him my vote.'

'How should you like to have a black man marry your daughter?'

'I am not married—I have no daughter. Sir, I am not familiar with your practices; but allow me to say, that slaveholders generally should be the last persons to affect fastidiousness on that point; for they seem to be enamored with *amalgamation*.'

Thus ended the dialogue. Here you have the notions of a Maryland slaveholder.

SPIRIT OF VERMONT.

The editor of the 'Horn of the Green Mountains'—a spirited paper published at Manchester, Vermont—in acknowledging the receipt of our first number, uses the following energetic language on the subject of slavery:

'It is devoted to the cause of emancipation—to the exposure of that vicious traffic which revels in the price of human flesh—which darkens like a nightfall over our otherwise free institutions—which tramples under foot the first great principle of moral liberty, and exposes the revered declaration that "all men are created equal," as a mere tamer of fictitious dignity—a mere thief like guise to cover the emptiness and hollow-heartedness of republican pretensions, where it stands opposed to human power and human frailty.

'The curse of slavery is upon us. It is a foul, a despairing, a heaven-daring state upon the land.—What avails the show of liberty when the reality is wanting?—What avails the spirit that glows in our bosoms at the bare mention of our nation's birth-day, when the clank of chains is heard beneath the very walls of our capitol?—and when oppression, rank, inordinate, cruel oppression lords it with iron hand over some of our fairest fields and smiling vallies? This then is not a fancy sketch;—it is not the ideal working of a mind grown vapid; it is not the mere indulgence of a mawkish taste. No—*it is real.*—It tells of a national sin; it bespeaks a national calamity. Justice cannot always sleep in quiet on the hill-torch of the slave. Mercy may avert for a time the doom that justice demands; but our country must be ridden from the curse of slavery, or her southern plains will one day swell and dilate with the tide of human blood.

It may be urged that New-England has nothing to do with slavery,—that the breath of oppression cannot pollute her air, or the footsteps of human ignominy contaminate her soil. But this opinion obtains only in the reckless imbecility of the human heart. It is the same feeling which prompts the slave to live on in toil and in bondage, rather than risk his life in an honorable struggle for emancipation. New England is a part of the great federal compact; the same laws govern, the same power protects. Her influence is felt throughout the Union; and if the oppressed shall rise, and the spirit of Ruin shall sweep along in its desolating track, will *her* arms be folded in despair—will *she* stand a silent and unconcerned spectator, while the blood of southern myrmidons is reeking upon the plains, and going up a sacrifice to the avenger, to heal the wrongs of centuries? No. Whatever may befal these states—whatever judgment may await them when the spirit which now quails beneath the task-master's lash, is roused to concert and energy of action,—New-England must bear her part. In New-England, then—proud spirited, intelligent, patriotic New England—let the torch of emancipation be lighted, to avert the doom that otherwise sooner or later awaits this now prosperous and happy republic.'

The following extract from the Diary of Judge Sewall, of this State, shows an early friend to the cause of emancipation and the rights of the blacks. It seems, however, that he was as little successful in his benevolent attempt, as are philanthropists at the present day.

'1716—June 22. I essayed to prevent negroes and Indians being rated with horses and hogs, but could not prevail.'

☞ We are informed, from a credible source, that the late Judge Lowell, who was born in Newburyport, was the first individual in Massachusetts who freed a slave. This fact is peculiarly gratifying to us, being ourselves natives of the same place.

SLAVERY IN MISSISSIPPI.

The following extract of a letter from a lady in Mississippi, (favorably known in Massachusetts, it is said, as the 'Maid of the Grove,') to her Nephew in this State, we find in the New-Bedford Weekly Register. The writer, it seems, does not find the condition of the slave so wretched as she had imagined; and she is 'now reconciled to the expediency of continuing slavery, (!) until emancipation can be effected by a gradual process.' Whether this lady be the wife of a slaveholder, or, if single, whether she expect to wed one for a husband, that has thus changed her opinion of the slave system, we are not informed: to what state of servitude she expected to find the slaves, more terrible and heart rending than their present, we are at a loss to conceive.—They are neither so well treated, as a body, by their masters, nor so efficiently protected by the laws, as cattle: chains are upon their bodies, and thick darkness upon their souls. But so it is. Our New-England men and women go to reside in the slave states, and there they 'first endure, then pity, then embrace' the horrid monster, and send home palliatives in behalf of soul-buyers and soul-destroyers. The Lord, in his mercy, save the poor blacks from the dominion of Yankee task masters!

We are not surprised to learn, that 'very many extensive slaveholders in Mississippi are friendly to the American Colonization Society.' Our wonder is, that this Society, which, in our opinion, is so well adapted to perpetuate slavery and to protect masters, should find any opposition among that class at the south.

'Gladly would I complete this outline of the character of my adopted State, without recurring to a subject which must be revolting to your feelings as a man, a patriot, and a Christian. But alas, the foul blot upon the character of our State is too conspicuous for concealment; and though we share it in common with all the states south of the Potomac, our [illegible] is not lessened. This, however, is an hereditary evil, and has been much ameliorated in its character; but, "disguise thyself, SLAVERY, as thou wilt, still thou art a bitter draught." Bitter indeed to all who are concerned in it, not less to the owner than to the slave. Yet the condition of the degraded descendants of Africa is much less deplorable here, than I had imagined before I came to reside among them. After nearly five years' residence in a slaveholding State, and having visited many plantations, and become familiar with the details of slave management, I do not hesitate to say that I would far rather be a slave in Mississippi, than a free black in any of the Northern States. To be called a free man, and yet to feel that there is an impassible barrier between him and other free men, to possess rights in the abstract without being capable of enjoying them, appears to be a far more deplorable condition than that of absolute slavery. That there are men so brutalized that they can extort the sweat and blood of a fellow creature without considering that nature has bestowed on him any right but the right to suffer, is undeniably true; but such instances are rare. Slavery, in general, is considered an evil which all lament; and I have never met but one person who has justified it on principle. This gentleman is one of the most kind and benevolent men I have ever met, and an uncommonly mild and gentle master. He deduces the practice of slaveholding from scriptural authority, and argues that it is right, because it was permitted to the patriarchs, and was never forbidden by the Saviour of mankind. Though as much as ever opposed to slavery in *principle*, I am reconciled to the expediency of continuing the practice, until emancipation can be effected by a gradual process. God speed the Colonization Society, is a wish which I am certain is heartily responded by very many extensive slave holders in Mississippi.'

OUR FREE COUNTRY!

We copy the concluding verse of a poetical effusion from the pen of Mrs Hale, recently published in her Magazine, which is travelling through the country, and will doubtless be inserted with great complacency in our southern periodicals. How so intelligent and accomplished a lady could deal in such unfortunate glorification, and so outrageously violate truth, we cannot imagine. Do no tyrants reign in this country? Look at the South! Are there not two millions of our countrymen—ay, and *countrywomen*, Mrs Hale—who are trodden under feet, and deprived of all sources of knowledge?

'My country, yes, thy sons are proud,
True heirs of Freedom's glorious dower,
For never here has knee been bowed,
In homage to a mortal power.
No, never here has tyrant reigned,
And never here has thought been chained.
Then who would follow Europe's sickly light,
When here the soul may put forth all her might,
And show the nations as they gaze in awe,
That wisdom dwells with Liberty and Law!
O when will Time his holiest triumph bring—
"Freedom o'er all the earth, and God alone reigns King!"'

☞ There is something inexpressibly touching in the following lines, which, one would suppose, must thrill through every nerve even of an iron-hearted slaveholder. They are copied from the last number of the *Genius of Universal Emancipation*, and were written by the young lady who so often enriches its pages with her productions.

THE KING-FISHER.

A newspaper paragraph, of last summer, gave an account of the instance of maternal affection in a bird, which has been made the subject of the following lines:—

The king-fisher sat on her hidden nest,
Shielding her young with a downy breast;
She had built her home where the wave went by,
Soothing her ear with its melody;
And the wild bright blossoms bent to dip
In the rushing waves their thirsty lip.

Pleasant it was while the skies were fair,
And perfume flung on the sunny air,
While the wind in a low sweet whisper died,
Ere it could ruffle the flowing tide;
And the arching skies o'er the waters threw
The deep clear tint of their own pure blue.

But what that is bright, on earth may last?
Soon were the days of her sunshine past:
On came the storm-winds muttering loud,
Sweeping before them the thunder cloud;
And faster, as flashed the lightning's flame,
Dashing to earth the sky-torrents came.

Yet, with her cold wet wing unstirred,
On her shaken nest sat the mother-bird;
Still 'midst danger and death, she clung
With faithful love to her lifeless young,
Till high around her hath risen the tide,
And with her pinion stretched o'er them she died.

Oh! if affection like this hath part
In the wave depths of a wood-bird's heart—
That e'en to die, is a better fate
Than to leave her dear ones desolate;—
What is the love of a mother's bosom,
With the soul of a deathless nature pressed?

Yet there are men who will rudely tear
The dearest chords that are cherished there;
Wrench from its mother's frantic hold,
Her weeping babes, to be pawn'd for gold;
And scourge her amidst that living death
If she dares but give her wo to breath!

Know ye the land where such deeds are done,
In the broad light of the blessed sun?
Where the spoiler bursts, with savage hand,
The holy links of the household band;
And the ties of natural love are cast,
With a daring hand, to the idle blast?

CONSTANCE.

SLAVES IN KENTUCKY.

The Legislature of Kentucky have before them two bills designed to afford relief, in some degree, to the slave population. One of them has been ordered to a third reading in the Senate—22 to 11. It prohibits jailers from receiving slaves into jail, unless committed by due process of law, under pain of being removed, and fined $50—the object being to prevent slave traders from using the county jails to facilitate their operations. There may be some efficacy in this bill. The other amounts to nothing. It declares that none shall be slaves in Kentucky, except those that may be such on the 1st of June next, and their descendants, or those which may be introduced by emigrants for other purposes than those of merchandize, or who shall fall to citizens of the State by descent, devise or marriage, together with the descendants of such. Slaves belonging to travellers passing through the State are also excepted from the operation of the bill.

Until the testimony of persons of color against white criminals be admissible in our southern courts of justice, all laws enacted for their benefit will be comparatively nugatory. Without the evidence of white witnesses, they can have no redress for the most cruel treatment. Slaveholders are totally incapacitated to legislate humanely and wisely in behalf of their slaves. 'Trust not,' said the late Secretary Canning of England, in 1799, in speaking of Colonial Slavery—and an experience of thirty years has proved the truth of his words;—'trust not the masters of slaves in what concerns legislation for slavery. However specious their laws may appear, depend upon it, they must be ineffectual in their operation. It is in the nature of things that they should be so. Let then the British House of Commons do their part themselves. Let them not delegate the trust of doing it to those who cannot execute that trust fairly. Let the evil be remedied by

an assembly of freemen, by the government of a free people, and not by the masters of slaves.—*These laws can never reach, can never cure the evil.* There is something in the nature of absolute authority, in the relation between master and slave, which makes despotism in *all* cases, and under *all* circumstances, an accompaniment and nature executor, even of its own provisions, in favor of the objects of its power.'

TO THE FREE COLORED POPULATION OF THE U. S.---NO. II.

The first object to be attained among yourselves is UNION. You do not need strength, for you are now a powerful body, numbering at least *three hundred thousand* persons, and constantly increasing. You do not lack men who are able to legislate with wisdom, and to suggest practicable measures to promote your welfare. Talents and wealth are not wanting,—but union, union, to give you character and influence. If you have any local jealousies, or party divisions, sacrifice them to the general good. With the prejudices of a nation against you, and embarrassed in your advancement by numerous legal disabilities, how can you hope to succeed in any enterprise if discord and envy divide you?

I do not, by any means, desire you to feel as a distinct body, having separate interests from the whites, and for ever cut off from the privileges and benefits of society. I wish you to love your country, and to impose as much in its prosperity, as I most ever its wickedness. If your white countrymen have treated you with injustice, return them not evil for evil, but overcome evil with good. Show them, in all your deliberations and measures, that you are superior to revenge; that you are as zealous to promote the public as well as your own private welfare; that you demand nothing but the peaceable restitution of your rights; and that the preservation of the republic, and the freedom of your enslaved brethren by a just process, are the consummation of your wishes.

Although I inculcate on your minds feelings of national attachment, and a common interest in the welfare of the country, yet necessity demands that you should act in a separate capacity, for purposes of mutual support and protection. This separate organization, if conducted on patriotic principles, cannot be productive of harm, but will undoubtedly be serviceable alike to yourselves and to the nation.

To act efficiently on the public mind,—to understand your own deficiencies and necessities,—to be one in sentiment and concert,—you should annually hold a NATIONAL CONVENTION of one of our great cities, by delegates qualified to represent your wishes. Such a measure would necessarily attract the eyes of the people, and elevate you in public estimation. Your actual grievances could then be stated with minuteness and effect—to what extent, in the various States, you were deprived of your rights as American citizens—how far the laws failed to protect your persons and property—what provision, if any, had been made for your education—in short, whatever was auspicious or discouraging in your history from year to year could be unfolded, and measures adopted accordingly.

Every law which infringes on your rights as free native citizens, in whatever part of the country, is a gross and palpable violation of the Constitution of the United States, and of the Bill of Rights and Constitution of every State. If put to the test, it ought to be without delay by appealing to the Supreme Court, it cannot stand. It is not in the power of any legislative body to take away from you those rights which the Constitution declares to be natural, essential and inalienable. Why, then, do you remain a proscribed and abused people? Is it not time to let your voices be heard, in a manner that must command attention, and shall not be unsuccessful? I repeat, there is no power vested in any representative or judicial body, that can legally prevent you from being entitled to all the rights and privileges of American citizens; and whenever that power is exercised, it is a stretch of tyranny that cannot, and ought not to be borne. Take the Constitution of your country in your hands, go to the proper tribunal, and break those odious fetters with which you are now bound. Pour your petitions into the Legislature of each State, and ask in a respectful but firm tone to be restored to that great family of freemen, of which you are the legitimate members. If you are defeated once—twice—thrice—do not give up the cause. It is a struggle not only for your freedom, but the freedom of your children and of all their posterity.

The annual meeting of the American Colonization Society was held at Washington on the 18th ult. in the Hall of Representatives. The Report was read by the Rev. Mr Gurley, and various resolutions offered and speeches made. We shall notice this meeting more particularly hereafter. We are decidedly opposed to Mr Doddridge's resolution.

THE APPEAL.

To the Editor of the Liberator

SIR—I wish to make a few remarks on what your correspondent 'LEO,' of Philadelphia, has suggested, in regard to Mr Walker's Pamphlet.

He says: 'We are forbidden to do evil that good may come.' I would ask the gentleman, how much good did Moses accomplish, when he smote the word of the Lord to Pharaoh? and whether he was responsible for the greater cruelties inflicted upon his brethren? Hear the command of Pharaoh. The Israelites are too idle—therefore give them no straw to make bricks—and require them to do the same as when they were provided with straw.

'LEO' says: 'I do not believe that Mr Walker wrote the pamphlet, for the matter brought forward is it is the result of more reading than could have fallen to the lot of that man.' It seems to me that this writer does not see to what manner God intends to perform his promises. I will point him to the 11th chapter of Matthew, and 25th verse: 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Sir, I have seen a man who was born blind, and God could teach him to expound the bible from Genesis to Revelation.

I should be very sorry to believe that there is a Gordon among us. Perhaps 'LEO' does not know who Gordon is. I will tell him. Let him carefully read Mr Walker's Appeal, which I fear he has not done. He will find the following prophetic language:

'Some of my colored brethren, who are too ignorant to see no tech beyond their noses, will rise up and call me cursed—Yes, the jealous ones among us will perhaps see more abject subtlety, by affirming that this work is an earth pursuing, that we are well situated, and there is no use in trying to better our condition, for we cannot. I will ask one question here.—Can our condition have any worse? Can it be more mean and abject? If there be any changes, will they not be for the better, though they may appear for the worse at first? Can they get us any lower? Where can they get us? They are afraid to treat us worse, for they well know, the day they do it they are gone. But against all accusations which may or can be preferred against me, I appeal to Heaven for my justification in writing—who knows that my object is if possible, to awaken in the breasts of my afflicted degraded and slumbering brethren, a spirit of inquiry and investigation respecting our miserable and wretchedness in this *Republican Land of Liberty*!!'

I think it would be advisable for 'LEO' to read Walker's Pamphlet himself, and not pin his faith on his neighbor's sleeve; then he will be able to know whether he is for Gordon or for Walker.—Gordon is a colored man who purchased in Maryland about sixty slaves, and drove them in hard carts and chains to the Mississippi, to work his new farm!

J. I. W.

SLAVERY RECORD.

PICTURE OF AMERICAN LIBERTY.

We ask the serious attention of our readers to the fallow revolting advertisements, which embody the spirit of our southern periodicals. They are copied with accuracy. Ye who are parents! can ye longer apologize for slavery?

'CASH FOR NEGROES'

AUSTIN WROLFOLK will at all times give higher prices for slaves than any purchaser who is now or may be in the Baltimore market.'

'SLAVES WANTED'

I wish to purchase twenty *slaves, assorted*, for Kentucky. The highest price will be given by early application to HENRY LEWIS.'

'PUBLIC SALE.

By order of the Orphans' Court of Baltimore County, will be exposed at public sale, on the 12th of July instant, the personal estate of Jacob Hotchins deceased, consisting of household and kitchen furniture and SLAVES, among whom are two good and healthy farm hands, *one woman and four children*, sundry live stock, being cows, hogs, &c.
☞ RUTH HUTCHINS, *Adm'x*.'

'FOR SALE,

A black girl, 17 years of age, of excellent character, strictly and morally honest, sober, industrious, and of good disposition; a very useful and handy person in a house; for a term of years. Apply at the office of the Baltimore Republican.'

'NOTICE

I wish to purchase one or two negro men, who can be satisfactorily recommended as of good character, and who are able good hands on a farm.—These having such to sell are requested to apply to James M. Hite, who will buy them for me.
☞ NELLY C. BALDWIN.'

'VALUABLE NEGROES

An excellent female servant, 34 years of age, with two children, the one four years old, and the other turned of *twelve months*, will be sold low, for cash. ☞ The whole will be sold together, or *separately*, to suit purchasers. The elder child is a boy, the younger a girl. Apply at this office.'

'A BARGAIN

I will sell a *handsome mulatto girl*, about 18 years of age, (she is well acquainted with the concerns of both house and farm,) to any person *for a foreign market*. S. F. SLAUGHTER.'

'WILL BE SOLD AT PUBLIC SALE,

On Saturday next, at my residence in East Frankfort-street, opposite the Masonic Hall, the following property, viz. *One negro woman and five children*, four of them boys from 2 to 10 years old, and a girl 14 years. The woman is about 50 years of age, an excellent cook, washer and ironer. Also, two fresh milch cows, with a variety of household and kitchen furniture.
☞ SUSAN R. TANNEHILL.'

'REWARD'

Ran away from my kitchen, in Leesburg, last night, two mulatto women, *almost white*—Matilda and Maria. Matilda is small and well formed, *has blue eyes, and long brown hair*, to which she wears a comb. Maria is very stout, has grey eyes, high cheek bones, and black hair, with uncommonly large feet, and knots where the great toes joins the foot. It is believed they have a pass, and, unless they are particularly examined, *they would be taken for white women*. A liberal reward will be paid for their apprehension, or for secuting them at some jail where I can get them.
WILLIAM GRULTON.'

'Gentlemen, here is a fine mulatto boy—said for an fault. Will you give us a bid? Look at him—as smart a fellow as ever you saw—winks like a tiger! Do give us a bid, sir—was'nt you? One hundred dollars are bid, gentlemen! One—hundred—dollars!—120.—130!—140!—142!—come, your opportunity!—145 dollars are bid for this lad! 145 dollars—once!—twice!—are you all done!—thuce! This lad is yours, sir... a slave for life. Gentlemen, we now offer you two likely women, with their families, consisting of 5 or 6 children of various ages.'

* * * *

Is this a comprehensive view of the commercial transactions of Pandemonium? Is this the occupation of the inhabitants of the world of woe—and this their punishment, to prey upon each other, with the unconceivable ferocity of demons, throughout eternity? If so, sufficiently terrible is the aspect of hell. God forbid that any of us should go thither! Or am I not the awful atrocities which caused the Almighty to repent that he had made man, and to drown the old world? O no! Those male and female traffickers in souls are not spiritual fiends—they are not hags of we. They are—hear, O earth! and be astonished, O heaven!—American men—American women! And Columbia is the spot whereon these practices are legalized—justified—sanctified;—the boasted land of freedom, of genuine christianity, of bibles, of tract societies, of sabbath schools, of missions!

Reader, there is no deception in these statements. Do you see the southern papers? If so, you need no further evidence; if not, get them, and peruse the numerous men selling and man-buying advertisements which daily and weekly blacken their pages—of which these already cited are familiar specimens. Did you ever attend a slave auction, where men, women and children were put up for sale, like cattle, and examined almost in a state of nudity with indecent nonchalance? We pray that you may never witness such a heart-rending spectacle. Blush for your country, and pity the poor slaves!

DISTRICT OF COLUMBIA. Nothing will be done this session in Congress, relative to the abolition of slavery in this District. In the House of Representatives, Jan. 25, Mr Graham presented a memorial of inhabitants of the city of Boston, and its vicinity, in Massachusetts, praying that measures may be adopted for the abolition of Slavery in the District of Columbia; to prohibit the introduction of slaves into said District, for the purposes of traffic; and that provision be made for the education of free people of color; which was referred to the committee on the District of Columbia.

LOOK AT THIS!!!

The following tyrannical section of the Act of June 22, 1786, is still in force in Massachusetts!!!

☞ ☞ ☞ ☞

'SEC. 7. *And be it further enacted*, That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid, and all such marriages shall be absolutely null and void.'

American Colonization Society.—A friend of the American Colonization Society, in Lexington, in moderate circumstances has pledged himself to pay $500 to the Treasurer of the Society, to be paid in ten years, in regular annual instalments of $50 each, and he proposes to unite with ninety-nine other friends of the Society, in different parts of the United States, who are willing to pledge the same amount, in order to man the sum of $50,000, to aid the Board of Managers in their benevolent (?) enterprise of African Colonization. In pursuance of this plan, he has sent us to the Treasurer $50 this year.
Western Luminary

JUVENILE DEPARTMENT.

For the Liberator

THE FAMILY CIRCLE.—NO. III.

THE ECLIPSE

In the evening, after playing eclipse again, as Helen called it, George asked his mother if they might have one of the lamps for a while, that he might show Lucy why there is not an eclipse of the sun once in every revolution of the moon.

'Now,' said he, 'if we only had two things that were any thing like globe-shaped, for a moon and earth—what can we think of?'

His mother gave him a large ball of yarn, and a skein which he and Lucy wound into a *smaller* ball.

'Any two small things would have done,' said George, 'but the balls are better. Now, Lucy, hold the great ball, which represents the earth, a little way from the lamp, and in a line with the blaze, which is our sun. I will move the little ball or moon round the great one,—but I must fix a string to hold it by, because my fingers come in the way. Now look while I move it round so, just even with the blaze, it comes once between the great ball and the blaze every time it goes round.'

'Lucy,' said her mother, 'you may put out this other lamp, then we shall see better the shadow which the little ball makes upon the great ball.'

'I see,' said Lucy, 'when the little ball comes between the great ball and the blaze, it makes a shadow on the great one.'

'Yes,' said George, 'that is, the sun or lamp cannot now shine upon this part of our ball the earth; and if there were any little inhabitants upon it, here in this part where the shadow is, they would not be able to see the blaze.'

'No,' said Lucy, 'they would not, because the little ball is right in the way. And it must come so every time you move it round.'

'Yes,' said George, 'if I carry it round just even with the blaze. But suppose when it is on this side next the blaze, it is a little *higher* than the blaze—so.'

'Now,' said Lucy, 'it is no longer exactly between the blaze and the great ball, and the lamp shines *under* it upon the great ball.'

'Or so,' said George, 'a little *lower* than the blaze.'

'Now,' said Lucy, 'the lamp shines *over* the little ball, upon the great one.'

'Just so,' said George, 'the moon in going round the earth passes sometimes a little above and sometimes a little below the sun, or, it is more proper to say, sometimes a little to the north and sometimes a little to the south of the sun, and then there is no eclipse; and sometimes it passes exactly between the earth and sun, and then there is an eclipse. But observe, it always moves even round the middle of the earth—in this way—so that if it is *higher* on one side, it is *lower* on the other.'

Our readers will not, we believe, find any difficulty in understanding this explanation if they will go through the experiment of the balls. Perhaps it will not appear very plain if they merely read it without *doing* it, and the more may be said of all the other explanations.

'In an eclipse of the moon,' said Helen, 'when something comes between us and the moon, and prevents the moon from shining upon us?'

'No,' said George, 'an eclipse of the moon is different. You must know, in the first place, that the moon does not shine of itself, as the sun does, but it is the sun shining upon the moon that makes it bright, and then the moon shines upon us, as you may have seen brass buttons shine upon the wall, when the sun shone upon them. Now I will show you with the balls how the moon is eclipsed. Look while I move the little ball round the great ball. When it gets on this side the great ball *farthest* from the lamp, the lamp can no longer shine upon it.'

'Because,' said Lucy, 'the great ball is between it and the lamp.'

'This little ball, or moon, is now eclipsed,' said George, 'the sun, or lamp, cannot shine upon it, therefore it is no longer bright.'

'I think,' said Lucy, 'I understand. When the earth gets between the sun and moon, and prevents the sun from shining upon the moon, the moon is eclipsed, and looks dark to us, because it is only the sun's shining on it that makes it bright.'

'In other words,' said their father, 'the moon is eclipsed when it gets into the earth's shadow.'

'Father,' said Helen, 'did you ever see an eclipse?'

'Yes, my dear,' said her father, 'I have seen several, both of the sun and the moon. The most remarkable, I ever saw, was a total eclipse of the sun in the summer of 1806. When the *whole* of the sun is hid from us by the moon, it is a *total* eclipse; when only a *part* is hid, it is a *partial* eclipse.'

'But,' said Lucy, 'if the moon is not large enough to hide the whole of the sun from us *now*, how could it have hid the whole *then*, so as to make a total eclipse?'

'Not because it was any larger than it is now,' said her father; 'but George shall explain it if he can.'

'I believe,' said George, 'the moon is sometimes nearer to us than at other times; and you know,

Lucy, you saw by the two plates, that the same thing, according as it is nearer to us, or farther from us, will hide the whole, or only a part of another object.'

'Now will you tell us something about the total eclipse, father?' said Lucy

'It was a very bright clear day,' said her father, 'therefore the whole progress of the eclipse was seen to the greatest advantage The sun was gradually covered up exactly as you will see it at the coming eclipse It was so gradual, that the diminution of light was scarcely perceptible till the very last speck of sun had disappeared, and then the darkness was as instantaneous as that produced by dropping an extinguisher over a lamp, to which I heard it compared You are not to suppose, however, that we were left in *total* darkness, it was about as light as bright moonlight, but the light did not seem like that of moonlight, or like twilight, but altogether different from any thing I had ever seen The moon appeared like a dark spot in the sky, and was surrounded by a broad ring of pale white light. Several stars were to be seen, but we had hardly had time to take a full survey of the heavens, and ascertain how many were visible, when they vanished before the returning light of the sun, which burst upon us as suddenly as the darkness had, coming like a flash of lightning, almost, and dazzling the eyes.'

'How strange it must have seemed,' said Lucy, 'to see the stars in the middle of the day!'

'Shall we see any stars at this eclipse, do you think?' said George

'I think it very likely one or two of the brightest may be visible, for I remember seeing several before the total disappearance of the sun As the eclipse came on, a chilliness was felt like that of night, and in many respects it seemed like night Those kinds of plants closed their flowers and leaves, which do so at night. The animals at first seemed uneasy at the coming of night so soon, and then some went to their places of rest the fowls to roost, and the little birds to their nests, but some continued frightened.'

'How long did the greatest darkness last?' asked George

'About four minutes'

'The poor frightened animals had but a short night then,' said Lucy 'Did they seem glad to wake up again?'

'Yes,' said her father, 'when the light returned, they came out from their sleeping places, the cocks began to crow the birds to sing, and all the delightful sounds of morning were again heard'

'Do you think, father, the animals will do so now?' said Helen.

'I cannot tell' said her father 'I think the change in the feeling of the air, at this season, will hardly be sufficient for them to perceive it, nor the darkness great enough for them to notice it, but if I were in the country, I should wish to observe all the animals I could'

'We will watch Pussy and Rover,' said Helen, 'to see if they seem frightened'

'I will read you a few passages which I think will entertain you, said their father, 'from an account of the eclipse which was published in Boston soon after it'

"In this vicinity, and probably throughout New-England, the interesting phenomenon was observed under very favorable circumstances The day was remarkably fine Not a cloud obscured any portion of the hemisphere The air was dry and clear, and the heavens, before the obscuration were in a robe of brightest azure. There was a sensible chilliness in the air, and some of the company found an outside garment very comfortable A little before the total obscuration a deep dark shade, resembling an approaching thunder storm was observed at the westward As the eclipse went off a similar appearance was noticed on the eastern side of the horizon The departing light of the sun was supportable to the naked eye It was otherwise with the first returning light, which was extremely vivid, and inexpressibly rapid in its scenes. The portion of the sun which first re appeared, was, to the naked eye, of a globular form, and seemed like a ball of fire The darkness was not so great as was expected It was found necessary, however, to make use of a lantern to ascertain the time, precisely, by our watch The exhibition was wonderfully magnificent and sublime, and inspired one universal sentiment of admiration and awe, which we shall not attempt to describe. We seemed to be in the more immediate presence of Deity while this interesting spectacle was exhibiting in his august temple. The morning was ushered in with the usual hum of business, which gradually diminished as the darkness advanced One universal silence at length prevailed. A fresh breeze which had prevailed, now subsided, and all was calm, the birds retired to rest, the rolling chariot and the rumbling car were no more heard, the axe and the hammer were suspended. Returning light reanimated the face of things. We seemed as in the dawn of creation when God said, '*Let there be light, and there was light*,' and an involuntary shout of gratulation burst from the spectators, especially the youthful groups in the streets and on the surrounding hills. The cows on the common, we are told, discovered sensible marks of agitation—some of them left the ground and proceeded homeward, the rest gathered round a person who was crossing the common at the time, and followed him with apparent anxiety, as if soliciting protection. We have heard, from several persons, a remark of a singular appearance in the shade of trees. The figures of numerous little crescents were observed in many places They were called by some the shadows of the leaves This seems to be incorrect They appeared as lucid (*bright*) spots of a faint white light, and their direction and figure varied with the different phases (*appearances*) of the eclipse '—*Monthly Anthology for June*, 1806

'These bright spots of the shape of crescents, or like a new moon, among the shadows of the leaves, I remember very well,' said their father, when he had done reading, 'and it was very curious. I remember we could watch the progress of the eclipse as accurately by those shapes, as by looking at the sun itself'

'What a pity,' said George, 'that there are no leaves on the trees now, for us to see those spots'

'*Round* spots of light,' said his father, 'may always be seen in summer among the shadows of the leaves. I can tell you of a little experiment you can make, which pleased me when I was a boy Take a piece of paper and cut a number of small holes in it, of various shapes and sizes, triangles, squares, stars, ovals, and any other regular or irregular shapes. If the sun shines to morrow, hold the paper up to the window, and let the sun shine through the holes, on the carpet, or on something white, held a yard or two from the window, and you will see a multitude of bright circles, formed by the sun, shining through the holes Keep the same piece of paper for the eclipse, and you may then see an exact representation of the shape of the bright part of the sun, formed in the same way As it becomes more and more covered, the change will be shown by the shape of the bright spots, till, instead of circles, we shall see a number of little crescents'

'How pretty, and how curious,' said Lucy 'I should think the spots would be of the same shape as the holes Do, father, explain it to us'

'I do not think I could make you understand it,' said her father, 'for you have not the necessary previous knowledge, but, perhaps, George could puzzle it out, with the help of some book upon Optics.'

'I do not remember,' said George, 'ever seeing such bright circles among the shadows of the trees.'

'You may not have noticed the appearance,' said his mother, 'or thought what it was, but when you see it again, you will remember it as perfectly familiar'

'I have seen such circles,' said Lucy, 'in the shadow of mother's laurestinus, and we will set the laurestinus in the sun on the day of the eclipse'

'Let us cut some papers to-night,' said Helen.

'And don't let us forget to have our smoked glass ready for the eclipse,' said Lucy

'I wonder father,' said Helen, 'if the poor little black children, you told me about, will have any body to tell them about the eclipse?'

'No,' said George, 'I am afraid no body would think it worth while to explain such things to a little slave.'

'Well' said Lucy, 'they can have the pleasure of seeing the eclipse, as well as we, that is one comfort, but it is much pleasanter to understand about it, as I know by the little I have learnt to night, but I want to know a great deal more about the motions of the earth and the moon' U I E

BOSTON,

SATURDAY, FEBRUARY 5, 1831

PUBLIC OPINION.

☞ An adjourned meeting, relative to the abolishment of imprisonment for debt, was held in the Old Cradle of Liberty on Thursday evening,—His Honor the Mayor in the chair The number of persons assembled was very large. The Rev Mr Pierpont spoke nearly two hours with great animation and power, showing that the present system of imprisonment was an anomaly in Mohammedan and Pagan countries, the creature of a legal fiction, ineffectual in purpose, cruel in operation, unchristian in principle, and clearly unconstitutional 'If I were asked,' he said, 'where *life* is held the cheapest on earth, I would reply, under the dominion of the Turkish Divan; but if the question were propounded, where *liberty* is held the cheapest, upon my conscience and in the presence of my Judge I must say, in *Boston*!' He concluded by predicting that the time was at hand, when there would not be left one stone of the Poor Debtor's Prison upon another His remarks elicited immense applause. Mr Pierpont was followed by Mr Samuel Ellis, in an appropriate style, and on his motion, the meeting was adjourned to next Monday evening, on which occasion we presume Faneuil Hall will be crowded

WORKING CLASSES.

We have neither time nor room, to day, to conclude our remarks upon this interesting subject. It cannot be supposed that we, who perform every day but the Sabbath *fourteen hours* of manual labor on our paper, independent of mental toil; it cannot be supposed that we are inimical to the prosperity or improvement of the working fraternity. Our highly respected correspondent 'W' entirely misapprehends our views We have never affirmed or hinted that perverted opulence was as conducive or productive as industrious poverty. Whatever is vicious tends to impoverish and oppress society, and the heaviest yoke upon the necks of men is the improvidence of vice. But we must defer our strictures to another paper 'Those who attempt to level,' said the observant Burke, 'never equalize In all societies consisting of various descriptions of citizens, some description must be uppermost The levellers, therefore, only change and pervert the natural order of things they load the edifice of society, by setting up in the air what the solidity of the structure requires on the ground'

To the Editor of the Liberator

MY DEAR SIR—In the remarks you did me the honor to make on my communication of last week, I perceived you did not admit the existence of any inequalities in the condition of the laboring or working classes of our fellow citizens, but such as are ascribable to their own improvidence, or to other causes beyond the control of philanthropy

You say that 'in a republican government, especially, where hereditary distinctions are obsolete, and the people possess unlimited power, where the avenues to wealth, distinction and supremacy are open to all, it [society] must, in the *nature of things*, be *full* of *inequalities*'

Can this be so? Is there an *especial* tendency in free governments to promote inequality in the condition of the citizens? You furthermore remark, there is no evidence to be found that 'our wealthy citizens, as a body, are hostile to the interests of the laboring classes'—and repeat the sentiment lately fulminated from a religious source, that 'to the luxuries of their tables and the adornments of their dwellings, they must pay in proportion to their extravagance' Although I do not object to the first remark, under the qualification you have given to it, I think the last exceedingly dangerous and delusive. You will not dispute the evil tendency of *luxury*; your familiarity with the history of mankind must have acquainted you with its incompatibility with good morals, piety, industry and all other virtues, essential to the prosperity of nations. You must therefore concede, that those who indulge in it are in no sense more deserving than the working classes who live frugally and in republican simplicity But do we see the latter enjoying the advantages of the former? Where do you find the men whose toil and labor have produced all the magnificence and grandeur which adorn our capital? Living in the poorest hovels, or meanest dwellings—subsisting on the humblest fare—working in all weather, exposed to every evil—and enjoying but little leisure or opportunity for the cultivation of heart or intellect Would this be so, if they were equitably paid for their labor? Is it not obvious that the prices of mechanical and agricultural labor are altogether too low, when an idle libertine, who *produces nothing*, can command the proceeds of the labor of all around him, and live at a cost which would support a hundred industrious working citizens and their useful families! I am persuaded that a moment's reflection on this subject must satisfy you, that labor is altogether inadequately compensated The very existence of such accumulations is proof of it. W

☞ Our correspondent 'U I E' exonerates himself from the charge of writing an instructive paragraph while at Baltimore, which we copied into our fourth number Our supposition was founded upon a remarkable similarity of hand-writing He will accept our thanks for his very excellent communications for the Liberator, and we entreat him to occupy our Juvenile Department as often as possible—or any other part of our paper

The poetical effusions of our young friends C R W and J W W are not sufficiently correct for the public eye, but give promise of genius

☞ Our correspondent 'J' must not forget us He does not need a panegyric to learn our estimation of his productions.

INDIAN RIGHTS.

We sincerely sympathise with the deceived Indians of the Creek Nation, and we have not the smallest doubt—nay, we are perfectly convinced—that ALMIGHTY WISDOM AND JUSTICE, will shortly scourge the country by sword, pestilence or famine, or some other awful judgment for our criminal and inhuman conduct towards the Indian and the African, and our other multiplied crimes and corruptions as a nation. He who does not believe this is as ignorant of the past, the present and the future, as that ignorant and besotted people were, to whom an illustrious teacher said—*Ye know not, or perceive not, the signs of the times* —*National Observer*

The bill to abolish imprisonment for debt, in Maryland, has passed the House of Delegates

IMPORTANT FROM EUROPE.

London papers to Dec 19th, inclusive, have been received at New York, bringing the highly important intelligence of a *Revolution in Poland*, and the flight of the Grand Duke Constantine to Russia! The revolt appears to have been led on, like that of Paris, by the lads of the military school Forty-one Colonels or Majors were killed in endeavoring to keep the troops in obedience It is added that two Aids-de-Camp of the Grand Duke were also slain

It is stated that a new revolution has commenced in Prussia

Pope Pius VIII. died in November, of gout in the stomach.

Mr O Connell was busy in bringing forward the subject of dissolving the Legislative Union of Ireland with England and Scotland

London —There is a report in the City, which has obtained some credit, to the effect that a great battle had taken place between the Poles and the Russians in the neighborhood of Warsaw Ten thousand men are said to have perished, and the Poles are supposed to have been victorious The Emperor Nicholas, it is added, is about to take command of the army in person —*Dec* 17

France —Benjamin Constant is dead His funeral was attended with every demonstration of public respect. Eighty thousand National Guards, in uniform, were in the procession It created a sensation in Paris similar to that produced at the death of Mirabeau. He was buried in the cemetery of Pere la Chaise.

The following character is given him by one of the papers —'His whole life has been a perpetual struggle against aristocracy and all the oppressive powers, as public writer, Tribune Deputy, he has waged war thirty years against despotism in all shapes, and to him, more than any other, belongs the credit of extinguishing it He has died shrouded by his own glory

Upwards of 200,000 persons filled the line of procession from the Rue d'Anjou-Saint-Honore to the Protestant Church in the Rue Saint Antoine.

We noticed in the papers of yesterday morning the sudden death of a respectable female, who, as we are informed, was the wife of a respectable citizen recently incarcerated for a small debt which he was utterly unable to discharge It is said that the wife called on the creditor, and pleaded in the most piteous terms for the release of her husband, and that finding him unmoved by her entreaties, in a paroxysm of despair she took a dose of laudanum and shortly expired This is a beautiful illustration of the beneficial effects of the poor debtor laws as they are at present enforced in this Commonwealth.

Boston Commentator.

☞ A Bill to NULLIFY the power of the Supreme Court of the U S by repealing the twenty-fifth section of the Bill to establish the Judicial Courts, has been brought into the Congressional House of Representatives.

Bills are before the Legislature of North Carolina, to loan $25,000 to the State University, and to raise a fund for the removal of free blacks by a tax of 5 cents on each negro The House of Commons has passed resolutions denying the power of Congress to construct internal improvements, but protesting by an overwhelming majority against the doctrine that a state has a right to nullify the laws of a nation The Senate has voted 36 to 21, to request the general government to assist in a work of internal improvement—the reopening of Roanoke Inlet

Alabama.—The entire population of this State is 309,802—of which 190,825 are free white persons and 117,405 slaves. The population in 1820 was 127,901 Increase 181,901.

Louisiana —The total amount of the population is ascertained to be 214,693 In 1820, 153,407, Increase 61,286 The slave population is not given. In 1820, it was 125,781

New Jersey,—The whole population is 317,779 souls The population in 1820, was—277,575, exhibiting an increase of 40,204, in ten years.

A rumor is afloat that the blacks of Martinique and Guadaloupe have revolted, and got possession of the islands.

The Senate of the U S has passed a bill appropriating $12,000 to pay witnesses in the case of Judge Peck.

BENNINGTON SEMINARY.

THIS Institution will furnish instruction in the various branches of a literary, scientific and polite education. There is a boarding house connected with the school, under the superintendence of Mr CHARLES HICKS, intended for the accommodation of scholars from abroad. The government of this department of the school is strictly parental, and the pupils are constantly under the care of their teachers, who board with them and regulate their amusements and recreations, as well as their studies out of school. Particular attention will be paid to the formation of correct habits and elegant manners, and to the cultivation of a happy disposition. The whole expense in this department, including tuition, board, washing and mending, fuel and light, is one hundred dollars per annum Payments to be made semi-annually in advance.

There is also a department for the special instruction of School-Teachers Two courses of lectures will be given annually on the best methods of teaching and governing a school. The Teachers' class for the present term will open on the last Wednesday in February, and continue twelve weeks Additional charge for the Lectures, $3

JAMES BALLARD, *Principal.*

Bennington, Dec 13, 1830

LITERARY.

For the Liberator.

PRISON SONNET.

Prisoner! within these narrow walls close pent,—
Guiltless of horrid crime or trivial wrong,—
Bear nobly up against thy punishment,
And in thy innocence be bold and strong!
Perchance thy fault was love to all mankind;
Thou didst oppose some vile, oppressive law;
Or strove all human fetters to unbind;
Or wouldst not bear the implements of war:—
What then? Dost thou so soon repent the deed?
A martyr's crown is richer than a king's!
Think it an honor with thy Lord to bleed,
And glory 'midst the intensest sufferings!
Though beat—imprisoned—put to open shame,—
Time shall embalm and magnify thy name.

G——e

CHILDHOOD.

BY MRS ANN MARIA WELLS

Grey morning o'er the mountain peers—
To heaven the stars are gliding back,
Ere yet the 'prying eye of day'
Shall mark their noiseless track
There's not a sound in doors or out
The very birds are yet asleep;
The field-flowers open silently;
The breeze just whispers and goes by;
And mountain-buds that steep
Their perfume in the dews of night,
Lie coldly on the lingering light.

A shout! The spell is broken up—
The cottage echoes with the sound—
The voice of glad surprise and mirth,—
'T is heard by all around,—
The frolic voice of childhood free!
My own delighted laughing boy!
Just waking with the new-born day,
The voice of rapture must have way,
His heart is full with joy;
And on his lone couch as he lies,
He sings to tell his ecstacies!

He sings aloud—a medley rare
Of nursery rhymes, and infant lore,—
No matter what the glorious theme,
He sings it o'er and o'er;—
He recks not, he, of such as may
These clamorous sounds annoy,
Who, half awakened, catch the strain
And, murmuring, turn to rest again;
He thinks of nought but joy;
Of grief and pain, his heart is free;
And earth and sky are fair to see!

Who would not be a little child,
Ere yet the shade of earthly care
Hath fallen upon his happy heart,
And chased the sunshine there?
With wisdom's light, with fancy's fire,
Hereafter let thy brain glow;
But holy childhood's blessed smile,
Oh, let it linger yet a while
Upon thy cherub brow!
Shout on, my boy! yet undefiled,
Pour out thy happy heart my child!

Influence of America upon Europe.—Every change in America has occasioned a correspondent change in Europe: the discovery of it overturned the systems of the ancients, and gave a new face to adventure and to knowledge; the opening of its mines produced a revolution in property; and the independence of the United States overturned the monarchy of France, and set fire to a train which has not yet fully exploded. In every thing, its progress is interwoven with the fate of Europe. At every expansion of American influence, the older countries are destined to undergo new changes, and to receive a second character, from the colonies which they have planted, whose greatness is on so much larger a scale than that of the parent countries, and which will exhibit those improvements which exist in miniature in Europe, unfettered by ancient prejudices, and dilated over another continent.

Honesty treats with the world upon such vast disadvantage, that a pen is often as useful to defend you as a sword, by making writing the witness of your contracts; for when the profit appears it doth commonly cancel the bands of friendship, religion, and the memory of any thing that can produce no other register than what is verbal.—*Osborn.*

Women of strong tempers always govern their husbands; women of strong minds influence them.—The key to the government of all men is their passions; and after these—but this is shewing up the mystery of the craft. Plague on't that rogues can't be true to themselves.—*Lady Morgan.*

Power and opulence are the darling objects of every nation; and yet in every nation possessed of opulence, virtue subsides, selfishness prevails, and sensuality becomes the ruling passion.

Lord Kaimes.

In Italy, a lover places two fingers on his mouth, which signifies to a lady you are very handsome, and I wish to speak to you. If she touches her cheek with her fan, and lets it gently drop, that signifies I consent; but if she turns her head, it is a denial. At a ball, in Paris, to take a lady out to dance with her, is only *indifference*; to place yourself near her is *interest*, but to follow her with your eyes in the dance, is *love*.

MISCELLANEOUS.

MULTUM IN PARVO.

Esculapius invented the probe. By means of ether, water can be made to freeze in summer. Augustus Cæsar established lending houses. Basins were formerly used instead of mirrors. Bladders were used by the Romans to preserve their hair during the night. Chemical names of metals were first given to heavenly bodies. There has been an instance of an elephant that walked on a rope. (See Suetonius.) Fuller's earth was used by the ancients for washing. The streets of Rome have no lights but those placed before the images of saints. Mahomet IV. was very fond of Rosemaries. The Duke of Mantua is said to have had in his possession a powder which would convert water instantaneously into ice, even in summer. The Greeks and Romans kept servants whose duty it was to announce certain periods of the day. Ancient watchmen carried bells. Watchmen among the Chinese are placed upon towers. At Petersburgh they announce the hour by beating on a suspended piece of iron. Porus, an Indian king, sent to Augustus a man without arms, who with his feet could bend a bow and discharge an arrow. Printers originally endeavored to make the books they printed resemble manuscript. Puppets were employed formerly to work miracles. Chinese puppets were put in motion by means of quicksilver. The Roman ladies dyed their hair with plants brought from Germany. Saltpetre is used by the Italians for cooling wine. Thomas Schweicker wrote and made pens with his feet. Soap was invented by the Gauls, and used by the Roman ladies as pomatum. Boiled water is said on good authority to freeze sooner than unboiled. Wildman taught bees to obey his orders. The Greek and Roman physicians prepared their own medicines. Gustavus Erickson, king of Sweden, when he died, had no other physicians with him than his barber, master Jacob, an apothecary, master Lucas, and his Confessor, magister Johannes. King Charles II. invited to England, Brewer, a Fleming, to improve the art of dying scarlet. Buck wheat was not known to the ancients, and was brought from the north of Asia to Europe about the beginning of the sixteenth century; it sows itself in Siberia for four or five years, by the seed that drops. Butter was known to the Scythians; it was called by Hippocrates *pikerion*—eaten by the Thracians at the wedding entertainment of Iphicrates;—used by the Lusitanians instead of oil. Pliny ascribes its invention to the Germans. Carthaginians had the first paved streets. Chimneys are not to be traced at Herculaneum. Dogs in Kamschatka have socks on their feet, to preserve them from the snow. Fowls are said to thrive best in smoke. Honey was used by the ancients for preserving natural curiosities. Smoke jacks are of high antiquity. Horses in Japan have their shoes made of straw. The transformation of insects was little known to the ancients. Justin, emperor of the west, was so ignorant that he could not write without his secretary guiding his hand. The streets of London were not paved in the eleventh century. Quarantine was first established by the Venetians. The ancients wrote with reeds. Roleadu sent the cochineal plant, with live insects on it, to Linnæus at Upsal. The first mention of horse-shoes is in the works of the emperor Leo. The first account of stirrups is to be found in a book written by the emperor Mauritius on the art of war. Emperors and kings formerly held the stirrups when priests mounted their horses. The windows of the ancients had no glass. The use of quills is said to be as old as the fifth century. Reeds continued long in use after quills began to be employed; quills were so scarce at Venice in 1223, that it was with great difficulty men of letters could procure them. Jacob Ebern was beheaded in the Dutchy of Wurtemburg for adulterating wine. In the reign of Henry VIII. there did not grow in England any vegetable or eatable root, such as carrots, parsnips, cabbage, &c. Turkeys, fowls, &c. were introduced there about the year 1524. The currant shrub was brought from the island of Zante, A. D. 1553. Pocket watches were brought there from Germany A. D. 1577. About the year 1580, coaches were introduced. A saw mill was erected near London in 1633, but afterwards demolished, that it might not deprive the laboring poor of employment. Tea was introduced into England, in 1666, and soon became a fashionable drink; it sold then for 60s per lb. It was boiled in a large iron pot until it was tender, and was then seasoned with butter, and served up in a large deep dish.

A SCENE IN THE FOURTEENTH CENTURY.

Do you see that man, pale and thin, of a middle height, his head bent over a book which the copyists of the Sorbonne sent to Florence to obtain a [illegible] press there at Paris? He is standing at the door of the library, and, unable to purchase the book he holds, (for he is very poor) he devours it with his eyes, to carry it afterwards fresh and living in his memory. The busy crowd circles round him. The Florentine noblemen raise their mantles gracefully, young ladies and high born dames upon horses, followed by valets and noble pages, who carry their colored missals with gold clasps, a whole ceremony and its long files of spectators pass the street with voices, the windows, the balconies, the streets, are full of people, the bells shake the air with their long peals. That man, still standing, remains as motionless as a stone. His black hair, aquiline nose, high and somewhat wrinkled forehead, his grave and mystic physiognomy, impressed with a poetical exaltation, commanded attention and respect. The crowd keeps at a distance in order not to touch him. More than one young girl makes the sign of the cross when she perceives him, and throws pious looks on the Madonna carved in the stone over the door.

'Do not disturb that man,' said one of them.

'Why, Laura?'

'He descends into hell, and takes every one there whom he does not like!'

'What! is he?' she answered, and walked rapidly away.

He raised his head, smiled, and resumed his book. Just then a bishop passed upon his richly caparisoned mule. He paused, and bending his head, said —'Read, Dante, read, until thou findest thyself at the stake.'

The man heard him, perhaps, but did not look up. He continued to read, motionless and undisturbed. Night came, he placed the book upon the stall, and went away.—He had been there since sunrise!

Some days after, as he passed by the library, the merchant ran out precipitately, and told him he had been exiled from Florence, in a secret sitting, held that night at the Council of Santo Pietro.

'It is well,' he said. A crowd gathered around him.

'You are condemned to the stake.'

'Without a hearing?—I foresaw it!'

'They are going to set your house on fire—save yourself; they seek to arrest you—to kill you.'

'I will remain!'

'Fly, in the name of your children!'

'I will leave them my name for their heritage!'

'In the name of my child, whom you render immortal on earth as she is in the heavens,' said a venerable man with a white beard, 'in the name of Beatrice!'

The man bowed, and directed his way to one of the gates of Florence.

The old man accompanied him. 'How will you revenge yourself for so many insults—so much cruelty? How will you punish your enemies?'

He did not reply, but showed the old man a piece of parchment, upon which were written these words —'*Divina Commedia. Inferno!*'

He went alone and on foot.

It was DANTE.

A NEW-YORK NEGRO AND A KENTUCKIAN.

Not long since, a gentleman from Kentucky was standing at the door of one of our hotels where as he was about starting for the steamboat. Wishing for some one to carry his baggage, and seeing a spruce looking negro passing along the street, he called out to him—'Here, you nig, take my trunk and carry it down to the steamboat.'

The negro stopped, and raising his quizzing glass to his eye, stared at the Kentuckian with a mixture of indignation and astonishment. Having scanned him sufficiently with his glass, he gave his hat an independent twist to one side, pulled up his dickey about his ears, drew himself up to his fullest height, and then replied,—

'Did you 'dress that language to me, sir?'

'Yes, you black rascal, I want you to take my trunk to the boat.'

'Indeed! I guess you come from the slave holding states, didn't you, if I may take the liberty to ax?'

'Ay, you black dog—and what if I did? You take too much liberty, I can tell you.'

'Why, I was sure you must have come from the slave states, otherwise you would n't treat a gentleman in this *supercilly* manner, just because his skin is'ot of the same color as your own.'

'Shut up your thick lips, or I'll knock my fist down your throat!'

'We don't have any gag laws in this state.'

'Well, you ought to have, to stop the mouths of such saucy black rascals as you are. I wish I had you in Kentucky once!'

'I spose you'd *gouge* me then. But, thank heaven, I'm not in Kentucky, and not a slave neither. And what's more, I undertake to tell you Mr *impertence*, that there's no *gouging*, no gagging in this free state, and one man is as much *respected* as another, if he behaves as well, although he is a black one, or a Nig as you call him. Behaviour makes the man, sir. For my part, I should be ashamed to show my face among other gentlemen, if I 'dressed a man in the *supercilly* manner you did me.'

Having finished his speech, the dark colored beau again raised his quizzing glass to his eye, and giving his antagonist a look of ineffable disdain, walked on, while the Kentuckian almost doubting his senses, wondered what sort of republican principle that could be which gives a black man as much liberty as a white one.—*New-York Constellation.*

MORAL.

THE CRUCIFIXION.

I asked the Heavens—'What foe to God hath done
This unexampled deed?'—The Heavens exclaim,
''T was man!—and we in horror snatched the sun,
From such a spectacle of guilt and shame!'

I asked the Sea.—The Sea in fury boiled,
And answered with his voice of *storms*—''T was man!
My waves in panic at his crime recoiled,
Disclosed the abyss, and from the centre ran!'

I asked the Earth.—The Earth replied *aghast*,
''T was man! and such strange pangs my bosom rent,
That still I groan and shudder at the past.'
To man, gay, smiling, *thoughtless man*, I went,
And asked *him next*. He turned a scornful eye,
Shook his proud head, and deigned me no reply.

MONTGOMERY.

ON PRAYER.

If there be any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the paths of righteousness, and to fly from the allurements of a fascinating, but dangerous life; and he has directed us to the only means of obtaining that assistance in constant and habitual appeals to the throne of grace.—Prayer is certainly the foundation-stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless with assiduous and continued fervency, and with most unaffected anxiety, he implore Almighty God to grant him his perpetual grace, to guard and restrain him from all those derelictions of heart, to which we are, by nature, but too prone. I should think it an insult to the understanding of a Christian to dwell on the necessity of prayer, and, before we can harangue an infidel on its efficacy, we must convince him, not only that the being to whom we address ourselves really exists, but that he condescends to hear, and to answer our humble supplications.

There is such an exalted delight to a regenerate being in the act of prayer, and he anticipates with so much pleasure, amid the toils of business, and the crowds of the world, the moment when he shall be able to pour out his soul, without interruption, into the bosom of his Maker, that I am persuaded, that the degree of desire, or repugnance, which a man feels to the performance of this sacred duty, is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation—let the impure voluptuary boast of the short hours of exquisite enjoyment; even to the degree of bliss, they are infinitely inferior to the delight of which the righteous man participates in his private devotions; while, in their opposite consequences, they lead to a no less wide extreme than heaven and hell, a state of positive happiness and a state of positive misery. If there were no other inducement to prayer, than the very gratification it imparts to the soul, it would deserve to be regarded as the most important object of a Christian; for no where else could he purchase so much calmness, so much resignation, and so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being. But to prayer, besides the inducement of momentary gratification, the very self-love implanted in our bosoms, would lead us to resort, as the chief good; for our Lord hath said, '*Ask*, and it shall be given to thee; knock, and it shall be opened;' and not a supplication made in the true spirit of faith and humility but shall be answered; not a request which is urged with unfeigned submission and lowliness of spirit, but shall be granted, if it be consistent with our happiness, either temporal or eternal. Of this happiness, however, the Lord God must be the only judge.—*Kirk White.*

ALL ALIKE. And yet there are persons among us 'men of wealth and respectability,' who encourage the use of spirituous liquors, and throw their influence into the scale of intemperance. There is, after all, a numerous class of what are called temperate, moderate drinkers, who love rum, and must have it. They do more hurt than the drunkard. They have influence; he has none. They try to make rum-drinking respectable; he cannot.

But they are all alike, the drunkard and the drinker. They are but different species of the same genus. Temperate, moderate drinkers, temperate, moderate slave dealers, temperate, moderate gamblers, temperate, moderate sinners, all alike. It is the drinking which is wrong. Drunkenness is but a higher degree of the same crime. These temperate, moderate drinkers are training themselves and their children to the higher order of drunkards. They are learning the trade, they are serving the apprenticeship, and they uphold and encourage the drunkard.—*Kittredge.*

BUT—*I like the temperance cause but*—How often do we hear the remark or for or the *but*, and in how many ways the blank, following the *but*, may be filled?

——*but* they carry the matter too far.
——*but* I don't like the signing a pledge.
——*but* a little bitters I know are necessary for me in the morning.
——*but* I have a peculiar complaint, which makes a *little* necessary.
——*but* my labor is so hard I could not work without it.
——*but* I don't like this *coercion*,
——*but* it is all a *sectarian* affair.
——*but* it is all a scheme of the priests to unite church and state.
——*but* I can keep temperate without joining a temperance society.
——*but* I don't like to hear so much said about it.
——*but* many of the members of the temperance societies drink as much as ever.
——*but* this taking away people's liberty I don't like.
——*but* I have drunk a *little* every day for forty years.
——*but* it would be presumptuous for those, who are in the habit of drinking to excess, to leave off at once—it would kill them.
——*but* good men, christians and even ministers, drink spirits.
——*but* I have no influence. It will do better for neighbor B—— to go forward in this matter.
——*but* the proper time has not come.
——*but* the proper persons have not brought it forward.

These, it should be observed, all profess to be friends of *temperance*; *but* their friendship is like the *patriotism* of our modern politicians—they love their country, *but* they love the honor and emoluments of office better.

Genius of Temperance.

[☞ A multitude of equally formidable objections are urged against the cause of emancipation.]

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 7.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, FEBRUARY 12, 1831.

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THE LIBERATOR.

'*Join with me, friends of freedom, friends of humanity, in consecrating to eternal infamy the owners of slaves in the Republic of North America.*'—O'CONNELL.

A VOICE FROM NEW-YORK!

In the fourth number of the Liberator, we mentioned the formation of a Colonization Society in New-York, auxiliary to the Parent Society, and entered our protest against the measure. We have just received from that city a pamphlet containing the following 'Resolutions of the People of Color, at a meeting held on the 25th of January, 1831; with an Address to the Citizens of New-York, in answer to those of the New York Colonization Society.'

We invite the well-meaning but deluded supporters of the colonization scheme, in this quarter, to give these spirited and noble sentiments a place in their memories, and to weigh them in their minds. Why will they persist in opposing the wishes of their colored countrymen, in a manner so utterly repugnant to every dictate of reason and every law of humanity? Have they given the subject a calm and critical investigation? or has not the love of popularity, or the influence of great names, led them unthinkingly away? We do not care how many societies shall be put into operation, having solely for their object the moral, literary and political advancement of our colored population in their native country. We will unite with any sort of combination to restore the stolen rights of this oppressed class at home—to break their constitutional, or rather unconstitutional shackles—to build up schools, academies and colleges for their instruction; and we will strenuously oppose any scheme, under whatever pretence or supported by whatever names, which attempts to transport them to Africa.

An effort is now making in this quarter to organize a Colonization Society, which, we trust, the good sense and impartial justice of our citizens will paralyze; but if it succeed, the colored inhabitants of Boston will speak as emphatically, and in a tone of remonstrance as loudly, as their brethren have done in New-York—unless we greatly overrate their integrity and spirit. They entertain but one sentiment on the subject; they are opposed to emigration; and, like the oak, the more violent the tempest they encounter, the deeper and stronger will strike their roots into their native soil.

RESOLUTIONS, &C.

At a public meeting of the colored citizens of New-York, held at Boyer Lodge Room, on Tuesday evening, the 25th ult., Mr Samuel Ennals was called to the Chair, and Mr Philip Bell appointed Secretary. The Chairman stated that the object of the meeting was to take into consideration the proceedings of an Association, under the title of the 'New-York Colonization Society.' An address to the 'Citizens of New-York,' relative to that Society, was read from the Commercial Advertiser of the 8th ult., whereupon the following resolutions were unanimously adopted.

Whereas a number of gentlemen in this city, of mistaken views with respect to the wishes and welfare of the people of this State, on the subject of African Colonization, and in pursuance of such mistaken views, are using every exertion to form 'African Colonization Societies;' and whereas a public document purporting to be an address to the people of the city of New-York on this subject, contains opinions and assertions, regarding the people of color, as unfounded as they are unjust, and derogatory to them—Therefore

Resolved, That this meeting do most solemnly protest against the said address, as containing sentiments, with respect to the people of color, unjust, illiberal and unfounded; tending to excite the prejudice of the community.

Resolved, That, in our opinion, the sentiments put forth in the Resolutions at the formation of the 'Colonization Society of the city of New-York,' are such as to impress this community with the belief that the colored population are a growing evil, immoral, and destitute of religious principles.

Resolved, That we view the Resolution calling on the worshippers of Christ to assist in the unholy crusade against the colored population of this country, as totally at variance with true Christian principles.

Resolved, That we claim *this country*, *the place of our birth*, and *not Africa*, as our mother country; and all attempts to send us to Africa, we consider as gratuitous and uncalled for.

Resolved, That a committee of three persons be appointed to draft an Address to the people of New-York, and to be published together with these Resolutions, and the same be signed by the Chairman and Secretary.

SAMUEL ENNALS, Chairman.
PHILIP BELL, Secretary.

AN ADDRESS TO THE CITIZENS OF NEW-YORK.

In protesting against the sentiments and declarations, to our prejudice, with which the above noticed 'Address' and 'Resolutions' abound, we are well aware of the power and influence we have attempted to resist. The gentlemen named as officers of the 'Colonization Society,' are men of high standing; their dictum is law, in morals, with our community; but we who feel the effect of their presumption, indulge the hope of an impartial hearing.

We believe many of these gentlemen are our friends, and we hope they all mean well; we care not how many Colonization Societies they form to send slaves from the South to a place where they may enjoy freedom; and, if they can 'drain the ocean with a bucket,' may send, '*with their own consent*,' the increasing free colored population; but we solemnly protest against that Christian philanthropy which, in acknowledging our wrongs, commits a greater by vilifying us. The mussulman would not kill the animal, but cried, 'mad dog,' and the rabble despatched him. These gentlemen acknowledge the sanctity of those political ethics which make a distinction between man and man, when its foundation is, 'that all men are born equal,' and possess in common 'unalienable rights,' and to justify the withholding of those 'rights' would proclaim to foreigners that we are 'a distinct and inferior race,' without religion or morals, and implying that our condition cannot be improved here because there exists an unconquerable prejudice in the whites towards us. We absolutely deny these positions, and we call upon the learned author of the 'Address' for the indications of distinction between us and other men. There are different *colors* among all species of animated creation. A difference of color is not a difference of species. Our structure and organization are the same, and not distinct from other men; and in what respects are we inferior? Our political condition—we admit, renders us less respectable, but does it prove us an inferior part of the human family? Inferior, indeed, we are, as to the means we possess of becoming wealthy and learned men; and it would argue well for the cause of justice, humanity, and true religion, if the reverend gentlemen whose names are found at the bottom of President Duer's Address, instead of showing their benevolence by laboring to move us some 4000 miles off, were to engage actively in the furtherance of plans for the improvement of our moral and political condition in the country of our birth. It is too late now to brand with inferiority any one of the races of mankind. We ask for proof. Time was when it was thought impossible to civilize the red man. Yet our own country presents a practical refutation of the vain assertion in the flourishing condition of the Cherokees, among whom intelligence and refinement are seen in somewhat fairer proportions than are exhibited by some of their white neighbors. In the language of a writer of expanded views and truly noble sentiments, 'the blacks must be regarded as the real authors of most of the arts and sciences which give the whites, at present, the advantages over them. While Greece and Rome were yet barbarous, we find the light of learning and improvement emanating from this, by supposition, degraded and accursed continent of Africa, out of the midst of this very woolly-haired, flat-nosed, thick-lipped, coal black race, which some persons are tempted to station at a pretty low intermediate point between men and monkeys.'* It is needless to dwell on this topic, and we say with the same writer, the blacks had a long and glorious day; and, after what they have been and done, it argues not so much a mistaken theory, as sheer ignorance of the most notorious historical facts, to pretend that they are naturally inferior to the whites.

We earnestly desire that this address may not be misunderstood. We have no objection in the abstract, to the Colonization Society; but we do protest strongly against the means which that Society use to effect its purposes. It is evident, to any impartial observer, that the natural tendency of all their speeches, reports, sermons, &c. is to widen the breach between us and the whites, and give to prejudice a tenfold vigor. It has produced a mistaken sentiment towards us. Africa is considered the home of those who have never seen its shores. The poor ignorant slave who, in all probability, has never heard the name of Christ, by the Colonization process, is suddenly transformed into a 'missionary,' to instruct in the principles of Christianity, and the arts of civilized life. The Friends have been the last to aid the system pursued by the Society's advocates. And we say (for we feel it) that in proportion as they become Colonizationists they become less active and less friendly to our welfare as citizens of the United States.

There does exist in the United States a prejudice against us, but is it unconquerable? Is it not in the power of these gentlemen to subdue it? If their object is to benefit us, why not better our condition here? What keeps us down but a want of wealth? Why do we not accumulate wealth? Simply because we are not encouraged. If we wish to give our boys a classical education, they are refused admission into your colleges. If we consume our means in giving them a mercantile education, you will not employ them as clerks; if they are taught navigation, you will not employ them as captains. If we make them mechanics, you will not encourage them, nor will white mechanics work in the same shop with them. And with all these disabilities, like a mill stone about us, because we cannot point to our Statesmen, Bankers, and Lawyers, we are called an inferior race. Look at the glaring injustice towards us. (A Foreigner, before he knows one of our streets from another, mounts a cart, under the license of another man, or is a public porter, a lamp-lighter, a watchman, &c.)

These gentlemen know but little of a large portion of the colored population of this city. Their opinions are formed from the unfortunate portion of our people whose characters are scrutinized by them as judges of courts. Their patrician principles prevent an intercourse with men in the middle walks of life, among whom a large portion of our people may be classed. We ask them to visit the dwellings of the respectable part of our people, and we are satisfied that they will discover more civilization and refinement than will be found among the same number of white families of an equal standing.

Finally, we hope that those who have so eloquently pleaded the cause of the Indian, will at least endeavor to preserve consistency in their conduct. They put no faith in Georgia, although she declares that the Indians shall not be removed but '*with their own consent*.' Can they blame us if we attach the same credit to the declaration, that they mean to colonize us 'only with our consent?' They cannot use force; that is out of the question. But they harp so much on 'inferiority,' 'prejudice,' 'distinction,' and what not, that there will no alternative be left us but to fall in with their plans. We are content to abide where we are. We do not believe that things will always continue the same. The time must come when the Declaration of Independence will be felt in the heart, as well as uttered from the mouth, and when the rights of all shall be properly acknowledged and appreciated. God hasten that time. This is our home, and this our country. Beneath its sod lie the bones of our fathers; for it, some of them fought, bled, and died. Here we were born, and here we will die.

* Alexander H. Everett, Esq. vide his work entitled 'America, or a General Survey,' &c. pp. 212, 225.

COMMUNICATIONS.

[☞ Here is additional evidence of the unfavorable opinion entertained by our colored brethren relative to African colonization. We like to have them tell their own story. It is always given in a simple, modest and frank manner.]

COLONIZATION HINTS.

To the Editor of the Liberator.

SIR—I have read the several numbers of your excellent paper with much pleasure, and cannot refrain from tendering my sincere thanks to you for the active part that you have taken in behalf of myself and colored brethren of this country.

That we are not treated as freemen, in any part of the United States, is certain. This usage, I should say, is in direct opposition to the Constitution, which positively declares, that all men are born equal, and endowed with certain unalienable rights—among which are life, liberty, and the pursuit of happiness.

I would ask some of our pretended white friends, and the members of the American Colonization Society, why they are so interested in our behalf as to want us to go to Africa? They tell us that it is our home; that they desire to make a people of us, which we can never be here; that they want Africa civilized; and that we are the very persons to do it, as it is almost impossible for any white person to exist there. I deny it. Will some of those guardian angels of the people of color tell me how it is that we, who were born in the same city or state with themselves, can live any longer in Africa than they? I consider it the most absurd assertion that any one of common sense could make, unless it is supposed, as some have already said, that we are void of understanding. If we had been born in that continent, the transportation would be another matter; but as the fact is the reverse, we consider the United States our home, and not Africa as they wish to make us believe;—and if we do emigrate, it will be to a place of our own choice.

I would also mention to the supporters of the Colonization Society, that if they would spend half the time and money that they do, in educating the colored population and giving them lands to cultivate here, and secure to them all the rights and immunities of freemen, instead of sending them to Africa, it would be found, in a short time, that they made as good citizens as the whites. Their tribunals would hear of fewer murders, highway robberies, forgeries, &c. &c. being committed, than they do at present among some of the white inhabitants of the country.

If a man of color has children, it is almost impossible for him to get a trade for them, as the journeymen and apprentices generally refuse to work with them, even if the master is willing, which is seldom the case. Even among laborers, there is a distinction. During the late snow storm, thousands of persons were employed in cleaning the gutters, levelling the drifts, &c. Among the whole number, ☞ there was not a man of color to be seen, when hundreds of them were going about the streets with shovels in their hands, looking for work and finding none. I mention this fact merely to show what a great distinction exists, more or less, between the whites and blacks, in all classes—and as much among those who have been in this country three or four months, or perhaps a year, as any class of persons that I can mention.

In bringing this subject to a close, I will only say, that I am under the impression that the time is not far distant, when the prophecy which says, 'Ethiopia shall stretch forth her hand unto God,' will be fulfilled.

A COLORED PHILADELPHIAN.
Philadelphia, Feb. 3, 1831.

TO THE PEOPLE OF COLOR.

Why inactive? why asleep? why thus prodigal of precious time? Oh, awake, awake from your lethargy! Throw off your inertness; far too long you have been worshipping at the shrine of ignorance. It is by getting rid of these burdens that you will become sensible of your degradation; it is by the annihilation of these habits, that men aspire after great things. And are you not men—formed like any other of the human species—moulded after the pure image of your Creator—endowed with capacity—invested with all the perfections which Deity has given to man? Being possessed of all these, why are you so passive to your condition? why so seemingly contented with your stand in society? Rouse up, and disperse the mists of ignorance which surround you; and let the beams of knowledge illumine your minds. Have there not been examples enough among you to convince the most skeptical, that you are susceptible of all that makes man powerful? Have not the columns of the Liberator already evinced, that you are able to emerge from the loathsome kennels of ignorance? O, then, for more exertion on your part! You are rational beings; and why will you not endeavor to accelerate the time, when your now detested race may become politicians, statesmen, &c. &c. Is not the way feasible—the plan practicable—the road an easy one? It is; then go to work, and add to the many advantages you have for education; and henceforth employ your leisure time for mental improvements.

And first, I would suggest the propriety of establishing reading, debating societies, &c. If your condition is to be ameliorated it must be done by the power of knowledge; and that power can be obtained only by your united exertions. O, how vain, how foolish to think, that all which is needful for the bettering of your condition will be effected by your benevolent white friends. They have done much, it is true, and God will abundantly reward them. Yes—their names will be recorded on the annals of time, and thousands yet unborn will pay a just tribute of gratitude to their memory. But there is a great deal more to be done, and you can do it by putting your shoulders to the wheels.

Philadelphia. PAUL CUFFEE.

KIND SENTIMENTS.

[I am deeply affected by the abundant gratitude which is manifested by my colored friends in Boston and elsewhere, for my feeble and imperfect exertions in their behalf. Whatever personal sacrifice I may have made, or suffering endured, it is always overpaid when I am permitted to take them by the hand, and to hear from their lips a hearty 'God bless you!' But, in print, all encomiums upon me are truly painful; and I can read with far less emotion, twenty columns of abuse, than twenty lines of panegyric.

At the request of its very respectable author, I give the following communication a place in the Liberator, although it would be more agreeable to suppress the flattering remarks which are applied to me. Still it is gratifying to know that these are the sentiments of the people of color: they strengthen my hands, and cheer my heart.]—*Ed.*

To the Editor of the Liberator.

Esteemed Friend—Previous to my being personally acquainted with you, I some time ago attended a public meeting in this city, where hearing those great and eloquent statesmen, Messrs Webster, Blake and Sullivan, and seeing the effect of their speeches, I was reminded of our able advocate, W. L. Garrison, and thought him worthy of the deepest sympathy of good men. You was then in a southern prison, and had been tried by a jury which would have convicted an innocent babe that had uttered a loud breath against the hellish system of slavery, and was surrounded by southern wolves. God bless you, Liberator! I often lamented over your dreary condition, and thought an unfortunate being the cause of your sufferings. I then reflected upon the great good, if in case you had prospered, you might have accomplished for your country,—showing the southern planters the right road from the wrong, and teaching them to deal justly, and to fear not man but God. Sir, I often thought of you as God's servant. I did not indulge myself in the hope of ever seeing you, for despondency forbade. I considered you as a beautiful branch of the good and fruitful tree of Liberty, cut down in your youth, and lost from us in this world, and prevented from bearing the precious fruit which you now bear.

In behalf of the colored people of this city, per order of the Chairman of the Committee, and as Secretary of the same, I would acknowledge the debt of gratitude under which we labor, for your Address before us on the evening of Dec 16, 1830. We cannot sufficiently express our feelings, for nothing was ever uttered more important and beneficial to our color. Your remarks were full of virtue and consolation, perfect in explanation, and furnished a rule to live by and to die by.

Sir, when I look at liberty and justice as exhibited in this country, I am reminded of an expression of the great and good Lafayette. He holds the Declaration of Independence in his hand, and reads: 'We hold these truths to be self evident:—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.' He finds nothing that justifies the holding of men in bondage. He gazes upon the starry banner which is spread over him, and then turning his eyes to this his adopted land, with feelings of deep humiliation, he exclaims: 'When I am indulging in my views of American prospects and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.'

No, sir, it cannot. But when I look at the seat of Government, where the representatives of the people are assembled, and see what is transacting there, I am full of despondency. What a spectacle was lately presented to the world! While the President was marching in procession at the downfal of the French tyrant, some poor slaves were marching in files in another direction, handcuffed and dragging their chains. O, what a horrid, heart rending scene! When will the American people, or their representatives, prevent such cruelty?

Here is a bloody tragedy. Sixty slaves were slaughtered Dec. 25th, near Newbern, N C. for a pretended insurrection, (owing to Walker's inflammatory pamphlet,) without judge or jury; when the Constitution expressly declares, that 'No person shall be convicted of treason, unless on the testimony of two witnesses to the same overt act, or on confession in open court.'

Dr Franklin says, there are ways to try men's patience; and I say that treading on the toes of human creatures with sharp instruments, and searing their bodies with hot irons, for instance, it cannot be expected that they will exhibit the submission of Job. May He who rules the earth inspire some honest and good man to tame the noble mantle of oppression, and let the light of justice and purity shine upon the land, that all may shun the path of wicked tyrants!

Sir, did native Africans emigrate to this country because they coveted it, or for gain, or for plunder, or for independence? Or were they not brought by robbers who styled themselves christians? But if we came here honestly and in simplicity, this is our home as much as it is the whites, and every upright man will admit it. Is not all humanity lost to the whites who say that the Africans are not worthy and peaceable citizens, when generation after generation have inhabited the fields of slavery, and fallen as vile victims to their cruel oppressors? Still this country, with all its iniquity, is called a happy one, and the most enlightened in the world.

Mr Senator Hayne, in his notable speech, alluded to the elevation and happiness of the slaves over the free blacks. I suppose he means those beautiful females, with whom their masters are so enraptured as to use them as concubines, whether mothers or daughters! and then sell their own children, because their skin is a little tawney! If this is the elevation and happiness which this philanthropist with his violated slaves, has acquired, we have no use for wings.

Sir, one of the members of the present General Court says—'Mr Chairman, liberty and equality are the vital principle of the Constitution.' If this be the real case, our dishes must have always been top down. I hope it will not long be so.

The remarks of the Editor of the Boston Telegraph, in a late number of his paper, upon a communication of one of our brethren in Philadelphia, were highly praiseworthy. We are well satisfied that the same spirit exists in every capacious soul, and that all editors will tune their instruments in concert with ours. A writer of the 'Plea of Justice,' in the Christian Register, over the signature of 'C J T' also deserves great commendation.

Sir, as the general political topic at home and abroad is liberty and equality, I hope the depressed Africans will soon realize them in peace and harmony. May you continue in this glorious work, and have your columns as well filled as they have been, for the benefit of your countrymen and mankind; and be able to increase the strength of the Liberator. God forbid that I or any one should advocate any other but the best means to accomplish a good end.

We congratulate you for the service that you have been to the colored inhabitants of this place, and as a benefactor to the African population generally. We extol your virtues, and render thanks to God for the eminent blessing which he has enabled you to bestow on us.

I remain your sincere friend,

JAMES G. BARBADOES.

For the Liberator.

THE COLORED POPULATION OF THE UNITED STATES. NO. 3.

In order to form a just idea of the situation of slaves in the southern section of our country, it will be necessary to consider the laws which affect them. In doing this, I shall be guided chiefly by *Stroud's Sketch of the Laws relating to Slavery in the several States*, a work published at Philadelphia in 1827. This volume presents a detailed and apparently correct account of the different laws on this subject. It will be read with great interest by all who are desirous of knowing the actual condition of the negroes in the southern states. I shall also use, as far as may be convenient, the work of Mr Stephen, on West Indian Slavery. This is a masterly work, and is regarded by the supporters of West Indian slavery, in Great Britain, with greater fear than any thing which has appeared upon the subject. The remarkable resemblance between the laws respecting slaves in the British West Indies and in the southern states renders that work well worthy of consideration in examining the slave codes of this country.

Twelve of the states, viz. Delaware, Maryland, Virginia, Kentucky, Missouri, North Carolina, Tennessee, South Carolina, Georgia, Alabama, Mississippi, and Louisiana, now permit slavery. It is also tolerated, by the government of the United States, in the District of Columbia, and the territories of Florida and Arkansas. In some of the remaining states a few slaves are still to be found, but as these states have passed laws for the gradual abolition of slavery, they can hardly be considered in the same class with those states that have taken no measures for the same object. Any person who is not familiar with the subject, by examining a map of the United States, will at once perceive that all the slaveholding states lie south of the non-slaveholding states, that the two sections of the country are divided from one another by a continuous line, beginning at the eastern side of Delaware and extending to the Western side of Missouri. The state of Missouri extends as far north as 40 degrees 30 minutes north latitude, and but one other point in this line lies as far north as the 40th degree. In the territory beyond Missouri, being part of the old Louisiana territory, slavery is for ever prohibited beyond the 36 degree 30 minutes of north latitude. The territory of the slaveholding states is about two thirds larger than that of the states in which slavery is not tolerated.

Perhaps I ought, in this place, to define slavery, but I prefer to describe the state as it exists in the southern section of our country, for a mere definition would not give any adequate idea of the state, the slavery in one country and in one age being very different from that in other countries and other ages. And if it should appear that slavery in one nation was not an enormous evil, it would by no means follow that slavery in another nation was not so.

By slavery is generally understood one person's being the property of another, the owner having the right to the services of the slave without paying him wages, and a legal right to sell him.

It is not necessary for me to inquire, whether one man can rightfully become the slave of another, under any circumstances. I am ready to admit, for the purpose of the present discussion, that a person may justly be reduced to slavery as the punishment of a crime, or that he may make himself a slave by his own consent; though this latter proposition may be questionable, and is certainly at variance with the declaration of independence, which declares liberty to be an unalienable right.

But the origin of slavery in the United States is different. The great mass of slaves, in our country are either persons who were stolen from Africa, or the descendants of such persons. Can their present owners have a rightful property in such persons? On what principles of morality can such a right be founded? Does stealing a man, give a property in his person? Can a sale by the robber, of the individual stolen, convey a good title to the purchaser? Again Admit the right of the purchaser to be good to the slave he buys, can he also purchase the right to his unborn children?

It is unnecessary to pursue the argument. My object is to give an account of the laws of slavery, not to excite any irritation on the subject. But I should feel that I had not done justice to the cause which I am advocating, if I did not state explicitly that the holding of the negroes in slavery cannot be justified by morality or religion.

This is no opinion which I believe is common even among slaveholders. Many of them cannot but feel that their title to their slaves has no just foundation. Every slave also, I have no doubt, feels that he has a full and entire right to his liberty.

The relation of master and slave, thus originating in a violation of the natural principles of right, the consequences, upon the state of society, and the character and condition of both blacks and whites, are, as might be expected, most injurious. The cruel laws which I shall have occasion to specify in my future numbers, can be readily traced to the consciousness which slaveholders must ever feel that they are violating the natural right of their brethren, that they have broken the common chain of sympathies which should bind them to their colored dependents, and that their only means of supporting the present system of society must be by operating on the fears of those held in bondage.

P. H.

From the Genius of Universal Emancipation.

CHRISTIAN LOVE.

Oh Father, when the softened heart
Is lifted up in prayer to thee,
When earthly thoughts awhile depart,
And leave the mounting spirit free—
Then teach us that our love, like thine,
O'er all the realms of earth should flow,
A shoreless stream of flood divine,
To bathe and heal the heart of wo.

Then Afric's Son shall hear no more
The tyrant's, in the christian's name,
Nor tears of wasting anguish pour
Unpitied o'er his life of shame
But taught to love thee, by the love
That bids his long worn fetters break,
He too shall lift his soul above,
And serve thee for thy mercy's sake.

AGNES.

SLAVERY RECORD.

JUSTICE IN LOUISIANA.

If any one wish to know in what estimation the life of a negro is held in the slave states, let him read the following paragraph. Here is a case of deliberate murder in purpose though not in effect, by a planter, perpetrated upon a young negro girl in open daylight; and yet the villain, though confessing the crime and found guilty, is sentenced——to be imprisoned, of course?—oh no!—to pay a fine of *two hundred dollars* and cost of the prosecution!!!—i. e. as has been pertinently remarked, about the sum a white man has to pay, in England, for shooting a *hare or a partridge* on his own ground!!!

From the New Orleans Advertiser, Jan. 5.

Incredible, yet true!—*Criminal Court.*—The State vs Francis B. Trepagnier.—This was a case wherein the defendant was accused of having cruelly punished a negro girl, named Mary, aged about ten years, and belonging to Mrs Rost. The facts proved were, that Mr Trepagnier fired a gun at said slave, Mary, when she was on his plantation. The defence set up was, that he had a right to fire on any negro or negroes when flying from his pursuit. In his defence the accused further stated, that he had been informed by a free white person that one of Mrs Rost's slaves, a runaway, was on his plantation; that he went out in the morning and found the said slave, Mary, and that on bringing her to his house he several times told her that, if she attempted to run away, he would shoot her; that after he got her home she ran from him; he called her to stop, still she kept running, when he fired on her, not to kill but to wound her. He would not deny the fact that he had shot her: he conceived that he had a right to do it, when he ordered a slave to stop and obedience was not given to his orders. The court, after explaining the law to the accused, was of opinion that he was entirely guilty, as charged, and that the same opinion would have been rendered, had not the accused in his defence admitted the fact. After passing such observations as the case required, in an able and just summary, the Court sentenced Mr Trepagnier to pay a fine of two hundred dollars and cost of prosecution.

☞ The features of slavery, whether under the Government of the United States or Great Britain, of Brazil or Portugal, are similarly revolting and terrific. The following picture as fairly illustrates those in this country as in the Brazilian dominions.

From Dr Walsh's Views of Slavery in Brazil.

OVERWHELMING HORROR OF SLAVERY.

'This horror is carried to such an extent, that the slaves not only kill themselves, but their children, to escape it. Negresses are known to be remarkably fond mothers, and all I have seen confirms the observation of others; yet this very affection impels them to commit infanticide. Many of them, particularly the Mina slaves, have the strongest repugnance to have children, and practise means to extinguish life before the infant is born, and provide, as they say, against the affliction of bringing slaves into the world. Is it not a frightful state which thus counteracts the first impressions of nature, eradicates the maternal feelings from the human breast, and causes the mother to become the murderer of her unborn offspring?

'The yearning after liberty is the strongest feeling of a negro's mind. It is usual with people at their deaths, to emancipate their slaves, particularly ecclesiastics, as if to make atonement for having kept them in that state, as long as they could hold them in their grasp. Slaves who have expected this, and have had their hopes frustrated, sink rapidly under the effects of a bitter disappointment, and die of broken hearts. An incident of this kind occurred at S. Jose, a few days before my arrival. An ecclesiastic in the Minas Geraes died, and all his slaves were emancipated by his will. It is requisite, however, to pay a certain duty, on such manumission, and as no provision had been made in the will for this, it was necessary to sell one or two of the slaves to pay for the rest. One of these was brought to S. Jose, where he sank rapidly under the feelings of disappointed hope. He refused to take any sustenance, and it was necessary to have his mouth held forcibly open by other blacks, while it was poured down his throat; but he persisted in his determination to emancipate himself, as he said, and in a short time he succeeded. He was buried, as well as I remember, the day before we arrived.

'But this irrepressible horror at a state of slavery, is the parent sometimes of the greatest crimes; and when negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator; and thus, a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive to poison and assassination. I knew a man in the Organ mountains, who displayed a most frightful picture of the effects of slavery in the different relations of life. The man's name was Pedro, a gamelleiro, or one who undertakes to cut down woods, to convert the timber into gamellas, and sell them through the country. He was a mulatto, the son of a white man by a negro slave. You will suppose that his bondage ceased at his birth, and that the offspring of a white man could not be the bondsman of his parent. No such thing; he was liable to the condition of his mother: and the father kept his own son a slave, to sell him, or dispose of him, as he would his mule. Being ill, however and near to die, he made his will, left his child his freedom, and apprised him of it. After some time, he recovered, and having some dispute with his son, he threatened that he would alter his will, and he should be sold with the rest of the stock. This his boy determined to prevent, assassinated his father in a wood, got possession of the will, demanded his freedom, and obtained it. This circumstance was perfectly well known to every body in the neighborhood, but no process was instituted against him; and I saw him every day driving his mules, loaded with gamellas, and not chargeable, as I could hear, with any other delinquency, except the horrible one of having murdered his father to obtain his freedom.'

DISGRACEFUL ENACTMENT.

We are willing to admit, if any man will define what constitutes black or white, that the following section of the act of June 22, 1786, is just and proper. Are there two persons ever united in wedlock, of the same complexion? Does a man derive or lose his right to choose his wife from his color? Yes, say our expert legislators. Why, then, let us have a law prohibiting tall people from marrying short ones, and fat people lean ones. Here is a more palpable and unpardonable distinction than the other! We again call the attention of the Legislature to this subject.

☟ ☟ ☟ ☟

'Sec 7. *And be it further enacted,* That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

OPPUGNATION.

☞ We sincerely wish that the dimensions of our sheet bore any proportion to the magnitude of the cause we espouse. Here are two articles which deserve an elaborate reply—especially the Vermont one; but we have not room to give a line in self-defence. Next week we shall pick them to pieces.

From the Vermont Chronicle.

SLAVERY.—The LIBERATOR urges the immediate and universal emancipation of slaves in the United States. The Christian Mirror, we believe, holds the same doctrine; though we have mislaid the paper which we suppose to contain it. These papers are conducted by men, for whose moral and intellectual character we have great respect. The Editor of the Mirror, especially, is one of the last men, whom we should suspect of adopting an opinion rashly. We wish them, however, to explain a few points, before we receive their doctrine in full.

In the beginning, to prevent any misunderstanding, we observe, that the claims of the masters to their slaves as property, acquired by purchase or inheritance, and to be used, like other property, at the pleasure and for the benefit of their masters, is not, never was, and never can be, of any validity. Every principle of morals is at war with such a supposition. If such pretended rights of property have been guaranteed to any by the government under which they live, this fact may be a good ground for a claim on that government, for the amount of property, falsely so called, which has been guaranteed; but the right of the man, called a slave, to his liberty, can in no degree be affected by it.

But there are other difficulties in the way of immediate emancipation. We believe that no one, who has taken charge of an infant, and made a cripple of him either in his feet, his hands, or his mind so that when he is of mature age, he is unable to take care of himself, has a right to turn him out of doors to perish or destroy himself and call it, giving him his liberty. After having reduced him to this condition, he is bound to afford him the support and protection, which he has rendered necessary.

This appears to us to be the true relation of the southern planters to their slaves. Not that the southern planters have generally been guilty of personal cruelty; but such has been the general result of the system acted upon, and such the relation growing out of it. The slaves have grown up under the eye of their masters unable to take care of themselves, and their masters for whose comfort and convenience this has been done, are bound to provide for them.

The state, too, we think, is bound to provide laws, which meet the occasion and secure the best interests of all its inhabitants. If a part of them are incapable of self government, the state must provide them with suitable guardians, and regulate the mode in which guardianship shall be exercised. And the guardianship should continue as long as its subjects need it. This principle is every where applied to children under a certain age, and nobody finds fault with it. In our opinion, it applies also, though with many individual exceptions, to our southern slaves.

It would not sound the maxim to say that the slaves, when emancipated, should be paid for their former labors. They know not what to do with property. Its possession would not secure them against want and woe. In most cases, it would only render their ruin more inevitable and more complete.

Nor do we think that the exhortation, to 'do right and trust Providence,' applies at all to this case; for the very question is, 'what is right?' Would it be right for the slave merchant, in the midst of the Atlantic, to knock the manacles from his prisoners and throw them overboard, and call this, giving them their liberty and trusting Providence with the result? But how else could he reduce the doctrine of immediate and complete emancipation to practice?

It will be seen, that we do not justify the spirit of slavery, nor the continuance of its form, for any purpose but the good of the slaves themselves; nor any longer, than till they can be fitted for self government; nor do we justify any legislation which goes upon the supposition, that slavery is to be perpetual. The slaves should be fitted for self government, and put in possession of it as soon as possible, any inconvenience or pecuniary loss to their masters notwithstanding. Such, also, we believe to be the views of very many slaveholders indeed.

We fear that Mr Garrison's persecutions have done him a serious injury. His imputations upon the *motives* of the Colonization Society do not seem to us to harmonize with that nobleness of mind, for which he certainly *has been* distinguished.

From the Louisville Journal of Jan. 25.

'Mr G knows, that we are his personal friend, and that we regard him as one of the ablest writers and warmest philanthropists of the age; but, after all, some of his opinions, with regard to slavery in the United States, are no better than lunacy. He teaches, that all the negroes in the land ought to be liberated *instantaneously* and *unconditionally*, and permitted to remain amongst us, without any means of supporting themselves, except by theft and robbery. The unmedicable curse, which would inevitably come down like the wrath of Heaven upon the country, he considers of no account, for he says, that we have sinned in the introduction of slavery, and it is proper that we should suffer. He boasts of looking to nothing but *justice*. The slave, he says has a *right* to instant freedom, and therefore should be liberated, be the consequences what they may. Perchance the next doctrine of new fashioned philanthropy will be, that *maniacs* have a right to liberty, and ought to be let loose upon the community with a pistol in one hand and a butcher-knife in the other.'

[The foregoing paragraph is from the pen of Mr Prentice, late editor of the New-England Weekly Review. We are indebted to a friend for the number of the Louisville Journal containing it, as Mr P. forgot to exchange.]

BOSTON,

SATURDAY, FEBRUARY 12, 1831.

STATE COLONIZATION SOCIETY.

Agreeably to public notice, a meeting was held in the Hall of the House of Representatives on Thursday evening, for the purpose of forming a State Society, auxiliary to the American Colonization Society. I was glad to perceive but few persons present, as I hope it is indicative of public sentiment on this subject.

The Hon. Samuel Lathrop was called to the chair, and William J Hubbard, Esq appointed Secretary. The chairman then stated that the expediency of forming a State Colonization Society was the question before the meeting, on which the views of gentlemen were solicited.

Mr Tufts, of Dudley, made some remarks explanatory of the object of the Parent Society, and recapitulated the thread bare particularities respecting the condition of Liberia. I excuse his bungling ratiocinations, because he had a bad subject.

He was succeeded by the Hon. Stephen C. Phillips, of Essex, who offered a resolution for acceptance, encomiastic of the American Colonization Society. He spoke with some fluency in favor of the scheme, and endeavored to remove the *erroneous impressions* which many cherished on the subject.

The Hon. Mr Dearborn, of Norfolk, followed Mr Phillips, in a historical episode, sublimated and irrelevant, and concluded by scandalizing the free people of color, and eulogizing the merits of the colonization crusade. As the friend and advocate of the blacks, and indignant at some of the sentiments avowed by the speakers, I felt anxious to make a few observations in reply, and accordingly requested permission for that purpose. After some discussion on the part of Messrs Tufts, Phillips and Dearborn, my request was denied.

Another resolution was offered, declaring the expediency of forming a State Society, which was supported by Mr Barton, of Oxford, in a speech, for the conclusion of which I had not the patience to wait.

If any thing had been wanting to open my eyes to the injustice of the Colonization Society, the remarks of the above named gentlemen would have completely restored my vision. With few exceptions, they were an abomination to my soul.

It was distinctly stated by all the speakers, that the sole object of the A C S was the removal of the free blacks from this country; it had nothing to do with the planters or their slaves. Let this fact be remembered by those who assert, that it will break the fetters of the oppressed in the south.

It was also stated, with much complacency, that this Society originated in Virginia, and was supported by extensive slaveholders. This is the very best evidence of its inefficiency and rottenness.

But, Messrs Tufts, Phillips, Dearborn and Barton, as I could not reply to you on the spot, I shall here take that liberty in a very few words, for my columns are occupied with other matter. You will probably hear from me again.

I charge you, then,—one and all,—with dealing in misrepresentation and bombast. Understand me, however. I do not say you intended to deceive—I do not impeach your motives, but your prejudices. You clearly proved that the Colonization Society was based upon cowardice, falsehood and injustice. Did you not? And how? I will tell you. Upon cowardice, by confessing that its object was to remove the annual increase of the blacks, so as to prevent rebellion by giving the whites an extraordinary numerical superiority. Upon falsehood, by saying, that Africa was the native country of our colored population. Upon injustice, by declaring that an everlasting barrier was raised against the admission of the blacks into the ranks of American citizens. And yet you were so presumptuous and inconsistent as to term the enterprise a benevolent and holy one! This must suffice, to-day.

NOTICE.

☞ All persons of color in this city and vicinity are invited to attend a meeting that will be held on TUESDAY EVENING, February 15th, at 7 o'clock, at their School House in Belknap-street, for the purpose of expressing their sentiments on the subject of African Colonization. By the request of ROBERT ROBERTS, JAMES G BARBADOES, JOHN T HILTON, COFFIN PITTS, THOMAS COLE, and others.

Boston, February 12th, 1831.

THE HARBINGER OF PEACE.

This is a monthly periodical published in New York, under the direction of the American Peace Society, at $1 per annum. It is conducted by WILLIAM LADD, Esq. a gentleman now extensively known as one of the greatest reformers of the age. We find it difficult to express our admiration of his character, in which are united so many invaluable qualities. His name, we trust and believe, will obtain a larger share of the applause of posterity, than all the military combatants who have astonished and overrun the world. The Harbinger of Peace should be patronized by all who can spare a dollar over the necessities of life.

THE NATURALIST.

The first and second numbers of '*The Naturalist*,' a new monthly publication in this city, are on our table. Daniel J Browne is the editor, aided by distinguished naturalists. The work is handsomely printed, and embellished with lithographic engravings, and the matter exceedingly instructive and valuable. The study of Zoology, Botany and Mineralogy is delightful and important. We commend this work to public patronage. Terms, $2 per annum, payable in advance.

FROM EUROPE.

☞ Liverpool dates to January 5 have been received at New-York.

The ex-ministers of Charles X. have been found guilty of treason, and condemned to perpetual imprisonment, with the forfeiture of their titles, rank and orders.

Lafayette has resigned his command of the National Guards, and Count Lobau has been appointed in his stead. This step was owing to a vote of the Chamber of Deputies, declaring the office held by Lafayette as unnecessary.

WARSAW, Dec 20. The Polish army numbered 142,000. The official Gazette of St. Petersburgh denounces the movements of Poland as 'infamous treason,' &c. Unremitting preparations were making to put Warsaw in a state of defence. A bloody battle is expected.

CONGRESSIONAL.

Duff Green has been re-elected printer to the House of Representatives.

The bill for adjusting and paying the claims of Mr Monroe has been amended so as to allow him $30,000, and in this shape it passed the House—ayes 164, nays 28.

The bill granting an annuity of $6000 to the Seneca tribe of Indians has been ordered to a third reading in the Senate, by a vote of 36 to 5.

The receipts of the American Colonization Society, last year, amounted to $27 205 60. In 1829, about $19,000. Here we find a sum, in two years of $46,000, collected for purposes the most preposterous and delusive. What has become of the money? At $20 a head, it ought to have transported 2305 emigrants, more by several hundreds than have been sent to Liberia since the organization of the Society in 1817!!

At the meeting on Imprisonment for Debt, on Monday evening, it was stated by the Mayor—and the fact is highly creditable to his humanity—that during an active business life of forty years, he had never imprisoned an individual for debt; neither as a lawyer had he been instrumental in the incarceration of a debtor.

The Legislature of Lower Canada recently opened its session, with the usual formalities, in the bed-room of his Excellency Lord Aylmer, he being too sick to leave his castle. According to the U S Gazette the first Legislature of Massachusetts was held in the cabin of a vessel—the *Arabella*, in Charlestown.

ACKNOWLEDGEMENT. To the Editor of the Stonington Phenix, (an uncommonly spirited and fearless weekly publication,) I would return my grateful acknowledgments not only for his generous defence of my writings and services on various occasions, but for the heartiness with which he espouses the cause of emancipation. I am under similar obligations to the Editor of the Centreville (Indiana) Times. Both of these gentlemen are strangers to me.

☞ Will not some of our editorial brethren insert in their papers the resolutions and address of the colored people of New-York, which we publish to day?

☞ The communication of 'A Man of Color,' will be given in our next.

It is related of an Eastern Pasha, that on being threatened by one whom he had oppressed, with the wrath of the Sultan and God, he replied: 'The Sultan is far off. God is very high; and here I am, master.' We might ascribe to Georgia the spirit of this answer when she is menaced with the General Government, or Divine retribution, in relation to the Cherokees.—*National Gazette.*

☞ The wonderful eclipse takes place to-day: consequently more thoughts and eyes will be turned heavenward than usual.

FANEUIL HALL MEETING.

At a meeting of the citizens of Boston, in favor of the abolition of Imprisonment for Debt, held at Faneuil Hall on Tuesday Feb 1st, and by adjournment on Thursday 3d, and on Monday 7th inst. the following resolutions after a full discussion passed unanimously.

Resolved, That all men are born free and equal, and have certain unalienable rights, of which the possession of personal liberty is and should be the most sacred; that the restriction or invasion of that right, except for crimes proved on Trial of our Peers, is repugnant to the principles of the Constitution, and a stain on the character of a Free People.

Resolved, That we hold the honest insolvent Debtor has committed no crime, and that to punish his misfortune by imprisonment is therefore unjust; that the operation of the present system is to increase pauperism, destroy moral character, produce idle and dissolute habits in the Debtor, prostrate his self-respect, and render him a useless member of Society.

Resolved, That in the opinion of this meeting, Imprisonment for Debt countenances the worst passions of our nature, multiplies crimes, breaks down the distinction between vice and virtue, and rests on the assumption of that most unjust principle—that many innocent persons should be punished lest a few vicious should escape.

Resolved, That the abolition of the laws on Imprisonment for Debt would greatly benefit the poor and laboring classes of our citizens, by rendering it necessary for them to obtain speedy payment from their employers and thus diminish the amount of petty credits, and prevent much loss to the poor, and those who deal with them.

Resolved, That in the opinion of this meeting, much of the Emigration from this State, may be justly charged to our laws authorising Imprisonment for Debt inasmuch as many industrious but unfortunate citizens have been compelled by their operation to retire to States whose laws are more consistent with humanity and sound policy.

Resolved, That in the opinion of this Meeting, Imprisonment for Debt should be wholly abolished.

Resolved, That our Senators and Representatives be requested strenuously to urge the passage of an act by this Legislature, abolishing Imprisonment for Debt.

H G OTIS, *Chairman.*

E BAILEY, SAMUEL ELLIS, } *Secretaries.*

LEGISLATIVE.

State Constitution.—A somewhat protracted debate, on the amendments to the Constitution, in the House of Representatives, was on Wednesday terminated, and the vote on each taken by yeas and nays. The first amendment, providing that the political year shall begin on the first Wednesday of January and that the General Court shall hereafter be held once a year was adopted by the following vote, viz.—Yeas 377, Nays 39. By this amendment, the second Monday of November in each year is appointed for the choice of a Governor, Lt. Governor, Senators and Representatives.—The second amendment, relating to the manner of representation, was rejected by the following vote, viz.—Yeas 273, Nays 145; two thirds of the votes being required, to constitute an affirmative decision.

American Traveller.

The annual revenue collected at the port of New-York for the last five years has averaged about thirteen millions and a half of dollars—being more than one half of the duties collected in the whole union in each of the respective years. As a proof of the character of the New-York merchants, it is stated, that of $2,600,000 due from 1st Oct. to 31st December last, in Custom House bonds, all has been paid except $109.

Judge Peck.—The Court of Impeachment on Monday, 31st ult., pronounced a judgment of acquittal in the case of Judge Peck, by a vote of 22 to 21. This trial has cost the U S a vast sum of money.

Twenty-six lives lost.—The New Orleans Advertiser of 18th ult. states that the launch of ship Pearl, arrived at that port, was upset in crossing the bar at Tampico, on board of which were the mate, three seamen, and twenty two passengers, all of whom perished.

$100 are offered in the U. S. Gazette, for the best system of School discipline, lessons, &c. for children under five years. Communications to be sent to Roberts Vaux, Philadelphia, post paid, before August 1st.

The Senate of Maine after a long debate on a bill to incorporate the Portland Theatre, rejected it by a vote of 10 to 10.

When the Esquimaux Indians saw Capt. Franklin and his officers with their blue coats, and gold epaulets, they eagerly inquired what animal it was which produced so fine a skin.

The first person in England on whom was performed the new operation invented by Dr Civiale for removing the stone, was Mr Stone of Folkstone.

At a Ladies' Fair held in Portland for the benefit of the Female Orphan Asylum, the net proceeds amounted to $1300.

MARRIAGES.

In this city, by Rev Mr Malcom, Mr James Boynton, of this city, to Miss Eliza H Bacon, of Framingham.

In Portland, Mr STEPHEN FOSTER, of Boston, to Miss MARTHA BRADBURY, of Portland.

DEATHS.

On Monday, Mr Richard Seavers, (colored) aged 52, well known by the name of *Big Dick*, a very large and athletic man. His death was caused by a rapid consumption from a severe cold induced by exposure.

On Wednesday morning, Mr Edwin Starr, aged 21, son of Mr James Starr, of Baltimore.

On the 9th inst. Capt. Thomas Goodin, aged 66

LITERARY.

For the Liberator.

☞ A case like the following needs not the adornments of fancy, nor the exaggerations of fiction I have chosen the simplest language to illustrate the barbarity of a system, which, *as far as it goes*, is scarcely surpassed by African slavery—namely, the system of imprisonment for debt

THE POOR DEBTOR.

I.

He lay upon a loathsome floor,
A log the pillow for his head,—
Nor straw nor blanket for his bed,—
His locks with age were hoar!

II.

'Twas sad upon his blanched cheek
To see what furrows grief had made—
A poor old man bereft of aid—
Ah! who his woes shall speak!

III

What was the glorious sun to him?
The jewelled sky! the earth in bloom!
Confined within a living tomb,
Useless was every limb!

IV

As if he were a beast of prey,—
The deadly foe of human kind,—
Strong bolts and bars his frame confined,
Lest he should break away!

V

His food was scanty, coarse, unchanged,
Through grates he gasp'd for vital air,
Thieves, cut-throats, his companions were—
From virtue's paths estranged

VI

Yet in his country's proud defence,
He once his blood had freely pour'd,
And valiantly had borne the sword—
This was his recompense!

VII

What was his crime, do you inquire?
The worst of all— twas *poverty*!
He owed his neighbor dollars three*—
His neighbor bound him in his ire!

VIII

Not long did that old man *remain*
Within his gloomy cell
Thanks to a friend!——What friend, pray tell?
'Twas DEATH that broke his chain!

G——n

* Cases of imprisonment for a smaller sum are very common.

A SKETCH.

☞ The Amateur of last Saturday contains a poetical description of the late snow storm, from which we make the following extract. We are not particular to inquire whether our fair readers will like the sketch, but it contains a moral, which, to them, may prove at this inclement season as valuable as life

'Thus to the same street did I wend my way,
Though twice blown down, defying wind and snow
Shovels were going, counter skippers scraped
The bricks that lay their masters' doors before,
As if they meant to wear their shovels out,
Perhaps the bark-work likewise Horses stuck
Fast in the streets, and when more horses came,
To hale them forth, these last stuck fast as they
All men were wrapt in cloaks, great-coats, surtouts,
And hurried on to their respective homes.
Not so a maiden who had come to try
Her skill in shopping She was beautiful
As any she a poet ever sang,
Albeit her nose, just then, was rather blue
Thin was her raiment, of white muslin fine,
Thin were her shoes, of thinnest bombazine,
Thin was her bonnet, a pale leghorn straw,
With artificial roses in its front,
Blooming in January! She gave heed
To neither cold nor snow, but looked around
As who should say, 'Pray what d'ye think of me?'
Alas, cold bosomed maid, said I, may Heaven
Deliver us from vanity!'

RECOLLECTIONS.

From Poems by the Honorable Mrs Morton.

Do you remember all the sunny places,
Where in bright days long past, we played together?
Do you remember all the old home faces,
That gathered round the hearth in wintry weather?
Do you remember all the happy meetings,
In summer evenings, round the open door—
Kind looks, kind hearts, kind words, and tender greetings,
And clasping hands, whose pulses beat no more?
Do you remember them?

Do you remember all the merry laughter,
The voices round the swing in our old garden,
The dog that when we ran still followed after,
The teasing frolic, sure of speedy pardon?
We were but children then, young, happy creatures,
And hardly knew how much we had to lose
But now the dream like memory of those features
Comes back, and bids my darken'd spirit muse.
Do you remember them?

Do you remember when we first departed
From 'midst the old companions who were round us,
How very soon again we grew light-hearted,
And talked with smiles of all the links which bound us!
And after, when our footsteps were returning,
With unfelt weariness, o'er hill and plain,
How our young hearts kept boiling up and burning,
To think how soon we'd be at home again!
Do you remember this?

Do you remember how the dreams of glory
Kept fading from us like a fairy treasure,
How thoughtless we of being famed in story,
And some of them to whom our fame gave pleasure!
Do you remember in far countries, weeping
When a light breeze, a flower, hath brought to mind
Old happy thoughts, which till that hour were sleeping,
And made us yearn for those we left behind?
Do you remember this!

Do you remember when no sound woke gladly,
But desolate echoes through our home were ringing,
How for a while we talked—then paused full sadly,
Because our voices bitter thoughts were bringing!
Ah me! those days—those days! my friend, my brother,
Sit down and let us talk of all our wo,
For we have nothing left but one another,—
Yet where they went, old playmate, we shall go—
Let us remember this

MISCELLANEOUS.

EXTRAORDINARY MORTALITY.

The records of death a change have seldom exhibited an instance of more desolating, extensive and fatal havoc, in one family than that we are about to mention A few months since, Mr John Taylor, a poor, hard-working man, with a family, rented a few acres of land of T A Tidball, Esq one mile west of Winchester, and removed upon it. He had had twelve children but the number was reduced, by death, to six Within what period these had been taken from him we did not learn, but presume it to have been within the last two or three years. The six remaining children were remarkably healthy and fine-looking; the oldest 12 years old, the youngest nearly one. Thus they continued, the solace of their poor parents, and the hope of their future declining years until two weeks ago, when the infant was taken sick and died in three days afterwards of scarlet fever On the day before its death, Lewis, a boy 6 years old, was taken unwell, and in two days was a corpse The two bodies were lying dead on Friday the 14th and a person was sent to the former residence of Mr Taylor, at the Round hill, to dig a grave for them, his deceased children having been there buried.—This duty was performed, and the burial was to take place on the day following In the interim, the violent snow storm of the 15th occurred, which prevented all egress from the house, and the lifeless bodies were obliged to remain in it till the Monday following, when they were buried in a corner of the field adjoining But the mournful scene was not to end here On Tuesday the 18th Betsy Ann aged 10 years, who was well on the Friday previous died, and on Thursday the 20th, John, aged 8 years, who in the fulness of health had seen his sister breathe her last, followed her to the eternal world Margaret 2 or three years old now lies at the point of death, and Wilson, the only surviving son, aged about 12, who has been extremely low, is in a fair way of recovery Thus has death swept off ten and perhaps eleven children, out of twelve, a degree of mortality which is rarely equalled in our country

Winchester (Va) Republican

OBITUARY.

Flora, a black woman, died on the first of October, 1828, aged one hundred and fifteen years She was born in Africa, where she had two husbands and five children She related many interesting anecdotes of the customs of her tribe, particularly of their hunting the lions and great serpents. She said that she was a daughter of one of the principal men, and when one of their chiefs died, it was their practice to build a house over his remains, as they considered it an indignity to his memory to suffer the rain to fall on his grave One day a party of slave dealers came, and set fire to their village, when the inhabitants fled Her mother, she said, was unable to run fast, and as she was unwilling to escape without her, she remained, and was taken Separated from some of her dearest friends, and from her children, she was brought to America, and after much suffering, arrived at Marblehead in 1748, where she fortunately became the property of a man who was disposed to treat her with kindness She afterward married three other husbands and had five more children, before she came to Lynn She was a sensible and pious woman, and retained her strength and her memory till a few days before her death She daily knelt down in prayer her words were simple, but plain and direct, and those who heard her felt as if they were in the presence of one who was talking with God The tears were in her aged eyes as she spoke of her children and her native land She said, 'I have lived long, and suffered much—Oh, a great deal!—but He has been good to me I love my merciful Father, and want to go and be with him' She was buried from the eastern Methodist meeting house and her funeral was attended by many black people from the neighboring towns, and by a large concourse of white persons, by whom she was respected

Lewis's History of Lynn

RULES OF CONDUCT.

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to me

Never to show levity when the people are professedly engaged in worship

Never to resent a supposed injury till I know the views and motives of the author of it.

Never to judge a person's character by external appearance

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow

Never to dispute, if I can fairly avoid it

Not to affect to be witty, or to jest so as to wound the feelings of another

To say as little as possible of myself and those who are near to me.

To aim at cheerfulness without levity

Not to obtrude my advice unasked

Never to court the favor of the rich by flattering either their vanity or their vices

---

MARTIAL LIBERTY A subaltern officer, having conceived a passion for a tall fine looking peasant girl, used every art to gain her affections, but, finding all his efforts prove ineffectual, he applied to the commanding officer, by whom an order was immediately issued, that the couple should forthwith be joined in wedlock. Remonstrance was made on the part of the parents, but made in vain The day fixed for the marriage arrived, and the boor accompanied his devoted daughter to the altar, but, just as the priest was about to legalize the union, the aged father, in a fit of desperation, plunged a knife into her heart, and, presenting her to the soldier, exclaimed, 'There is your victim.'—*Travels in Russia*

LOUIS XVIII was extremely difficult upon points of minor etiquette Monsieur de Villele having one day unceremoniously deposited his snuff box upon his Majesty's table, the King observed to him, 'There is room here, sir, for your portfolio, but the place for your snuff-box is your waistcoat pocket. To the Duc de Cazes, although a personal favorite he addressed a somewhat similar reprimand It appears that the minister was in the habit of placing his hat in the first chair that came in his way 'Monsieur le Duc!' said Louis, 'a well bred man keeps his hat upon his head in the open air but in a drawing room, its proper place is beneath his arm or upon his knee'

Who is the best man? Not he who makes the greatest show or the most noise But he who does the most good at the least expense.

Who is the best farmer? Not he who has the largest farm or the most land But he who does all his work at the right time, and in the right way

Who is the best lawyer? Not he who makes the most writs, or gets the most money But he who has the most knowledge and acts honestly

Who is the best politician? Not he who rides the fence till he sees which side is the strongest, or who intrigues with the ignorant, the vicious and the profligate, to get himself into office But he who reads candidly, imparts the information he has acquired honestly, and is faithful in all elections

---

Prejudice—Prejudice may be compared to a misty morning in October A man goes forth to an eminence, and he sees at the summit of a neighboring hill, a figure apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear, he goes forward a few steps, and the figure advances towards him, his size lessens as they approach, they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing, at last they meet—and, perhaps, the person he had taken for a *monster*, proves to be his own brother

---

EDUCATION is a companion which no misfortune can depress—no clime destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad an introduction—in solitude a solace—in society an ornament. It chastens vice—it guides virtue—it gives, at once, grace and government to genius Without it what is man? A splendid slave! a reasoning savage vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated with brutes—*Phillips*

Friendship—When I see leaves drop from their trees in the beginning of Autumn, just such, think I, is the friendship of the world—Whiles the sap of maintenance lasts, my friends swarm in abundance, but in the winter of my need, they leave me naked He is a happy man that hath a true friend at his need, but he is more truly happy that hath no need of his friends.—*Warwick's Spare Minutes*

Martyrdom at the stake—William Martyr, a clergyman settled in Bankfield, Va, was travelling with two friends a short time since, and passed through the pleasant town of Bennington, Vt. At a dinner, a beef steak was placed before Mr Martyr, who was so much engrossed in attending to the calls of his appetite, that he uttered not a word during the meal One of his companions remarked that he was very sorry to be a witness to so melancholy a spectacle as *Martyr-dumb* at the *stake*

Parental Promises—If a parent make a promise to a child, it should be strictly performed, however trivial and a child should never be told a falsehood, even in the most trifling matter—unless the object be to teach the child equivocation and falsehood, and train him up for the penitentiary or the gallows

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A Judge's Advice—A certain judge, after hearing a florid discourse from a young lawyer, advised him to pluck out some of the feathers from the wings of his imagination, and put them to the tail of his judgment

---

I never knew a man who couldnot bear another's misfortunes perfectly like a Christian—*Swift*

MORAL.

For the Liberator

'IN MY FATHER'S HOUSE ARE MANY MANSIONS'

Jesus, who once dwelt here on earth,
Before he rose on high,
Bequeathed to those of heavenly birth,
'A mansion in the sky'

Behold the promise of our Lord—
That God who cannot lie,
To all my followers I'll award
'A mansion in the sky'

In vain the toils we here endure,
In vain we strive and try
To build our house, and not secure
'A mansion in the sky'

Teach me, oh God! to seek thy face—
To be prepared to die,
Then shall I find a resting place,
'A mansion in the sky'

J

SONNET.

By Mr Bowring

Peace! shall the world out-wearied never see
Its universal reign?—Will States—will Kings
Put down these murderous and unholy things
Which fill the earth with blood and misery?
Will nations learn that love—not enmity,
Is Heaven's first lesson—which, beneath the wings
Of mercy, brooding over land and sea,
Fills earth with joy by its soft ministerings?
'T were a sad prospect—'t were a vista dark
As midnight—could the wearied mortal eye
Thro' the dim mists that veil futurity
Discern not that heaven-bright, tho' distant spark,
Lighted by prophecy—whose ray sublime
Sheds a soft gleam of hope o'er the dull path of time.

CONSISTENCY.

You murder one!—the gallows is your fate,
You murder many—and you serve the state,
A robber—if some small misdeeds you do,
Commit gigantic crimes—a hero you!
Tell me, ye moralists of exalted station?
Where, where lies the splendid transformation?

DEATH.

Does the spirit die? Do the blest affections of the soul go down into the dark and silent grave? Oh! no 'The narrow house, and pall, and breathless darkness,' and funeral train—these belong not to the soul They proclaim only the body's desolation. They but celebrate the vanishing away of the shadow of existence Man does not die though the forms of popular speech thus announce his exit He does not die—We bury, not our friend, but only the form, the vehicle in which, for a time, our friend lived That cold, impassive clay, is not the friend the parent, the child, the companion, the cherished being No, it is not, blessed be God that we can say—*It is not* It is the material world only that earth claims. It is the 'dust' only, that 'demands its dust' The grave!—let us break its awful spell, its dread dominion It is the place where man lays down his weakness, his infirmity, his diseases and sorrows, that he may rise up to a new and glorious life It is the place where man ceases—in all that is frail and decaying—ceases to be man, that he may be, in glory and blessedness, an angel of light!

Why, then should we fear death, save as the wicked fear and must fear it! Why dread to lay down this frail body in its resting place, and this weary aching head, on the pillow of its repose! Why tremble at this—that in the long sleep of the tomb, the body shall suffer disease no more, and pain no more, and hear no more the cries of want nor the groans of distress,—and far retired from the turmoil of life, that violence and change shall pass lightly o'er it, and the elements shall beat and the storms shall sigh unheard around its lowly bed? Say ye aged and infirm is it the greatest of evils to die! Say, ye children of care and toil say, afflicted and tempted is it the greatest of evils to die!

Oh! no Come the last hour, in God's own time!—and a good life and a glorious hope shall make it welcome Come the hour of release!—and affection shall make it welcome. Come the hour of reunion with the loved and lost on earth!—and the passionate yearnings of affection, and the strong aspirations of faith, shall bear us to their blessed land Come death to this body—this burdened, tempted, frail failing, dying body!—one to the soul, comes freedom, light and joy unceasing! come the immortal life!—'He that liveth'—saith the conqueror over the Devil—'he that liveth and believeth in me shall never die'—*Christian Examiner*

Those who are united in error, are engaged in a conspiracy against the government of God, because every truth in the universe must accord with those fundamental principles, and every error or falsehood, must be in direct opposition No persons have a right to compromise, by giving up the truth for the sake of union with those who embrace error Such a compromise can never be right in itself, or be justified in the sight of God, unless truth can become error, and error truth, as both be alike valuable and lovely in his eyes It is, therefore, both *criminal* and *foolish* for any persons to unite on a false or erroneous foundation The stronger the bonds of that union which is founded in error, the more hateful it is in the sight of God, because the stronger is the conspiracy against his government It is, then just as absurd for professors of religion to yield a part of the truth, for the sake of uniting with those who embrace error, as it is for them partly to unite in a deep and settled rebellion against the Governor of the universe—*Boston Telegraph*

THE LIBERATOR.

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THE LIBERATOR.

'In behalf of the perishing slaves, let each parish in the country speak. Let each denomination of Christians in its distinctive capacity speak. Let every mouth in the community speak.'—Rev. Mr Barnett, of England.

HISTORY OF SLAVERY IN MASSACHUSETTS.

[In 1795, Judge Tucker, of Virginia, propounded to the Rev. Dr Belknap of this State, eleven 'Queries respecting the Slavery and Emancipation of Negroes in Massachusetts,' which were answered by Belknap in a very intelligent manner. The Queries and Reply may be found in the 4th Vol. of the Collections of the Massachusetts Historical Society, from which we commence their republication. Every man in the Commonwealth should be familiar with this subject, as it furnishes an important portion of the history of the State.]

QUERY 1. The first introduction of negroes, or other slaves, into Massachusetts?

In answer to this query, I have made the following extracts from the most ancient histories, records, and laws, which I have had opportunity of examining.

In the month of June, 1630, governor Winthrop, and others, who had just before arrived at Salem with the Massachusetts charter, came into the bay or harbor, which is now called Boston harbor, to look out a place for their settlement. Among other scattered planters or traders, who had previously seated themselves on the shores and islands of this bay, they found Samuel Maverick,* residing on Noddle's island, where he had built a small fort, mounted with four great guns, to protect him from the Indians.

In 1638, John Josselyn came to New-England, and lodged at the house of said Maverick, whom he represents as a very hospitable man, 'giving entertainment to all comers, gratis.'

Whilst he lodged here, he says, 'On the 2nd of October, 1639, about 9 o'clock in the morning, Mr Maverick's negro woman came to my chamber window, and, in her own country language and tune, sang very loud and shrill. Going out to her, she used a great deal of respect toward me, and would willingly have expressed her grief, in English, had she been able to speak the language; but I apprehended it by her countenance and deportment. Whereupon I repaired to my host, to learn of him the cause, and resolved to intreat him in her behalf, for I understood before, that she had been a queen in her own country, and observed a very humble and dutiful garb used toward her by another negro, who was her *maid*. Mr Maverick was desirous to have a breed of negroes, and, therefore, seeing she would not yield, by persuasion, to company with a *negro young man*, he had in his house, he commanded him, will'd she nill'd she, to go to bed to her, which was no sooner done, but she kicked him out again. This she took in high disdain, beyond her slavery, and this was the cause of her grief.'

In a collection of laws respecting servants, enacted between 1630 and 1641, I find the following, viz.

'7. No servant shall be put off for above a year to any other, neither in the life time of their master, nor after their death, by their executors or administrators, unless it be by consent of authority assembled in some court, or two assistants; otherwise, all and every such assignment shall be void in law.

8. If any man smite out the eye or tooth of his man-servant or maid-servant, or otherwise maim or disfigure them (unless it be by mere casualty) he shall let them go free from his service, and shall allow such further recompense as the court shall adjudge him.

9. All servants that have served diligently and faithfully to the benefit of their masters, *seven years*, shall not be sent away empty; and if any have been unfaithful, negligent, or unprofitable, in their service, notwithstanding the good usage of their masters, they shall not be dismissed, till they have made satisfaction according to the judgment of authority.'

* This was the father of Samuel Maverick, who was one of the commissioners of king Charles II. to the colonies, 1665. See Hutchinson, vol. 1. p. 230. Josselyn's Voyage, p. 252.

In 1645, the general court of Massachusetts, which then exercised jurisdiction over the settlements at Piscataqua, 'thought proper to write to Mr Williams, residing there, understanding that the *negroes* which captain Smyth brought were fraudulently and injuriously taken and brought from Guinea, by captain Smyth's confession, and the rest of the company, that he forthwith send the negro, which he had of captain Smyth, hither, that he may be sent home; which this court do resolve to send back without delay. And if you have any thing to allege, why you should not return him, to be disposed of by the court, it will be expected you should forthwith make it appear, either by yourself or your agent.'

About the same time, viz. 1645, a law was made, 'prohibiting the buying and selling of slaves, except those taken in lawful war, or reduced to servitude for their crimes by a judicial sentence; and these were to have the same privileges as were allowed by the law of Moses.'

Among the laws for punishing capital crimes, enacted in 1649, is the following, viz.

'10. If any man *stealeth* a man or mankind, he shall surely be put to death. Exodus xxi. 16.'

Josselyn, in his description of New-England, which he visited twice, and spent ten years in the country, from 1663 to 1673, speaking of the people of Boston, says,

'They have store of children, and are well accommodated with servants; of those some are English and others negroes.'

These are all the facts which I have been able to collect respecting *negroes*, in the early days of New-England. From thence it appears that slavery did exist in a small proportion; that the laws discouraged it, and that the public sentiment was against it; but that the evil was not eradicated.

No other slaves were known here in those days, excepting some of the aboriginals of the country; who had, at various times, submitted themselves to this government, and received its protection; and had enjoyed in a degree the benefits of civilization, and of evangelical missions, so that they were denominated 'praying Indians.' Of these, some did, in 1675, 6 and 7, join with other natives in a war against the colonies, commonly called King Philip's war. Such as were taken in arms, were adjudged guilty of *rebellion*. A few of them were put to death, by a judicial sentence; but a greater part were sold into slavery in foreign countries. Some of these latter found their way home, and joined with the hostile Indians, in a severe revenge on the English in a succeeding war. [See Hist. New Hampshire, vol. i. p. 245.]

QUERY 2. Whether the African trade was carried on thither? at what period it commenced? to what extent it was carried on? when it began to decline? and when it was wholly discontinued?

The African trade never was prosecuted to any great degree by the merchants of Massachusetts. No records or memorials are remaining by which any thing respecting it, in the last century, can be known. There was a connexion in trade between this colony and that of Barbadoes, which was begun about the same time; and some families went from hence to settle there. It is therefore probable that negroes might have been introduced here by means of that connexion.

In 1703, a duty of £4 was laid on every negro imported; for the payment of which, both the vessel and master were answerable. How long this duty was exacted, I know not.

By the inquiries which I have made of our oldest merchants now living, I cannot find that more than three ships in a year, belonging to this port, were ever employed in the African trade. The rum distilled here was the main spring of this traffic. The slaves purchased in Africa, were chiefly sold in the West Indies, or in the southern colonies; but when these markets were glutted, and the price low, some of them were brought hither. Very few whole cargoes ever came to this port. One gentleman says he remembers two or three. I remember one, between 30 and 40 years ago, which consisted almost wholly of children. At Rhode-Island, the rum distillery and the African trade were prosecuted to a greater extent than in Boston; and I believe no other sea port in Massachusetts had any concern in the slave business. Some times the Rhode Island vessels, after having sold their prime slaves in the West Indies, brought the remnants of their cargoes hither for sale. Since this commerce has declined, the town of Newport has gone to decay.

About the time of the stamp act, this trade began to decline, and in 1788 was prohibited by law. This could not have been done, previous to the revolution; as the governors sent hither from England, it is said, were instructed not to consent to any acts made for that purpose. The causes of its declension and prohibition will be more distinctly stated, in answer to the third and fifth queries.

COMMUNICATIONS.

FREE AND SLAVE LABOR.

[The following queries shall receive a distinct answer in due season. To the first of the series we must briefly reply to-day, that as 'the receiver is as bad as the thief,' no man ought to be willing to purchase or consume stolen goods—or, in other words, the productions of slave labor. How can he knowingly do it, and be innocent? To the second we reply, that the reasons for giving up these affect the very existence of slavery—none can possibly be more solemn and conclusive. The people of New England are daily fastening new and heavier fetters upon the slaves, and putting an immense bribe into the hands of the planters, by consuming those articles which have been raised at the expense of the bodies and souls of two millions of their fellow beings.]—*Editor.*

To the Editor of the Liberator.

SIR,—I have noticed, in several of your papers, passages from which may be inferred that you approve of abstaining from the productions of slave labor. I hear various and opposite opinions expressed on this subject by persons, who yet are equally desirous of the abolition of slavery. It seems to me a question deserving very serious consideration and thorough investigation; for it is not a merely speculative question, in which error is comparatively unimportant, but one directly bearing upon a specific course of conduct. Would it not be advantageous to have the arguments on both sides fully and fairly presented in your paper?—There is no need to fear discussion of this or any other subject, for the arguments of truth must always be the strongest. It is only by convincing the understanding, that you can hope to induce people to abstain from the productions of slave labor. Appeals to their humanity can be of no avail, till it has first been proved that the measure recommended is a measure of humanity. Sneering at the folly or fanaticism of those who adopt this measure proves nothing against it, nor does railing against the [illegible] and heartless indifference of those who do not adopt it prove anything in its favor.

I subjoin some questions relating to the subject, and shall feel indebted to you or any of your correspondents to furnish satisfactory answers, as opportunity may offer. Some of the first being questions of opinion, require to be answered by arguments; the others are questions of fact, on which I am desirous of information, which may also be valuable to others.

1. What reasons are there for giving a preference to those articles which are produced by the labor of freemen in our own country, over articles of the same kind produced by the labor of slaves?
2. Are there equally strong reasons for giving up altogether the productions of slave labor?
3. In what manner might this measure be expected to operate?
4. How far is it practicable?
5. What objections are there to it?
6. Is cotton, sugar or rice raised by free labor in any part of the United States? and where? In what quantities?
7. How may they be procured, and what security would a purchaser have that they certainly were raised by free labor?
8. Is the supply of each of these articles as are raised by free labor greater or less than the demand? If less, is there any advantage in increasing the demand?
9. What means and prospects are there of an increased supply?
10. Where any of these articles are raised by free labor, are the laborers black or white?
11. What varieties of cotton fabrics are manufactured from cotton produced by free labor?
12. Is there any manufactory which is confined to cotton raised by free labor?

Feb. 12th, 1831. S. T. U.

PRODUCTIONS OF SLAVERY.

'I would not have a slave to till my ground,
To carry me, to fan me while I sleep.'
COWPER.

The subject of Free Labor has for some time been an engrossing theme; and though the means are small at present, and the sphere of usefulness not much extended, yet great things have had but small beginnings. All who are convinced that by the disuse of slave products, they would benefit a fellow creature, and contribute in any degree toward the extirpation of slavery, would be doing themselves a cruel injustice to withhold their aid,—though small it be. Did we reflect that each article of slave labor we use was produced by the toil and sweat of an oppressed fellow being, and perhaps the tears caused by his hard task-master were mingled in that very article, we might possibly be induced to pause ere we willingly lent a hand in strengthening his chains of servitude;—we might ask ourselves, 'Shall we rivet his bonds, to encourage the master in his tyranny to his slave?' No—no—let it not be said.

Who is there amongst us that would not shrink from the idea of ill using a fellow creature? or who among us that would not disclaim the very thought of encouraging slavery? And shall it be said that we who are so sensitive, so feelingly alive to its enormities, should carelessly and coolly continue the use of that labor which holds the slave in galling chains! It were scarcely necessary that I should mention the benefits arising from the societies for the encouragement of free labor, as all are aware of their importance, and the good that must arise from them.

A door is now open, by which much may be done; and I hope ere long many will follow the good example set by those true philanthropists, who, by a steady course of self-denial, have shown that they have entered heart and hand into the good work. I would therefore suggest to those who view slavery as an evil, that they should fully and firmly resolve not to touch, if they can possibly avoid it, the productions of the oppressed slave.

Philadelphia, Feb. 9, 1831. A.

THE CAUSE OF LIBERTY.

To the Editor of the Liberator.

SIR,—The total defeat of tyranny and noble triumph of liberty in some of the old countries awaken in me emotions too strong to be suppressed. My soul is filled with joy to perceive that, instead of man's continuing the protector or ruler of his fellow man, God alone will be the ruler over all. It is a sight pleasant indeed, to witness the increasing liberality and wise policy which the whole continent of Europe is manifesting in relation to its governmental affairs. But, sir, my joy is still greater to know, that this mighty reformation has been effected not by deadly weapons, but by strict attention to education and an uplifted eye to the Deity. The heart of man is always rightly directed when his eyes are fixed upon God. Let the mind expand, and methinks the time will ere long arrive when there will not be a man, from the equator to the poles, whose soul will not burst forth in the strains of Homer, and shake the yoke of slavery from his neck as the lion 'shakes the dew-drops from his mane.'

Nothing was ever more true, sir, than the sentiment put forth by Mr Jefferson in the Declaration of Independence, that all men are born free and equal;—and there is no stronger proof of this truth, than to see, wherever an opportunity presents itself, the oppressed grasping the banner of liberty and breathing forth the sentiment in peals of thunder. That the spirit of liberty is born in the breast of every man is an undeniable truth. It is also true that the sensation accompanies him from his cradle to the grave; and though sometimes suppressed by the sword and bayonet, it often bursts forth, like the rushing volcano, striking terror into the heart of the oppressor. May its mighty power shake the pillars of oppression until they crumble like 'the baseless fabric of a vision.'

I glory, sir, in your general call to my brethren in the United States, to awake out of sleep; and as the trumpet is in Zion, so may your voice be in directing them to the vast importance of educating themselves and their children, in the true spirit of the gospel and the golden principles of liberty.

I believe, sir, that the obtainment of our just rights depends more upon this, and devout supplications to God, than upon any other means. I know that God hears the prayers of the righteous; and if our people will devote themselves to piety and the study of useful knowledge, the Lord God will hear and answer their cries when they supplicate his throne.

I earnestly entreat my brethren, then, to look up to Him from whence cometh their salvation; for he is able to save to the uttermost all that will come unto him. Awake and arise, my beloved brethren, nor linger so; but cast your eyes on Europe, and see for yourselves what has been recently accomplished in the march of mind. These things are truly the precious fruits of education. Awake, then, and let your actions tell the world that you are men—the workmanship of a mighty God. O Capitein, Sancho, Vassa, Cugoano! send back your ambitious spirits into the bosoms of your brethren, that they may sweetly repose under the shadow of your wisdom, and meditate upon your virtues with great delight.

A MAN OF COLOR.

OUR CONDITION.

To the Editor of the Liberator

DEAR SIR,—I have received and read, with peculiar pleasure, five numbers of your interesting and, to us, invaluable paper. We recognise, in the 'Liberator,' the true friend of bleeding humanity, the faithful representative of our sentiments and interests, the uncompromising advocate of our indefeasible rights. Being thus impressed, I shall not only patronise it myself, but shall use my little influence in procuring it a circulation among our people. Were my brethren, in general, sufficiently apprised of the nature of your disinterested and generous undertaking;—were they aware of the virulent opposition—the continued calumny—the relentless persecution—enchained with the numerous privations which the espousal of our unpopular cause has doomed *you* to encounter,—methinks your paper would be richly supported, maugre all the machinations that the ingenuity and malice of evil spirits can devise, or the power of wicked men inflict. But, alas for us! we are, as a body, too blind to our interests. Instead of profiting by the many lessons we have had, on frugality and economy, and diligently pursuing that which contributes to the moral, intellectual, and political elevation of any people, too many of us are grasping at unsubstantial forms, lavishing our hard earnings upon those glittering bubbles which characterise the giddy and the gay in the higher walks of fashionable life. Treading these fascinating paths, in our present condition, is not only imprudent, but as it incapacitates us to pursue objects of far greater utility, must necessarily tend to perpetuate our degradation.

When we say, however, that we are, as a body, blind to our interests, we would not be understood as meaning, we are ignorant of our condition, and unconscious of our rights: this cannot be in America. The *self-evident* principle, 'that all men are created *equal*, and endowed by their Creator with certain *unalienable* rights: that among these are life, liberty, and the pursuit of happiness,' are as indelibly stamped upon our original faculties, as upon those of the *lords of the land*. But we would be understood, more particularly, as having reference to our blindness as it regards the influence of the press upon the destinies of any people; especially, when that powerful engine is wielded in behalf of our bleeding cause.

Of the truth of this remark, you have, doubtless, had abundant evidence. Were it otherwise, how comes it that our friend Lundy,—that undaunted champion of our rights,—has been obliged, for a long series of years, to struggle against wind and tide,—to combat, almost singly, the talent, power, and deep rooted prejudice, that have been arrayed against us, without an efficient support from the people of color? Why is it, that untimely and withering blight was permitted to nip, in the bud, that promising production of your united efforts? Why is it, that our warm and intrepid friend Cornish was not continued in his laudable efforts to meliorate our condition? Why, I emphatically ask, are all these evils? Are they to be ascribed to a want of gratitude to our benefactors? No people in the world are more grateful to their friends than we, when we know them to be such.

The truth is, these evils, as far as we are concerned, are mainly attributable to the cause I have already assigned: we are, as a body, unacquainted with the salutary influence which an uncorrupted, independent press is calculated to exert upon our future destiny. We hope that the intelligent and influential of our brethren will take this thing into serious consideration, and act accordingly. We know no time more favorable for this, than that of our next general convention.

Before we have done, permit us to express our surprise at the course pursued by some of our religious presses, in regard to the degraded condition and violated rights of the people of color in this country. These papers are edited, we believe, chiefly by ministers of the gospel, many of whom will not, or dare not speak the truth in relation to us, on account of the extreme unpopularity of our cause, or for fear of exciting the ire of their *religious* slave-holding patrons. They can declaim vehemently against intemperance and infidelity in the land; they can thunder across the Atlantic against the shocking barbarities of the slave trade in Africa; they can shout for joy when they hear of the downfal of tyrants, and the progress of liberal principles in the old world; they can commiserate, with extreme sensitiveness, the condition of the unfortunate of other climes; while they can behold, in their own land, the degraded condition of their colored countrymen—while they can see the slave-trader tear asunder the dearest ties of consanguinity—separating, forever, husbands and wives, parents and children, brothers and sisters, without uttering one word in behalf of these unfortunate but innocent sufferers.

But we do not despair; nor will we give place to, or encourage in others, those feelings which such a state of things is naturally calculated to excite.—We shall rather cherish those sentiments of forgiveness and those emotions of gratitude, which are inspired by the thought that we have *some* friends—faithful and tried friends, who, in pleading our cause, regard neither the smiles nor the frowns of men. We have been pleased to notice, that some of our religious editors are beginning to act the part of the good Samaritan. The Lord bless them, for their labors of love. They have our prayers and our thanks, and we regret these are all we can bestow. But we are sorry to state, there are others, with whom we are connected, by a double bond of Church membership, who, like the unfeeling priest and Levite, after viewing our condition, 'pass by on the other side,' where they now stand, with folded hands, crying, 'the subject of slavery involves considerations too weighty for us to decide upon. We are not sufficiently acquainted with local circumstances, and other peculiarities in this case, to enable us to judge for another. *All we can say is*, in the language of the apostle, "If thou mayest be free, use it rather."' The language, from such a source, is truly surprising. Nay, when I reflect that ministers of the gospel can indulge in such cowering tergiversation in relation to one of the greatest evils that ever cursed the globe, or opposed the march of the Redeemer's kingdom, I burn with indignation. I feel that my master's cause is dishonored in the very face of infidelity.

It may be thought, we are rather warm in these strictures: we think otherwise. Extreme frigidity on the one side, should elicit correspondent heat on the other. As these ministers were never called to promulgate such language as they have done, relative to slavery, we shall conclude by reminding them of the language in which their commission runs: 'Son of man, I have made thee a watchman unto the house of Israel: therefore hear the words at my mouth, and give them warning from me. When I say unto the wicked, (and are not slaveholders and slave traders preeminently so?) thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand.' 'Cry aloud and *spare not*: lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' These words are of awful import. They impose an obligation on ministers of the gospel, in reference to slaveholders and their abettors, which it would be well for them duly and faithfully to discharge; or, at least, so thinks

A COLORED BALTIMOREAN.

Baltimore, Feb 12, 1831.

THE PAMPHLET—ONCE MORE.

To the Editor of the Liberator

SIR,—It is with much regret that I again feel called upon to disturb you about the unfortunate pamphlet of Walker. A correspondent in your paper of the 5th inst. signed 'J. I. W.' after quoting an item from my former communication, asks—perhaps for information—whether or not Moses was held responsible for all the cruelties inflicted upon the children of Israel? Most certainly not; for Moses was employed as an ambassador, and was held responsible only for the faithful performance of his embassy. Why these things were permitted, is an impenetrable mystery; and there is no analogy between the times.

I am next referred to the command of Pharaoh, to give the Israelites no straw, and to require of them bricks. Among all the horrid requisitions of slavery, I have sought in vain a parallel for this. Sir, the writer seems to have forgotten, that we live under the Gospel dispensation, and in these latter days, we are to return the olive branch when pricked with the sword. The next referred to is my *strange incredulity* (as termed elsewhere.) I have ever been taught to observe and show a decent respect for the opinions of men, but never at the sacrifice of my own. I therefore remain unchanged.

Again he cites me to St Matthew's Gospel, 11th chapter, and 25th verse. This passage of scripture seems better calculated for any other purpose than to justify the false position that your correspondent has taken. J. I. W. *says*, that he has seen a man who was 'born blind, and that God *could* teach him to expound from Genesis to Revelation.' I wonder if he ever saw a 'black swan.'

Leo has some acquaintance with Gordon. That Leo has pinned his faith to his neighbor's sleeve seems to be quite in character with your correspondent's conception of men and things. He wishes to know which I am for—Gordon or Walker. Heaven forbid that I should be for either!

Philadelphia, Feb 9, 1831. LEO.

'LIBERTY IN MASSACHUSETTS!!

☞ The following section is taken from the Act of June 22, 1786.

'SEC 7. *And be it further enacted*, That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

SLAVERY RECORD.

A SKETCH OF SLAVERY.

To the Editor of the Liberator

SIR—Having read your paper with deep interest and great pleasure, I have wished to contribute something to show the horrors of slavery. I copy from a journal, written during a visit to the Southern States in the winter of 1813, some of my ideas on slavery; a subject, which, one would think, must grieve every heart—an evil in our country, to be mourned by all reflecting beings, particularly by those who consider themselves Christians. Should you think what follows of sufficient consequence for insertion in your paper, you are welcome to it.

'I am told that many of the negroes, in some part of the Southern States, are not fed as well as our hogs. Humanity must shrink from the idea of the cruelty many of these miserable creatures experience,—and from whom? From fellow creatures like themselves, equally entitled by the Creator to liberty as the whites. Here (at Alexandria) there is a gentleman——what am I writing? there is a being, bearing the image of man, admitted into society, who missed one of his hogs. He inquired among the negroes if they had taken it. They denied it. One of them, however, whom he suspected above the rest—but who firmly denied it—he had beaten by an overseer. This not satisfying him, he undertook the task himself: his wife begged him to desist, and the man told him he was killing him. He beat him to the bone. In a few hours after, the negro died. The cruel master had him thrown into a pit, and put something over it. This, however, made some stir; he was taken to court and *acquitted*. A few days after, the hog came home, having strayed away of himself. Ought we not, in New-England, to be thankful to the great and good Author of our existence, that we are prohibited having slaves?

'Lives there a savage ruder than the slave,
Cruel as death, insatiate as the grave;
False as the winds that round his vessel blow,
Remorseless as the gulph that yawns below;
'Tis he, who toils upon the wafting flood,
A Christian broker in the trade of blood.'

'Should we not pity, while we condemn the wretch capable of dragging from parents, husbands, wives, children, brothers, sisters, and friends, beings possessing souls, feelings, attachments, and love of country? Why should we not believe, that all the affections and sympathies dear to us belong to them? And could we approve those who would, by purchasing them, sanction the trade?

"Lives there a reptile baser than the slave,
Loathsome as *death*, corrupted as the grave,"

it is the wretch, who, indulging all the depravity of his sinful appetites among his slaves, and not contented with this, practises the most cruel treatment on these poor dependents.'

"He stalks abroad, through all his wonted rounds,
The negro trembles, and the lash resounds;
And cries of anguish, thrilling through the air,
To distant fields his dread approach declare.
Mark, as he passes, every head declined;
Then slowly raised to curse him from behind!
His children, sprung alike from sloth and vice,
Are born as slaves, and loved at market price;
This is the veriest wretch on nature's face,
Owned by no country, spurned by every race;
Has he a soul? With his departing breath——'

'Should not repentance visit him ere he breathe his last, how great must be his sufferings! We hope indeed, he will repent. It is to be hoped there are not many masters so inhuman. There are undoubtedly some humane masters; but they deprive their fellow-man of that which is so dear to him,—*liberty*. However humane they may be, slaveholders ought not to be—and cannot be justified on any principle of feeling and honor.

It is said, 'the slaves are so numerous, it would be dangerous to give them their freedom.' Slavery, alas! is an evil not easily remedied; but it is an evil constantly increasing, and therefore the more necessary *now*, to do something to stop it in its progress. It is a comfort to Christians to think that in another world there will be no slaves; for we cannot doubt the justice of God. They may be placed in a higher station than their tyrannical masters—'for God is no respecter of persons.''

'For some miles, we had a driver who was a slave. The gentlemen inquired of him about the negroes. He appeared an intelligent man, and said, "One out of a hundred slaveholders may treat his slaves well, as it regards food;—one out of a thousand clothe them, spring, summer and autumn—give them a blanket in the winter, and other privileges. Commonly, they give grown negroes one peck of meal a week, and not even salt. The children, till they are 12 or 13, have only a half peck. They mix this with water, and bake it."

'Our driver observed, as he was telling us, "One half the world know not what the other half suffer." How true this is! Can owners of slaves seat themselves at tables loaded with all the luxurious food which a kind, benevolent and merciful Providence has provided for *them, for all* his creatures, and experience no pangs of conscience in providing no better, no more, for a race of beings, whose labor, perhaps, spreads their tables? They must, indeed, be hardened, if they can. *But this is not all*: these owners do not provide beds for them to sleep on, and nothing to cover them in the night. And can these men sleep in comfortable beds, with every covering to warm them,—can they receive these great blessings of Heaven, and refuse common comforts to beings equally sharing God's bountiful, all-pervading love,—and feel no remorse? If they can, they must have hearts of stone. The houses provided for these poor slaves do not keep out the wind, snow and rain. It is to be hoped much of this account may be exaggerated; but this last our own eyes, as well as our driver's assertion, substantiated. And can these men dwell in more than comfortable buildings, and exonerate their consciences from guilt? Can they have deprived of liberty, human and feeling creatures like themselves, and, not satisfied with this, oblige them to work without receiving in return sufficient food to satisfy hunger, made necessarily more pressing by their labor? Is it not dreadful to humanity, to be acquainted with such depravity? We ought to be thankful that we have no husbands, parents, brothers, sisters or friends capable of such cruelty and wickedness. A feeling heart shrinks with horror from such violence to every feeling of pity. It sympathizes with this race of unhappy creatures, who have nothing in this world to which they can look forward with kindling expectation. Happy is it for them, I again repeat, that it is not an earthly power to deprive them of a future state of existence.—Some have asserted the incapacity of negroes, as an excuse for their subjection. But this is unjust. A gentleman told me that in Bedford there was a colored man who was quite rich, owned several vessels, exported and imported goods, had a fine house, and was a gentleman—a living instance of their capability.'

I have already extended these extracts further than I first intended. If, however, they should meet with your approbation, so far as to induce you to give them a place in your paper, I shall with pleasure add to them in future. T.

JUVENILE DEPARTMENT.

For the Liberator

THE FAMILY CIRCLE.—NO. IV.

'One half the world little know how the other half live.' OLD SAYING.

It may be recollected that after our Family Circle had been conversing about the poor slaves, Lucy was left by her mother to decide the question whether she would rather suffer an injury herself, or knowingly injure another person. Early the next morning, Lucy knocked at her brother's door, calling out,

'I would much rather be myself
A little slave, and wear the chain,
Than ever do so bad a thing
As cause another so much pain.'

'I don't care about your rhyme, Lucy, but I should like to know your reasons,' said George, coming out of the chamber, 'though I was sure you would decide right when you had thought a little while.'

'I had made up my mind,' said Lucy, 'before I went to sleep. At first, I was thinking only of its being so very dreadful a thing to be a slave; but afterwards I began to think that the worse it was to be a slave, the more wicked it must be to make any body a slave; and then I thought that rather than be so wicked myself, I would bear as much suffering as ever I could. So I thought I should be willing to bear any other sort of pain or injury, rather than to be wicked enough to make another person bear it.'

We hope our young readers have thought of this question, or that they will think of it, and that they will decide as correctly as Lucy did. If there are any who decide differently, they may be sure they are not as good children as Lucy and George were.

For some time after this, they were so much interested in the eclipse, that they hardly talked of any thing else; but one evening, Lucy said to her father, 'Do, Father, tell us something more about the black people.'

'You know,' said her father, 'that we have slaves in our own country.'

'Yes,' said Lucy, 'in the southern states. We learn it in the geography; but there is not much about them, and I hardly thought of them as being in our own country.'

'I am glad you wish to hear about them,' said their mother, 'for I think it is of much more consequence that you should know something of the situation of our fellow creatures in our own country, than about its mountains, and rivers, and natural productions.'

'We are all too ignorant on this subject,' said their father, 'but I can give the children some little information upon it. In most of the southern states, there are nearly as many black people as there are white, and the chief part of them are slaves. They are mostly the descendants—that is, the children and grandchildren, &c. of the people who were brought from Africa. The people of the United States began to see that it was wicked to take them away from their own country, and made a law that no more Af-

ricans should be brought here; and that if any Americans were discovered engaged in this trade, as it was called, they should be punished with death.'

'I wonder,' said George, 'that they did not find out, at the same time, that it was wicked to keep those persons slaves who were already here; why did not they set them free?'

'Some of the states did,' said their father, 'but the others chose to keep their slaves.'

'But if it was wicked to make them slaves,' said George, 'don't you think, father, that it is wicked to keep them slaves?'

'Some persons,' said his father, 'think it is wrong, but others think there are reasons which make it right, or necessary to keep them slaves. I had rather not give you my opinion, at present, for I wish you to think, and judge for yourselves. I am now only going to give you some account of how the slaves live, and the manner in which they are treated. Every slave is considered as belonging to a master or owner. Some masters keep several hundreds. The slaves do the chief part of the labor of the country, the white people being so silly as to think that it is disgraceful to do hard work. It is the slaves who work on the plantations, or farms, where the cotton, sugar, and rice, which are among the principal productions of the southern states, are raised. The slaves are also the house servants, and do all the labor, both in doors and out doors. A slave cannot choose where he will live, or who he will live with, or what work he will do. All these things are directed by his master. The master can keep him where he pleases, as he can his cow or horse. He makes his slaves work as many hours as he pleases. He does not pay them wages for their work, but only gives them just as much, or just as little food and clothing as he pleases.'

'I do not see,' said Lucy, 'any right the master has to make them work for him.'

'I hope,' said Helen, 'he always gives them enough to eat.'

'I hope,' said her father, 'that there are not many of them who suffer for want of food. Those who have kind masters generally have enough to eat, though their food is coarse; but some people are so cruel as not to give their slaves enough. I heard an account of some poor slaves crawling on their hands and knees to scrape the salt out of some old herring casks belonging to the slaves on the next plantation. They stole this salt to eat with their rice; for, as I understood, they had nothing else to eat with it.'

'Poor people,' said Lucy, 'not to have even salt enough. But I am sorry they stole it.'

'I am sorry too,' said her father, 'but these poor slaves are so ignorant, that perhaps they hardly knew it was wrong. The slaves on this plantation were treated with uncommon cruelty, and besides wanting salt, they actually had not a sufficient quantity of food. The comfort of slaves depends almost entirely on the character of their masters. Some try to make their slaves comfortable and happy, and in this case they love their master and his children, and would often be very sorry to go away and leave them.'

'I should think the good masters would set their slaves free,' said Lucy.

'When the masters are not humane men,' said her father, 'the case of the slaves is bad indeed. They have often not sufficient food or clothing, and are made to work beyond their strength, and even when they are sick; and are cruelly punished for slight faults. They have sometimes been whipped so severely, that they have been made quite lame and sick, and have in some cases even died in consequence of such cruelty.'

'Some of these accounts,' said their mother, 'are too shocking to be repeated.'

'They are indeed, my dear,' said their father, 'and I did not intend to go into any particulars on this painful subject.'

'I should think,' said Helen, 'they would run away from such bad masters.'

'Sometimes they do,' said her father, 'and then people are sent after them, and if they are found, they are brought back, and punished worse than ever.'

'If they can never get away from their masters, or go where they please,' said Lucy, 'I think they are a sort of prisoners.'

'And their masters the gaolers,' said George.

'What do people mean,' said Lucy, 'by calling this the freest and happiest country in the world?'

'When people say so,' replied her father, 'they are not thinking of the poor slaves, for there are more black people who are slaves in this country than in any other country in the world.'

'Father,' said Lucy, 'are the slaves often bought and sold now?'

'Yes,' said her father, 'and perhaps the master feels as little regret at parting with his slave, as with a cow or horse, or barrel of sugar which he sells, thinking only of the money he is to get for him. But to the poor man who is sold, it is a matter of serious consequence; for he may thus be separated from his wife, or parents, or children, or, indeed, from every body whom he loves or who loves him. Sometimes, however, a humane master will only sell them in families together.'

'That does not seem so cruel,' said Lucy.

'But the new master who has bought them, may separate the family whenever he likes, the very next day if he chooses. Sometimes they are sold at auction, and are exposed publicly, where any one may look at them and examine them, as they do cattle at Brighton market.'

'How badly it must make them feel,' said Lucy, 'and how frightened they must be all the time, for fear some bad man will buy them!'

'Yes,' said her mother, 'people who have seen them sold at auction, say that they look very sad, and appear anxious as to who may be their future masters.'

'They are also,' said their father, 'sent to a great distance, from one part of the country to another, to be sold. Great numbers are sometimes sent together, and then they are called a gang, or drove of negroes, and they are followed by a driver, on horseback, with a great whip in his hand.'

'Why, that,' said Helen, 'seems just like the way the men drive along a parcel of pigs, or a flock of sheep, as we used to see last summer, when we were out in the country.'

'Exactly,' said George, 'only the poor slaves often have chains on them, which the pigs and sheep do not.'

'Father,' said Helen, 'tell us about the black children.'

'I wish, my dear little girl, I had any thing pleasant to tell you about them, but there is little in the history of the slaves that is not sad. As soon as the children are born, instead of belonging to their parents, they are considered as belonging to their mother's master, who can do what he pleases with them, as he can with his other slaves.'

'How wicked,' said Lucy, 'to take the little babies, and make slaves of them! What right can he have to take another person's baby, and make a slave of it!'

'I hope,' said Helen, 'they are not taken away from their mothers.'

'Not often taken entirely away,' said her mother, 'but the mother often has to leave her child to go to her work, and even if she hears it cry, she cannot go to it without leave.'

'Poor babies,' said Helen.

'And poor mothers too,' said her mother. 'The children may be beaten and treated very cruelly, and the mother, even if she sees it, cannot do any thing to help them.'

'Are people ever so cruel as to beat little babies?' said Helen.

'I hope not often,' said her mother, 'but I heard a person, who had been at the south, tell of a little child, a year and a half old, whom its mistress would sometimes beat when it cried, and, if she was out of temper, she would beat it for nothing at all, and say it belonged to her, and she might do as she pleased with it.'

'Oh what a naughty woman!' said Helen.

'She was indeed,' said her mother, 'and every body that heard of it, spoke of it as very cruel; as we must hope such things are not often done. As soon as the children are old enough, they are set to work; before this time they are entirely neglected, left rolling about in the dirt. Sometimes one little one may be set to take care of a baby, as poor children often are here.'

'Why do they not send them to Infant Schools?' said Helen.

'My dear little girl,' said her father, 'there is hardly any such thing as a school for slaves, and now we come to the worst part of their story; but we must leave this to another time, for it is time for you to go to bed. But I must tell you first, that a great many of the slaves never have any thing like a bed or mattress to sleep on. On some of the plantations, the field negroes, as they are called, however tired they may be at night, have only the hard floor to lie on, and never think of undressing, perhaps because they are tired, or, perhaps, needing their clothes for covering during the night. A little girl like you, Helen, instead of a little mattress as you have, has only a piece of a blanket to wrap round her, and, rolled up in this, she lies down in any corner she can find. Now give me a kiss, my love, and, as you say your prayers, think of the poor slaves.'

We wish our young readers to understand, that every thing that is related of the slaves in this, and every other number of the Family Circle, is exactly true. U. I. E.

From the Genius of Universal Emancipation.

THINK OF THE SLAVE.

Think of the slave in your hours of glee,
Ye who are treading life's flowery way;
Nought but its rankling thorns has he,
Nought but the gloom of its wintry day.

Think of the slave in your hours of wo—
What are your sorrows to those he bears?
Quenching the light of his bosom's glow,
With a life-long stain of gushing tears.

Think of the slave in your hours of prayer,
When worldly thoughts in your hearts are dim;
Offer your thanks for the bliss ye share,
But pray for a brighter lot for him.

Agnes.

BOSTON,

SATURDAY, FEBRUARY 19, 1831.

☞ To accommodate our numerous correspondents, we are again necessitated to exclude our own communications to the public. Our friends of the Vermont Chronicle and Louisville Journal must not be impatient for a reply to their objurgations.

THE PHILANTHROPIST HOWARD.

Messrs Lincoln & Edmands have just published, in a neat and beautifully printed volume, the life of this eminently distinguished Philanthropist. It is abridged from Brown's London Quarto Edition,—a costly and voluminous work,—by a gentleman of Boston; so that almost every body may now buy it. The publishers have very properly dedicated it 'To the various Societies in the United States and in Europe, engaged in alleviating human wo, and diffusing the principles of Christian philanthropy.' The merits of this volume are—its comprehensive intelligence—its exhibition of Howard as a *Christian*—its neatness of typography—and its convenient form. It is one of the best gifts which parents can put into the hands of their children, and full of encouragement to all who are striving to relieve a suffering world. We hope the present edition will be taken up immediately.

Another Advocate. Proposals have been issued in Albany, N. Y. by Mr John G. Stewart, a man of color, for publishing a paper under the title of '*The African Sentinel and Journal of Liberty*.' It will appear monthly, in a quarto form, consisting of eight pages, at $1,50 per annum. To this, and every similar enterprise, we wish the most triumphant success. We shall publish Mr Stewart's Proposals next week.

A Childish Scheme. A Juvenile Colonization Society is in operation in Cincinnati. It has 200 members, who contribute one cent a week. They had better give the money to those persecuted colored people who were compelled, last year, to flee from Ohio into Canada.

Our Legislature has accepted the report of a Committee, that it is inexpedient to request our Senators and Representatives in Congress to use their exertions for the abolition of slavery in the District of Columbia. This shows how much we are, in Massachusetts, opposed to the horrible system. Comment is unnecessary.

The Editor of the Richmond Religious Herald states that, during the last year, he does not believe that 20 persons in that city of 17000 souls, are known to have become pious. This, perhaps, may be put down to the account of slavery.

☞ Our readers are particularly referred to the communication of '*A Colored Baltimorean*,' on the preceding page. We are intimately acquainted with the author, and know him to be a man of fine talents and estimable worth. His communications are always perfect for the press, even to a comma. Few white men can drive so able a pen.

Congress. In the House of Representatives, Feb 7, Mr Bouldin, of Virginia, presented a petition of a number of his constituents, praying aid from Congress for the Colonization Society, to which he intimated his own disagreement, but moved that it be printed, which was ordered.

☞ We think our editorial brethren cannot do a better service to their patrons, or more highly interest their juvenile readers, than by copying the valuable numbers of the 'Family Circle,' from the Liberator.

On Thursday evening at a Convention of the National Republican members of the Legislature, Levi Lincoln and Thomas L. Winthrop were unanimously re-nominated as Governor and Lieut. Governor, for the ensuing year. Henry Clay was unanimously nominated a candidate for the Presidency.

Death of Bolivar.—Gen. Bolivar died at a country seat near Santa Martha on the 17th Dec. Minute guns were fired at Carthagena for three days, and every demonstration of respect shown to his memory. His body was embalmed and laid in state for three days at the Custom house, the front of which appeared in magnificent mourning, with a monument therein.

Fort Delaware was entirely consumed by fire on the night of the 8th inst. Loss estimated at $150,000.

SHIPWRECKED SLAVES.

A question of some novelty, and no little interest, occurs in the case of the slaves recently carried into Nassau, (N. P.) The facts of the case are these: The Comet, bound from Alexandria, (D. C.) to Louisiana, having on board 164 slaves, suffered shipwreck on the night of the 2d ult. on Abaco. The crew and slaves were all saved, and carried into Nassau (N. P.) where they were about to be reshipped by the owner or his agent, for the original port of destination, when permission, for this object, was refused by the officers of the customs, at Nassau, and they have subsequently been seized by the Court of Vice Admiralty, for other disposition.

The case is now under consideration by this court. How it will be determined, admits of considerable speculation. The slave, agreeably to the laws of the United States, is of a mixed character. In his relation to his owner, he is considered as property—to the laws, he is accountable as a human being. If the English laws, at Nassau, consider him in the former point of view, they are subject to division among the wreckers as in all other cases of property, but citizens of that place are not, we believe, permitted to hold this kind of property from its supposed incompatibility with what is termed the freedom of the English Institutions, although this practice in the West India Islands, notoriously, is under the express sanction of that government.

Considered as human beings, they are there enlarged and free, and the wreckers, and original owners, alike, are refused all claim upon them in any point of view. In the mean time, many of the slaves have been suffered to escape; and without question, this has been winked at by those in authority.—*Charleston City Gaz.*

The Baltimore American states that of 992 adults admitted into the Alms House in that city during the last year, *nine hundred and forty-four were ascertained to be habitually intemperate.* What a fact is here for the opposers of Temperance Societies and the Temperance reformation! The truth is, that RUM and its kindred liquors are the foundation of almost all the pauperism and crime which afflict our country. Remove the cause, and the effect will cease.—*N. Y. Jour. Com.*

Commodore Sinclair died at Norfolk on the 7th inst. and was buried on the 9th, with the honors of war.

There are 1466 individuals in North Carolina, who are both deaf and dumb! Of 304 persons, who are one hundred years and upwards, 265 are colored persons!

The total population of Virginia, West of the Blue Ridge, is 378,147. Slaves 53,244.

More than *two hundred* of the colored people in Richmond, Va. have joined a Temperance Society.

Biography of Henry Clay.—This work written by George D. Prentice, Esq. was published during the past week by Messrs. Hanmer and Phelps of Hartford. It forms a volume of three hundred and four pages.

The receipts of the first nine weeks on the railway from Liverpool to Manchester, for passengers alone, exceeded 18,000*l.*

A letter from Manchester, dated Dec. 28, states that about 100,000 persons are out of employ there.

The tailoresses of New York city have had a meeting, with a view of forming a society for bettering their condition. That would have been done, perhaps, more readily, if they had invited the tailors and a 'justice of the peace.'—*U. S. Gazette.*

A London paper says, the interment of Mr Huskisson's remains in the new cemetery at Liverpool has made it *quite popular!*

In Portland, a little fellow shut the barn door carefully for fear the cow would hurt her eyes by looking at the eclipse.

A fanatic at New York preached, that during the eclipse the whole city South of Canal-street would sink. Some persons actually went to the upper part of the city.—*Patriot.*

MARRIAGES.

In this city, Mr John Pierce, optician, to Miss Harriet Chard.

In East Cambridge, Mr Wm. D. Reed to Miss Sarah Fuller.

In Richmond, Vt. Mr William Sanently Rodolphus Secanipan Field Hawkins to Miss Polly Jackson.

DEATHS.

In this city, Adam Bates, aged 36—Thaddeus Hastings, 40—Sally Pagett, 32—Keziah Clark, 25—Louisa Pierce, 49—Mary Nash, 4—Lucy Thompson, 40—Mrs Elizabeth Simpson, 90—Capt. Nehemiah I. Ingraham, 69—Dr Thomas Welsh, 78.

On Saturday last, Mr Cyrus Fletcher, a respectable colored man, aged 39—well known to the mercantile part of community, as a faithful and intelligent assistant in the U. S. Appraisers' Department. He was a kind and affectionate parent, and highly esteemed in the circle of his acquaintance.

In Charlestown, Lucy M. wife of Mr George Lane, aged 27.

In Cambridge, Thos. Foster, M. D. aged 46.

In West Cambridge, Miss Mary Howard, daughter of John Bridge, of this city, aged 23.

In Roxbury, Mr Seth T. Whiting, aged 73.

In Dedham, Mr Cyrus Thompson, aged 56.

In Waltham, Mrs Elizabeth H. wife of Rev. B. Whitman.

MEMOIRS OF HOWARD.

Compiled from his Diary, his Confidential Letters and other authentic Documents. By James Baldwin Brown. Abridged by a gentleman of Boston, from the London Quarto Edition. Just published and for sale by LINCOLN & EDMANDS, No. 59, Washington street. February 19.

LITERARY.

For the Liberator.

INVOCATION TO SPRING.

O linger not, thou bright and sunny Spring—
Fair nature's child! companion of glad hours!
But o'er the earth thy gorgeous mantle fling,
And hasten onward with thy buds and flowers!

For now the northern storm howls drearily,
The winds are piercing, turbulent and loud;
Sadness and gloom pervade the glorious sky,
And all things wear Decay's pale, fearful shroud.

Come, mild Deliverer!—with thy magic spells
Release th' imprisoned fount and sheeted stream;
Forests and mountains, wasted groves and dells,
From the strong arm of wintry death redeem.

Let thy sweet form be seen—thy thrilling voice
Peal gently on the ear from bough and brake;
Bid nature in her loveliness rejoice,
And all her slumbering energies awake!

G——n

From the New-York Constellation.

A VOICE FROM THE WINE PRESS.

'T was for this they reared the vine,
Fostered every leaf and shoot—
Loved to see its tendrils twine,
And cherished it from branch to root!
'T was for this that from the blast
It was screened and taught to run,
That its fruit might ripen fast,
O're the trellis, to the sun.

And for this they rudely tore
Every cluster from the stem—
'T was to crush us till we pour
Out our very blood for them!
Well, though we are tortured thus,
Still our essence shall endure,
Vengeance they shall find, with us,
May be slow, but will be sure.

And the longer we are pent
From the air and cheering light,
Greater, when they give us vent,
Fre our rest shall be our might;
And our spirits, they shall see,
Can assume a thousand shapes—
These are words of verity,
Uttered by the dying grapes.

Many a stately form shall reel,
When our power is felt within—
Many a foolish tongue reveal
What the secret draught has been—
Many a thoughtless yielding youth,
With his promise all in bloom,
Go from paths of peace and truth,
To an early, shameful tomb.

We the purse will oft unclasp,
All its golden treasure take;
And the husband in our grasp,
Leave the wife with heart to break
While his babes are pinched with cold,
We will bind him to the bowl,
Till his features we behold
Glowing like a living coal.

To the lady's smiling lip
We will go and sparkle up,
Till we teach her how to sip
Foaming fumes from the cup
Then we'll rest on the brain,
Till we see her husband come,
For the peace that we have slain,
Horse to—Pandemonium.

We will bid the gown-man put
To his lip a glass or two,
Then, we'll stab him in the foot,
Till it oversteps the shoe.
And we'll swell the doctor's bill,
While he parries us in vain—
He may cure, but we will kill
Till our thousands we have slain.

When we've drowned their peace and health,
Strength and hopes within the bowl,
More we'll ask than life or wealth,
We'll require the very soul!
Ye, who from our blood are free,
Take the charge we give you now—
Taste not till ye wait and see
If the grapes forget their vow.

B F G

Newburyport, Mass Jan 28, 1831

IMPROMPTU.

Lines said to be written by Burns on the old church door at Dumfries, on a day of thanksgiving for some victory gained by the British arms:

'Ye hypocrites, are these your pranks—
To murder folks, and then give thanks?
Forbear I say, proceed no further,
For God delights in no such murder!'

MISCELLANEOUS.

From the Berkshire Journal, printed at Lenox, Mass January 27.

Died, in this town, aged about ninety years, SAM BOYE, a native of Guinea. Very few arrive at so great an age—very few perform so much menial labor—very few endure so great hardships, and very few are subject to such flagrant injustice. According to his own story he was the son of a Chief, and considered himself born to command, rather than to be a slave—and at the early age of fifteen, was committed by his father to the care of a sea captain to be brought to this country, with sufficient treasure for all the expenses of the voyage, and of his education and return.

During the voyage he was well treated, but on his arrival in this country, the faithless captain appropriated to his own use the treasures designed for the expenses of his education and return, and sold him into slavery. Whether the whole of this story is true or not, Sam appeared very honestly to believe it. Scars and the loss of one eye showed that he had, at least sometimes, been abused. He was transferred from one master to another, and his services were considered so valuable, that he was sold at a high price. By his great industry and by the indulgence of one of his masters, he had laid up money enough when he was about fifty years old, to purchase his freedom, which was estimated at 150 dollars. After this, by his labor and economy while in Columbia county, he purchased the freedom of his wife, and then moved into this state. But the hardships of poor Sam were not ended. He had not long enjoyed with his wife the sweets of liberty, before he was taken by violence, and bound and carried back into the state of New York, and sold as a slave. After various trials and sufferings he finally escaped from bondage, and spent the remainder of his life in this county. At one period Sam lived on his own land, which he cultivated, but he lost a greater part of it, by being bound for a white man.

Sam was able to support himself, till he arrived at extreme old age. He never had any children, and his wife had been dead many years. His mental faculties became weak with his body, and he seemed to have clear ideas of but two subjects—one was the injuries he had received, from the hands of white men—and the other, the delights of his native country. When telling over the story of his wrongs the thousandth time, his one eye would sparkle and his furrowed cheek glow with resentment. His will to avenge himself was good, but he was oppressed with the painful consciousness that his arm was powerless. He had something of the same feeling with a late Governor of South Carolina who wished that he could wield the thunder and lightning of heaven, that he might drive from her moorings the fast anchored Isle. But Sam loved to dwell on the beauties of his dear native land, and when all impressions made upon his mind for the last half century, except those of his sufferings, were effaced, the warm suns and perennial verdure and delicious fruits of Africa were present to his imagination, in all their vividness; and he fondly hoped that after his tired spirit had forsaken its frail body, it would return with renovated vigor to the land of his childhood.

ELOQUENCE.

True eloquence does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they cannot reach it. It comes, if it come at all, like the out breaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments and studied contrivances of speech, shock and disgust men, when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked and subdued as in the presence of higher qualities. Then patriotism is eloquent; then, self devotion is eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this is eloquence; or rather it is something greater and higher than all eloquence, it is action, noble, sublime, god like action.—*Webster.*

MAN.

It is generally supposed that our species originated from a single pair—that the diversity which is observable among them is owing to the various physical and moral causes to which they have been subsequently exposed. In the animal, as in the vegetable world, we find almost numberless varieties of form and color in the same species, some of which have no visible cause. The children of a single parent often have striking peculiarities, which they communicate to their descendants. Some of the numerous varieties of complexion and constitution may be imputed to climate, and other peculiarities, as the flat form of the American Indians, or the flat heads of the tribes among the Rocky Mountains, to the treatment of their infants. But there are still other varieties of form, feature and color, which, like other animals, are probably owing to causes beyond the reach of our investigations.—*The Naturalist.*

Medical Science.—The following apologue, says d'Alembert, made by a physician, a man of wit and philosophy, represents very well the state of this science. Nature, says he, is fighting with the disease. A blind man armed with a club, that is, the physician, comes in to settle the difference. He first tries to make peace between them. If he cannot succeed in this, he strikes at random; if he hits the disease, he kills the disease; if he hits nature, he kills nature.

A Foreigner's Surprise.—A Washington correspondent of the N York Journal of Commerce relates the following anecdote:—

A paper was not long since presented to the Portuguese Minister, soliciting his aid to a benevolent institution in the city. He observed the names of the President and some of the Cabinet, with distinguished officers of government, as Gen Macomb for instance whose name was down with thirty dollars against it for the Infant School, when with a smile, as he stretched out his arm that held the paper, said he, 'This is curious. No Church and State here—no pay for the clergy—no public support of benevolent institutions—nothing done by the government for the poor; but here are the names of these great men setting the example to their fellow citizens by subscribing private donations to the Infant School! What a government! They are all fellow citizens—not a soldier to be seen!' He has taken so great an interest in Infant Schools as to write to his Majesty, King of Portugal, recommending their introduction into his Kingdom.

The following instance of refined sentiment, written by Anthony Pasquin, Esq in consequence of the Author's being reproached for not weeping over the dead body of a female friend, has been translated into German by Klopstock; into Italian by Count Savalli of Cormona; and into French by Count Joseph Augustus de Macarthy.

Cold drops the tear that blazons common wo;
What callous rock restrains its chrystal rill?
Nor will the softened mould its liquid show;
Deep sunk the waters that are smooth and still.

Oh! when sublimely agonized I stood,
And memory gave her beauteous frame a sigh,
While feeling triumphed in my heart's warm blood,
Grief drank the offering ere it reached the eye.

A Palpable Hit.—A short time ago, the Hon Mrs N—— presided at a Bazaar, at which a variety of tasteful articles were sold, for the benefit of a public institution. Lord Nugent was amongst the visitors. 'Come, my lord, you must buy this,' said the loquacious lady, exhibiting a very beautiful and costly toy. 'Ah, Madam,' exclaimed the gentle lord, 'I am sorry I can't afford it; you know I am the prodigal son.' 'Indeed!' replied the facetious lady, 'you surprise me; I should conceive you were more like the *fatted calf*.'—*London Paper.*

Of all *cheap* things that in the end prove *dear*, *Razors* and *School Masters* are the most abominable. One will mangle your flesh the other will mangle the education and morals of your children. In too many neighborhoods, the *price*, and not the *qualifications* of a master, is looked at.

MORAL.

To the Editor of the Liberator.

The following beautiful and impressive lines were copied from the New-York Evening Post. Perhaps you would like to insert them in your paper. A.

'The cup that my Father has given me, shall I not drink it?'

'By the sorrow and the joy *alike* we are training for the skies.' Mrs HEMANS.

Do ye not know—do ye not *feel*—
How much of earthly taint,
Lingers around the human heart,
And makes the spirit faint;
How many a foolish, wrong desire,
Doth lead the mind astray
In the wide search for happiness,
Far from the narrow way!
And even when the light of joy
Is beaming o'er the heart,
How few are guided by its ray,
To choose the better part.
No! we forget, when all around
Is smooth, and bright, and fair,
The Being who bestows the good,
And watches o'er all his care.
Ay, *oftentimes forget*—until
He, who is wise and just,
Sends down his messengers of grief,
To prove our hope and trust.
Then not for us—oh, not for us,
To say what should be given
By Him who knows how much we need,
To lure our hearts to heaven.

M E C

Wants of the Working Men.—Much has been said with regard to the wants of working men, but we shall at this time merely name a few things, which they do not want. They do not want theatres. They do not want lotteries. They do not want grog shops. And why should these things be continually thrust into their 'face and eyes'? What advantage can these be to the working men, unless that leading principle of the Owen system be true, that the gratification of sense is the highest happiness of man? And who does not know, that a very large share of the miseries, existing among the laboring classes, are traceable to theatres, lotteries, and grog shops?—*Genius of Temperance.*

Admonitory Sentence.—The late Rev Dr Gardiner of Boston, is represented in one of M Carey's essays on the charities of Philadelphia, as having said—'My dearly beloved brethren, let me solemnly assure you, that some of you might appropriate five, some ten, some fifteen, some twenty thousand dollars a year for charitable and benevolent purposes, and still retain *enough to ruin your children*.' Mr C very justly remarks, 'What a lesson! how little regarded by parents in general! How fully borne out by the cases of a large number of those who inherit independent fortunes, without the necessity of attending to business!'

ON PRAYER FOR SUCCESS IN WAR.

Ever since wars commenced on earth, it has been the custom of those engaged in them to pray to some higher power, for success. This custom has been peculiar to no age, nor religion, nor country. All who have engaged in war, with but few exceptions—whether savage or civilized—legitimate or usurper—by nations, tribes, hordes, or bands—Christian, Jew, Turk or Infidel—in just, or unjust war—offensive, or defensive—whenever men undertake to murder his brother man by *thousands*, he has the impiety to ask God's blessing on his endeavors and, if successful, he affronts Heaven with impious praise and thanksgiving. The only exception, which we recollect, was that of Frederick, called 'the great' King of Prussia, who, when going to war, erased the name of God from his standard, averring that 'God had nothing to do with it.' To the example may be added that of Napoleon, also called 'the great' who, as Las Cases informs us, said that he 'allowed no priests in his army, for he did not like a religious soldier though if we recollect right, he sometimes assisted at a Te Deum or thanks to God for victory. Certainly, these two characters have a more just claim to *consistency* than those monarchs who profess to rule 'by the grace of God,' 'Catholic,' or 'Most Christian,' kings who fight under the banner of the cross and, at the same time, trample on all the precepts of Him, who died on it, for his enemies.

The Grecian heroes, who overthrew Troy, were represented to be very pious men, in their way. They were in the habit of offering up human sacrifices to appease their offended deities, and scarcely shot an arrow, or poised a spear, without a prayer. The whole of Homer's Iliad is full of prayers, certainly well suited to the blindness of those supposed petitioners, and to the character of the ferocious gods and goddesses, to whom they were addressed.

Savages seldom pray, except just before going to war, or for any thing except for victory. The Missionary Herald for April, 1829, page 128, gives some information, respecting the opinions of the aborigines of our country, concerning God and prayer. An old man, of the Osage tribe, being questioned as to his notions of God and prayer, answered; 'I have formerly been taught to consider the moon, the earth, and the sky to be the principal gods.' *Question.* 'Do you think often of your gods?' *Answer.* 'When a brave dies, and when we want to go to war, we put mud on our faces, and look to the sun and moon for success.' *Question.* 'Did you formerly pray to your gods, and what did you pray for?' *Answer.* 'The Osages put mud on their faces, and ask the ground, the sun and the moon to help them to go to war and for success. *This is all they pray for.*' *Question.* 'Do you know any thing about sin?' *Answer.* 'All I desired was, to kill, and if the enemy kills my son, or my nearest friend, it is all well: there is nothing wrong.' The same customs prevail in Africa, and in Asia. Charms, fetiches, and incantations are resorted to before and during war, and not long since, the Emperor of China offered public thanks to his goddess, for success in war, in the same manner as the Christian monarch offers his *Te Deum* to the true God. Superstition and war are natural allies.

'Even pirates have caught the devotional feelings of the warrior, and have had their chaplains and temples, and sung their Te Deums for victory. Russell says of the Buccaneers of the seventeenth century, 'They never embarked in an expedition, without publicly praying to heaven for its success, nor did they ever return loaded with booty, without solemnly returning thanks to God, for their good fortune.' *Mod Europe*, vol 5 p. 84 and 89, he says, 'Like other plunderers of more exalted character, they had no idea of the absurdity of offering to heaven the fruits of Robbery and Murder, procured in direct violation of its laws.'' [*E B Perkins's Address.*]

Gangs of highway robbers have also had their chaplains and confessors, and Friar John was a conspicuous character in the band of Robin Hood. The old Scottish ballads show us how familiar the heroes of 'the Border' were with robbery and bloodshed, which became their daily occupation, and on which they every day, *piously*, asked the blessing of God, as appears by the following extract.

'He that ordained us to be born,
Send us mair meat for the morn,
Come by right, or come by wrang,
Christ, let us not fast owr lang,
But blithly spend what 's daily got,
Ride, Rowland, hough 's i' the pot!'

We do not know, that any of our privateers ever carried chaplains with them, and yet we should be sorry to think them less pious than pirates and highwaymen. But shares of privateers have been owned by pious men, deacons and professors of religion. If it be right for them to embark in that business, it is right for them to ask the blessing of God on their undertaking. We will suppose a pious deacon, in his family prayers, or at the church conference, praying that God would prosper the privateers belonging to himself and other brethren of the church, and assist them, to rob and plunder the defenceless—to reduce their brethren in Christ, of another nation, to poverty and distress, and, in case of resistance, to maim and kill them, and to imprison them, and to make their wives widows, and their children orphans.—Now, if privateering be right, all this is right: but who does not shudder at the thought? Yet, the difference between private and public war is often only imaginary, and the minister, who prays for the success of his country's navy, in any war not warranted by the precepts of our Saviour, may as well pray for the success of the privateers belonging to his flock.—*William Ladd.*

GAMBLING. It is worthy of remark that one of the first acts of the people in Paris, in the late revolution, was to *put down gambling*, which the government had encouraged—and one of the first measures of the provisional government of Belgium was to abolish lotteries as an immoral institution. Are not these some of the abuses, which need the reforming hand of government in this country?

S R Telegraph.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 9.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, FEBRUARY 26, 1831.

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WM. LLOYD GARRISON, EDITOR.

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☞ All letters and communications must be POST PAID

THE LIBERATOR.

'*We hold these truths to be self evident —that all men are created equal, and endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness*'—DEC IND U S

EXTRACTS OF LETTERS TO THE EDITOR.

From a gentleman in Connecticut

'The Liberator is edited with great spirit, and in the main, with a good spirit. I have seen but little against which I could make a mark of disapprobation. The subject which you have taken up is one of momentous and imminent consequence to our nation and to the world. As to our own country, we can never be at peace within our borders, so long as slavery continues; for many if not most, of the points at issue between the north and the south have grown out of the circumstance of slavery, or have been made more serious by the irritable spirit of our southern brethren—a spirit which may be attributed to the relation which subsists between master and slave. And as to the world—we shall do but little for their instruction in liberty, until we learn ourselves to pay respect to its first principles.'

From another in the same State, a distinguished friend and benefactor of the blacks

'I am very desirous that your sentiments should be known in this community. Your persecutions have been severe, but your courage and confidence in Him who is the refuge of the oppressed, who delights to vindicate the righteous, and who poureth contempt upon tyrants, I trust will never be shaken. The cause in which you are engaged is sure to succeed. I rest on this subject without one doubt or fear of the issue, so far as the release of the captives is concerned. I confess, however that my apprehension of judgment to be revealed towards the oppressor is great. Indeed, if this should not be realized, and if our country be not punished for the crime of supporting slavery, (so far as I can discover,) God must depart from all his former modes of manifesting his abhorrence of oppression, and his determination to punish the cruel and unmerciful. Nothing but speedy repentance, and, so far as is possible restitution in our case, can avert the vengeance of Jehovah.

'I do not, however, despair of a happy result, and that we shall find a power in truth, under God, sufficient to convert this nation on the great question of justice to be done to the people of color.'

From a gentleman in the District of Columbia.

'Your efforts, my dear sir, in behalf of free principles, are not unappreciated by myself and hundreds of others. You are (and have been) doing yourself great credit, by a display of moral courage, rarely—in this free country too rarely met with. You will not only triumph, in the sense that even the first conception of greatness carries its power and reward along with it, but you will triumph in the estimation of the good, and the wise, and the strong among your fellow citizens. You are not only breaking the chains of the black slave, but also of the white slave—you are teaching the naturally bold, but the practically fearful, to feel their moral energy, and to wish to soar with you above the calculations of a mean and misguided self love.

'The people of the United States, who so fully possess the means of an elevated moral energy, should not allow themselves to become distinguished for a timid and time-serving spirit.'

From another gentleman in the same District

I rejoice that you have got at *it*. Nail the flag to the mast head, and if you sink, *go down with colors flying!*'

From a gentleman in Indiana

'Your broad principle is the only true and ennobling one. 'The world—the *whole* world—is our country, mankind—all the rational family, without distinction of color or place of nativity—are our countrymen.' Yes, the language of unerring Providence has taught us so. Persevere in the cause you have espoused. All real, unprejudiced, open minded philanthropists must pray for your success. So far as lies in my power, I will aid and encourage you.

From a gentleman in Vermont

'I believe, sir, that the course you have taken, and the malice and rage which have been arrayed against you in consequence of it, will do more to open the eyes of this nation with regard to the awful evil of slavery, than all that has been done besides.

'I have received the Liberator, and perused it with a great deal of avidity. I am glad to know that persecution has not been able to stifle your voice. I cannot persuade myself to believe, that your thrilling appeals will fall powerless upon New-England hearts. I shall have totally misjudged with regard to our favored New England, if, when light has been poured in upon her, she will not have a heart to feel for the poor black man, smarting under the lash of his cruel master.'

From a colored gentleman in New-York

'I feel grateful to the Disposer of all events that He, from time to time, calls forth those who, differing from the multitude, feel the colored man's wrongs and the colored man's woes, inspiring them with moral courage to plead his cause, regardless of consequences. As a man of color, I rejoice in your labor—I hail you as a friend.

I am aware, sir, that the avarice and bitter prejudices of the south are arrayed against you and the cause which you espouse. I am aware, too, of that worse than 'time-serving' policy adopted by many, both in and out of the church at the north, which blinds the minds and blunts the moral sense of some, and deters others from coming out on the side of the oppressed. These view you and all others similarly engaged, as meddlesome. Well, if to plead the cause of an oppressed people is called meddling, I plead with God to spare your life, and to furnish you with every requisite qualification—so that you may be more meddlesome and troublesome too—for truth is [illegible] barbed arrow to the guilty conscience. Do cry aloud, and spare not! O that it may be effectual! If the nation will not wake up to the imperious necessity of banishing from the land the *worst evil* exhibited to the eye of God and man among us, I tremble for its fate; for the Lord God omnipotent reigneth.

No doubt that Pharaoh looked upon Moses, when he pleaded for the emancipation of Israel, as meddlesome; but notwithstanding the proud monarch and his infatuated people poured contempt upon his entreaties, Israel's God, the never changing friend of the oppressed, demonstrated clearly that however audaciously oppressors may band themselves together, and seek to crush those who dare to oppose, He will break their rod.

Amid all difficulties, you have one source of consolation: the cause in which you have embarked will ultimately triumph—for it is the cause of truth and righteousness. Universal emancipation will be proclaimed and hailed throughout our land and world.

I am pleased with the ground you have taken—It is high ground, I know; but it is tenable upon every principle of equity. It is the same assumed by Clarkson and his coadjutors, upon which they effected the abolition of the slave trade; and I am pleased to know that it is precisely the ground taken by that numerous host throughout England, who so recently have covered the table of parliament with memorials, praying for the *universal* abolition of the *accursed traffic* from the British dominions.—Upon the same principles, the most intelligent among my colored brethren have no confidence in those visionary but popular schemes which professedly '*have nothing to do with the delicate subject of slavery*;' yet this is the very machinery, it is pretended, that will ultimately remove slavery from the land.

Colonization principles, abstractly considered, are unobjectionable; but the means employed for their propagation, we think, are altogether objectionable. We are deprived of our birth-right, and pointed by the colonizationists to another country as a home. They speak of the prejudices which exist against us, as an insuperable hindrance to the improvement of our situation here. We are sickened by the constant reiteration of '*extravagant mass*' '*African inferiority*,' &c. which tend immediately to justify the slaveholder in his crime, and increase already existing prejudice. The Colonization Society never will effect the removal of slavery. The God of Justice will never, in my opinion, let this nation off so easily. It is in vain to hold back. The eyes of all will ultimately be opened to see that nothing but universal emancipation can possibly avert impending wrath.'

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR BELKNAP'S ANSWERS

QUERY 3. Whether it was carried on by European or American adventurers? by what means its decline first began? whether from legislative discouragement, or other causes? and, to what consequences is it to be ascribed?

I do not find that European adventurers to Africa, had any other concern here, than to procure cargoes of our rum, to assist them in carrying on their business.

A few only of our merchants were engaged in this kind of traffic. It required a large capital, and was considered as peculiarly hazardous, though gainful. It was never supported by popular opinion; and the voice of conscience was against it. A degree of infamy was attached to the characters of those who were employed in it; several of them, in their last hours, bitterly lamented their concern in it; and the friends of seamen who had perished by the climate of Guinea, or in contests with the natives, became seriously prejudiced against the business.

Reflecting persons were divided in their opinions on the lawfulness of the traffick in slaves. Samuel Sewall, formerly chief justice of the province, publicly protested against it and wrote a pamphlet, entitled, 'Joseph sold, a Memorial.' Others disliked it from prudential considerations. Many conscientious persons, who would by no means have engaged directly in the trade to Africa, yet, when negroes were brought hither, had no scruple to buy them; because they supposed that an education in 'a land of gospel light' was preferable to one in 'heathenish darkness.' They contended that the buying them, and holding them in servitude, might be justified by the example of Abraham and other good men of antiquity, and as his servants were circumcised, these were baptized. Laboring people of the white complexion complained of the blacks as intruders; and the vulgar prohibited them as the seed of Cain, and wished them back to their own country.

[illegible], however, was carried on in a peaceable and ... manner, till we began to feel the weight of oppression from 'our mother country,' as Britain was then called. The inconsistency of pleading for our own rights and liberties, whilst we encouraged the subjugation of others, was very apparent; and from that time, both slavery and the slave trade began to be discountenanced. The principal cause was *public opinion*; and the present generation, at an early stage of life, imbibed that opinion, which has 'grown with their growth, and strengthened with their strength.'

I shall say more of this, in answer to the 5th query, and will then particularly relate the means by which the trade was prohibited.

QUERY 4. The state of slavery in Massachusetts, when slaves were most numerous? their number when most numerous? their proportion to the number of white persons, at that period?

We never had any thing like a *census* before the year 1763, and then, being an unpopular measure, it was not very accurately taken. There was another in 1776, and a third in 1784; in all of them, the number of whites stands distinguished from the number of blacks thus.

Years	Whites	Blacks.	Proportion
1763	235,810	5,214	46 to 1
1776	343,845	5,249	66 to 1
1784	353,133	4,377	80 to 1

In 1790, a census of the United States was made by order of the federal government; the schedule sent out on that occasion contained three columns for free whites of several descriptions, which, in the state of Massachusetts and district of Maine, amounted to 469,326; a fourth for 'all other free persons,' and a fifth for 'slaves.' There being none put into the last column, it became necessary to put the *blacks*, with the *Indians*, into the fourth column, and the amount was 6001. Of this number, I suppose the blacks were upwards of 4000; and of the remaining 2000, many were a mixed breed, between Indians and blacks. If we reckon the blacks at 5000, their proportion to the whites, at that time, was as 1 to 93.

I am inclined to think that slaves were more numerous before 1763, than at that time, because, in the two preceding wars, many of them enlisted either into the army or on board vessels of war, with a view to procure their freedom. One of my informants, Prince Hall, a very intelligent black man, aged fifty-seven years, thinks that slaves were most numerous about the year 1745. What their proportion was to the whites, at that time, I have no means to ascertain; but I think it could not have been more than 1 to 40. I do not make use of bills of mortality in estimating their number in proportion to the whites, because the blacks were always more sickly and died in greater proportion.

The winter here was always unfavourable to the African constitution. For this reason, white laborers were preferable to blacks; and as whites were more numerous, there was not much encouragement to the importation of blacks, nor were they ever so prolific here as the whites. In the maritime towns, blacks were more numerous than in the country; and I suppose Boston generally contained nearly one fourth part of the whole number of them. Excepting such tradesmen as rope-makers, anchor-smiths, and ship-carpenters, who employ a great many hands, scarcely any family had more than two; some not more than one; and many none at all. In the country towns, I have never heard of more than three or four on a farm, except in one instance, where the number was sixteen, and this was a distinguished singularity. The greater number of husbandmen preferred white to black laborers.

Negro children were reckoned an incumbrance in a family; and, when weaned, were given away like puppies. They have been publickly advertised in newspapers 'to be given away.'

The condition of our slaves, however, was far from rigorous. No greater labor was exacted of them than of white people; in general, they were not able to perform so much. They had always the free enjoyment of the sabbath as a day of rest. A house of correction, to which disorderly persons of all colors were sent, formed one object of terror to them; but to be sold to the West Indies, or to Carolina, was the highest punishment that could be threatened or inflicted.

In the maritime towns, the negroes served either as family servants or in mechanical employments; and, in either case, they fared no worse than other persons of the same class. In the country, they lived as well as their masters, and often sat down at the same table, in the true style of *republican equality*.

Persons of illiberal and tyrannical dispositions would sometimes abuse them; but, in general, their treatment [illegible] especially, [illegible] were mild and peaceable.

They were never enrolled in the militia; but on days of military training, and other seasons of festivity, they were indulged in such diversions as were agreeable to them.

They were inventoried and taxed as rateable property, but were not so attached to an estate as to be sold with it.

Such of them as were prudent and industrious, purchased their freedom. Some were liberated by their masters; but there was a law against their manumission, unless their masters gave bonds that their estates and heirs should maintain them in case of sickness or decrepitude, so that they might not become a burden to the public.

Another law forbad them to be out in the streets after nine o'clock in the evening, on pain of being sent to the house of correction. They were forbidden to strike a white man, on penalty of being sold out of the province. The marriage of blacks with whites was prohibited. If the man was white, a fine of five pounds was required of him; and fifty pounds was the fine of the person officiating; but the marriage was not annulled. The intercourse of the sexes was often irregular, but not more so than among the same people in other parts of America. Some of the owners of slaves were careful to instruct them in reading, and in the doctrines and duties of religion; and there have been instances among the Africans here, of persons who have profited by these instructions, and have sustained a virtuous and exemplary character.

COMMUNICATIONS.

EMANCIPATION.

To the Editor of the Liberator

SIR,—How long shall the sons of Freedom weep over the sufferings of their fellow beings, even in a land which calls itself free? Where is the heart that bleeds for the poor suffering slave? Who does not blush at seeing his own species in chains and servitude? We appeal to our Father in Heaven. He will at last appear for us, and bid us arise and be free. No more shall we be torn from house, kindred and friends, no more will the husband be taken from his wife, or the wife from her husband, or the child from its parents, and sold to different masters to endure the cruel lash.

We are happy to find that another free press has arisen in our favor, called THE LIBERATOR. We cannot express the high sense of gratitude that we feel to every champion or friend of universal emancipation, who comes forward, and openly and boldly declares himself on the side of freedom. We have seen some of the first numbers of your paper, which

have highly interested our feelings. Our hearts cannot refrain from leaping with joy and gratitude to the Disposer of events, that he is sending his angels of mercy to liberate those who are in bondage and proclaiming again the song of Bethlehem, 'Peace on earth—good will to man.' May our hearts respond with the echoes!

From the operations going on in the world, we are led to conclude that the time is not far distant, when Ethiopia shall be free; when the Jew and Gentile shall be no more slaves, either in America, Turkey or Arabia; but all shall enjoy their rights, according to the will of God, who is no respecter of persons.

We are happy to find, that many of our worthy citizens feel more friendly to the cause of freedom than formerly, notwithstanding the restraints of popular opinion. There have been many faithful soldiers, who have stood at their posts to ward off the shafts of the oppressor. Perhaps they had the idea, that they stood the fatigues of the day alone; but we would inquire whether times have altered? In times of old, one honorable prophet in the sight of God thought he stood alone in the midst of his enemies. But, at this time, the Lord is about to show them, as he did his faithful servant, that there are many thousands who have never bowed the knee to Baal; and many will arise to their assistance.

You may be assured that there are many in this place, (where tyranny has tried to raise its head) whose souls are entirely devoted to the cause, and who are filled with the deepest abhorrence of slavery.

It was for liberty that our fathers fought and shed their blood. Be assured that their blood cries from the ground for vengeance upon those who have dared to stain our banner of freedom with oppression and cruelty.

It is well known that some of our citizens in this place, who stood high in society, (names could be mentioned, if necessary,) were carrying on the slave trade, while with a smooth face they were praying in our religious societies and meetings, and communing at the Lord's table. Look ye heavens! and be astonished, O earth! and let the world be clothed in mourning on seeing such a fallen race of beings.

Tongue cannot express the joy we feel in contemplating that the time is not far distant, when our colored brethren will be free without sending them to Africa. We have no doubt that the Colonization Society is a good thing, if it be conducted in a right manner, (1) and it is so thought by many of our enlightened statesmen. There may be some who wish to emigrate to the African shores; but it is evidently in the mind of our Father in Heaven to direct affairs in such a manner that all shall be free in the land of their nativity. The Lord made all people free. He declares that he is no respecter of persons. Who attempts to rise in opposition to the Almighty, if it is not the slaveholder? What was the end of the tyranny of Pharaoh and his task masters? Did not the Friend of freedom overtake them with a flood? What was the end of Nebuchadnezzar? Was he not driven from the face of men? It is useless to make many comments on this subject; but one thing we would notice—that is, a portion of a speech of the late Hon. Bushrod Washington, wherein he represented the colored people as a nuisance in the streets of America. We are sorry that this gentleman went down to the grave before he reflected upon the end of the taskmasters of Egypt. We fear he did not feel like his uncle George, the hero of liberty—or that noble friend of his country, Patrick Henry—or the good Lafayette, the pride of freedom and the wonder of the world. 'In St Domingo,' said he, 'the best and greatest of men have been sacrificed'—which would not have been the case had they granted the freedom which justice required. This sacrifice, we may rest assured, will be made throughout the world where tyranny prevails.

It is thought, by judicious observers, that when many of our brethren are sent to Africa, the authors or friends of the Colonization Society, finding the climate healthy, will send an agent to get away their lands, which they through hard labor have brought to good cultivation. In this way have the American whites driven back the Indians. At a meeting of one of their agents with a head chief, both sat upon a log. The Yankee kept crowding for more room, until the chief got to the end of the log. He told him he could not make more room, unless he were crowded entirely off. This, he said, appears to be the disposition of your white folks.

There are three classes of people in Hartford—the rich whites, the poor whites, and the blacks. They all have different apartments in the house of God: the poor occupy the back seats, and the colored are seated in a back box, like scabby sheep in a separate pen. So much for Connecticut liberty and Christian equality.

Hartford, Feb 18, 1831.

(1) Ay, *if* it is conducted in a *right* manner—that 's the rub.—*Ed.*

For the Liberator.

THE COLORED POPULATION OF THE UNITED STATES. NO. 4.

In considering the law of slavery in the southern States, I shall follow the division adopted by Mr Stephen, and shall examine this law

1. As it respects the relation between master and slave.

2. As it respects the relation of the slave to free persons in general.

3. As it affects the slave as an object of civil government and protection.

The first division as to the relation of master and slave, I shall exhibit by giving a number of rules, following generally the words of Mr Stephen or Mr Stroud. These rules (which show the general law,) will be followed by remarks explaining the exceptions to and modifications of them in different States, where it is necessary.

RULE 1. *Slavery is a constrained servitude during the life of the slave.*

RULE 2. *It is a service without wages.*

RULE 3. *The master is the sole arbiter of the kind, degree, and time of labor to which the slave shall be subjected.*

In most of the slaveholding States, no restriction whatever is placed upon the master's power to compel the labor of his slave. It needs no argument to show, that an unlimited power of this kind is liable to great abuses; that great oppression may be practised by a hard hearted or unthinking master, or his agents, to measure the products of his slaves' labor whom they are in general detained, or whom the number of his laborers is too small for the work which his estate requires.

It may possibly be said, that it is not fair to argue against anything from its abuse. But where the abuse is inherent in the system, as an excessive exaction of labor is in the case of slavery, it seems to me to afford a strong argument, if not for abolishing the system at least, for adopting strong measures to prevent the abuse.

The exceptions to the rule to which I have alluded are few. In Georgia and Mississippi, the employing of slaves to labor on Sunday, except in works of absolute necessity, is prohibited, and the offence is punishable by a fine of ten shillings in Georgia and two dollars in Mississippi. A law of Georgia also makes it an offence punishable by fine or imprisonment or both for the owner to require greater labor of a slave than he is able to perform.

On these laws Mr Stroud remarks—'The ostensible design of these laws is to afford protection to the slave. But unfortunately for the oppressed, a single fact proves that the promised good is almost, if not altogether, illusory. It is an inflexible and universal rule of slave law, that the testimony of a colored person, whether bond or free, cannot be received against a white person. It is scarcely necessary to add another word to substantiate the allegation, that these laws of Georgia ought to be considered entirely and unqualifiedly nugatory. By way of illustration, however, suppose a slave, by the command of his master, and through terror of his displeasure and punishment, is discovered, employed on the Sabbath, in the ordinary labors of the field. It may be assumed that the master is apprised of the prohibition of the law. He knows equally well too, that the testimony of a *white* man only can be produced against him. He will, of course, obey the dictate of common prudence,—a sufficient share of which, for this purpose, every man possesses,—and issue his commands to the slave in the absence of a white man. How, then, can he be convicted of this offence? or in what manner can the law be enforced? It must be a dead letter. It can serve no valuable end. For any benefit it yields the slave, it might as well not have been passed.'

The following is the law of South Carolina on this subject.

'Whereas many owners of slaves, and others who have the care, management and overseeing of slaves, do confine them so closely to hard labor, that they have not sufficient time for natural rest: Be it therefore enacted, That if any owner of slaves, or other person who shall have the care, management, or overseeing of any slaves, shall work or put any such slave or slaves to labor more than *fifteen* hours in twenty-four hours, from the twenty fifth day of March to the twenty-fifth day of September; or more than *fourteen* hours in twenty four hours, from the twenty fifth day of September to the twenty fifth day of March, every such person shall forfeit any sum not exceeding twenty pounds, nor under five pounds, current money, for every time he, she or they shall offend herein, at the discretion of the justice before whom the complaint shall be made.'

This law proves that slaves in South Carolina had, before its passage, been made to labor excessively. But the statute, even if it could be enforced, can scarcely be considered as a restriction on the unlimited power of the master; for to compel any man to labor in the field regularly fourteen or fifteen hours a day must be regarded as extreme cruelty and oppression, especially in a warm climate. That this is the case, it is only necessary to consider what is the usual time of daily labor in other places where slavery is not tolerated. The hours of work in England among agricultural laborers, according to Mr Stephen who had his report from 'two gentlemen of landed property and much intelligence, the one in Cambridgeshire, the other in Lancashire, both experienced farmers on their own estates,' are on an average nine hours a day through the year, viz.

	Hours a day.
Michaelmas to Christmas,	7½
Christmas to Lady-day,	7½
Lady-day to Midsummer,	9
Midsummer to Michaelmas,	12
	36

which, divided by four, gives the average of nine.

I have not the means of stating the average of the hours of labor among agricultural laborers in this part of the country, though I should think it did not vary much from that of England. It certainly falls very far short of the fourteen or fifteen hours a day which is insisted in South Carolina.

If we compare these hours of labor with the amount which is exacted of persons confined in penitentiaries, in which we may of course expect that as much work will be required as is consistent with the health of the prisoners, we shall see but little humanity in the statute of South Carolina. Now we find that in the States of Pennsylvania, New Jersey, Maryland, Virginia, and Georgia, it is enacted that the hours of labor of such prisoners, shall not exceed *eight* hours in November, December, and January, *nine* in February and October, and *ten* the rest of the year.

The law of Louisiana only regulates the length of time which is to be allowed the slaves for breakfast and dinner, but not the length of their labors.

P. H.

SLAVERY RECORD.

CLIMAX OF DESPOTISM!

'Rivet firmer and faster the fetters you 've thrown
Round the form and the soul of the African race;
Time 's flying with swiftness—the day 's stealing on—
The spirit of vengeance is coming apace.'

The monster Oppression is ever striving to forge new shackles for the limbs of his victims, and to reduce them as near the brute creation as possible. In no other country is his aspect so terrible as in our own. As his adversaries multiply, his ravings become more furious. At the present time, in the blindness of his rage, he is ready to give battle to the Union, trusting, like the behemoth, he can draw up a river into his mouth, even though it be a river of blood.

The Richmond (Virginia) Enquirer gives the following outlines of a bill which was put on its third reading in the House of Delegates and, after debate, rejected by a *majority of one vote*—58 to 59! In the debate, and against the bill, the Rev. Alexander Campbell, the great controversialist of Owen, distinguished himself.

'It subjects all free negroes who shall be convicted of remaining in the commonwealth contrary to law, to the liability of being sold by the sheriff.—It gives the superior courts as well as the county courts jurisdiction of all prosecutions against free negroes offending in this manner. It makes it the duty of the commissioners of the revenue to present the grand juries with a list of all free negroes, who shall remain more than 12 months contrary to law. All emancipated slaves, who shall remain more than 12 months, contrary to law, shall revert to the executors as assets. All meetings of free negroes at any school house or meeting house, for teaching them reading or writing, is declared an unlawful assembly—and it is made the duty of any justice of the peace to issue his warrant to enter the house where such unlawful assemblage is held for the purpose of apprehending or dispersing such free negroes. A fine to be imposed on every white person who instructs at such meetings. It forbids any free negro to keep any dog, unless he be a house keeper or head of a family; and in no case shall he be allowed to keep more than one dog.'

☞ We believe not one of the religious papers in Virginia published a sentence condemning this wicked effort to prevent the instruction of the colored population of Virginia. On the contrary the Richmond Telegraph, edited by the Rev. Mr Converse, advocated the prohibition, *so far as it related to instruction in reading and writing.* Here is an editorial commentary upon the heathenish suggestions of a correspondent. O monstrous depravity of heart, and cruelty of design! We cannot give vent to our indignation this week, but will pour out a torrent in our next number. The Boston Recorder, last week, republished the paragraph without note or comment—and, of course, approvingly !! Are we in a Christian land?

'*The Religious Instruction of the Colored People.*—We would invite attention to the article which we commenced publishing last Saturday, and which is concluded in another part of this paper, on the duty and importance of giving religious instruction to the colored people. To make such instruction effectual to their reformation, the writer shows that the most direct and practical mode, is that of reading the Scriptures to them, and teaching them orally. He shows that it is not only highly inexpedient and even dangerous to the peace of the community, to teach them to read and write in their present condition—and that even if they were thus taught—it would be of little or no benefit to them. Few of them would read the Scriptures, unless they regularly received *oral* instruction, and were carefully taught the great truths of our religion. Like others, they would neglect to make their knowledge of letters subservient to their moral and religious improvement. And they would be tempted, and might use it for the worst of purposes. The writer shows that this is by no means indispensable, nor even the shortest way to teach them the great things which concern their salvation. The best method of doing this, as he has ably and fully illustrated, is by *oral instruction.* We hope the length of these essays will deter no one from reading them, and that more, a great deal more attention will be given to this important subject.'

A year ago, in Virginia, a bill similar to the above *passed* the House of Delegates by a vote of 81 to 80!! In the Senate it was *rejected* by a vote of 11 to 7; and thus the reputation of the state and nation was saved from infamy.

IMPUDENCE.

The following paragraph from the New Orleans Mercantile Advertiser has a larger amount of brazen impudence than we supposed could be squeezed into so small a compass. It is really amusing to hear the 'canting scoundrel' who wrote it, talk of 'robbing our fellow creatures of their all'—meaning thereby the planters, who have stolen from their slaves liberty, happiness, knowledge, wealth, and every thing blessed and holy in life! Over the losses of such fellow criminals we cannot shed a tear; especially when those losses consist in the elopement of their victims.

'It was thought kidnapping was not practised here. To the sorrow of many of our citizens, the contrary is the fact: and not a season of traffic passes, but that twenty or thirty slaves are carried off by steam boats, up the country, and by vessels to the north. We do not charge this upon masters of boats or vessels, for we do not believe they would act in this manner; but our opinion leads us to suppose that often they are made the dupes of a set of canting scoundrels, who under the cloak of humanity rob their fellow creatures of their all. This is done too in the face of severe new ordinances regulating the labor and general intercourse of slaves on board of vessels.'

REVOLUTIONARY SYMPTOMS.

Our no-danger-from-the-continuance-of-slavery party are requested to read the following paragraph, and peradventure, they may awake to the true situation of our country.

'We noticed in the Southern papers several hints at a dark plot which inspired some terror throughout many parts of Louisiana; but Southern papers are particularly sensitive on this point, and often omit to notice such occurrences even when they happen on their own immediate vicinities. On this subject we find the following paragraph in the report of the Major General commanding the army of the United States, to the Secretary of War:—

'In consequence of the application of the Governor of Louisiana, the troops stationed at Baton Rouge, and at the posts within Louisiana, had been directed to take post in conjunction with the authorities of the state in suppressing any insurrectionary movements that might be discovered.—A battalion of the 4th Regiment of Infantry assembled at New Orleans, and in detachments marched up along the banks of the Mississippi which *produced a salutary effect.*'

From the Genius of Universal Emancipation.

ANOTHER ATTEMPT AT KIDNAPPING!

If the following circumstance will not convince the American people that the Slave trade as carried on in the United States is possessed of the same atrocious features that are attributed to the foreign traffic in human blood, they must, indeed, be blinded by prejudice, or exceedingly averse to reflecting upon the subject.

Sometime in the latter part of the last month, an attempt was made to kidnap a free man of color, named Daniel Hobart, by a few of the slave traders (in connexion with a villainous black man,) in Washington. They pursued him to his dwelling, a little out of the city, in the evening, with a constable under the pretence of arresting him upon a charge of theft. Instead of taking him before a magistrate however, as they told him they were about to do, they conveyed him immediately to one of the slave jails, where he was handcuffed with a short chain passing between the wrists, and lodged in the garret of a three story house. He was to be taken southward, with a number of others, the next morning. But, resolving to release himself from this predicament, *or perish in the attempt*, he tied several blankets and quilts together, with his teeth and hands, (*the latter being but a few inches apart,*) and fastening the same to a piece of a bedstead, placed across the window in the inside, he descended, AT LEAST THIRTY FEET! and made his escape. When he got about half way down (as he supposes,) one of the blankets broke or a knot slipped, and he fell on the pavement, which injured him so much that he is yet very lame.

I have not been able to procure the evidence of *white persons* so as to prove the facts here related, as the law would require in a court of justice. The names of the principal kidnappers are therefore suppressed. But I am fully satisfied of the truth of the statement; which I have from the lips of the man himself, upon whom the outrage was committed, and which is fully corroborated by other circumstantial testimony.—He states that the name of the black scoundrel who assisted in the nefarious transaction, is [illegible] BELL.

How many poor wretches are abducted in this way God only knows! But if Congress do not soon turn its attention to the subject, the members of that body will richly deserve all the opprobium that a virtuous and truly *republican* people can heap

upon them. The poor man who now suffers from the attempt to deprive him of his liberty, should receive a *pension*, for his more than Spartan courage. He says he will faithfully serve a man *seven years*, who will prosecute the villains to conviction.

From the Genius of Universal Emancipation.

HEAVEN HELP YE.

Heaven help ye, lone ones! bending
'Neath your weary life of pain,
Tears of ceaseless anguish blending
With the bitter cup ye drain;
Yet think not your prayers ascending,
Shall for ever rise in vain!

Hearts there are, of human feeling,
That have felt your cry of wo;
Bear awhile! and soon revealing
Brighter prospects with its glow,
Light across your night-clouds stealing,
Hours of freedom yet may show.

MARGARET.

ERRATUM.

The *witty* and *decent* editor of the Camden (S. C.) Journal denies that he advocates 'the rebellious doctrine of nullification.' We did not intend to misrepresent his opinions. Up to the time of making our allegation, we had not seen his cleanly paper, but wrote from misinformation. It is immaterial, however, what the man advocates: the dimensions of his infamy cannot possibly exceed those of his sheet. To be the vulgar and cringing apologist for the vices and crimes of southern slaveholders, and the contemner of New-England principles, seems his highest ambition.

As to our 'scandalous and incendiary budget of sedition,' he may 'hand it to the proper authorities as the ground of a prosecution should we ever come into the State, which we are so actively engaged in endeavoring to make another St Domingo,' and tell them that, as soon as we can make our arrangements, we intend removing the office of the Liberator to South Carolina, or one of the slave states, where we can meet the enemy on his own ground. This is too great a distance to fire our cannon: the south gets merely its echoes, when she ought to receive its contents.

We give the following as a specimen of the advertisements of the Journal—though we are unable to copy it in its huge and ugly typography:

'EIGHTY NEGROES FOR SALE.

Will be sold at public auction, at the late residence of Baker Wiggins, deceased, near Starr's Bluff, Marion District, on Monday, 7th February next, at 10 o'clock, from 35 to 50

NEGROES,

HORSES, MULES, &c.

Conditions cash, or such debts as it may suit my convenience to receive in lieu of cash.

RICKS B. WIGGINS,
Assignee of Baker Wiggins, deceased.'

LEGISLATIVE.

☞ In the Senate and House of Representatives of this State, sundry resolutions have been passed in favor of the American Colonization Society. This same *philanthropic* and *intelligent* body, a few days since, refused to pass a vote instructing our Senators and Representatives in Congress to use their exertions for the overthrow of slavery in the District of Columbia! Now, to show their hatred of tyranny, and their respect for the inalienable right of every man, they are called upon to repeal the following scandalous section of the act of June 22, 1786:

☟ ☟ ☟ ☟

'SEC. 7. *And be it further enacted*, That no person by this Act authorised to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county in manner as aforesaid; and all such marriages shall be absolutely null and void.'

We rejoice to perceive a growing disposition, on the part of our editorial brethren, to introduce the long neglected subject of slavery into their columns. The editor of the Boston Christian Register deserves high commendation for the frequency and pertinency of his allusions to it. The last New-Bedford Weekly Register concludes an article on the revolutions of Europe thus:

'We hope the Sun of Liberty will soon arise and shine upon the *whole* world—as well upon the enslaved portions of the *United States of America*, as of the old world. We wish for the prevalence of true liberty; but we wish not for the prevalence of such sentiments as acknowledge the right of a nation to hold in bondage a portion of their fellow-men, merely because of a difference in the color of their skin.'

A letter from one of the members of the Ladies' Free Cotton Society, dated *1st mo. 11th*, 1831, informs that many articles are now manufactured in Philadelphia, from free cotton, and sold at cheaper rates than heretofore. This furnishes satisfactory evidence that a demand sufficient to effect a *ready sale*, will soon enable the advocates of this cause to come into market upon at least as good terms as others possibly can. Perseverance will certainly ensure success.—*Genius of U. Emancipation.*

JUVENILE DEPARTMENT.

☞ We have no article on slavery specially adapted to our Juvenile Department this week, and we therefore insert the following poetical effusion, on another important subject, from the Harbinger of Peace. It contains an excellent moral, and places the criminality of war in a striking point of light.

THE CHILD'S INQUIRY.

'How big was Alexander, Pa,
That people call him great?
Was he like old Goliah tall—
His spear a hundred weight?

Was he so large that he could stand
Like some small steeple high;
And, while his feet were on the ground,
His hands could touch the sky?'

'O no, my child: about as large
As I, or uncle James.
'Twas not his *stature* made him great,
But greatness of his *name*.'

'His name so great? I know 'tis *long*,
But easy quite to spell—
And more than half a year ago
I knew it very well.'

'I mean, my child, his *actions* were
So great he got a name,
That every body speaks with praise,
And tells about his fame.'

'Well, what great actions did he do?
I want to know it all.'
'Why, he it was that conquered Tyre,
And levelled down her wall,

And thousands of her people slew—
And then to Persia went—
And fire and sword on every side
Through many a region sent.

A hundred conquered cities shone
With midnight burnings red—
And strewed o'er many a battle ground,
A thousand soldiers bled.'

'Did *killing people* make him great?
Then why was Abdel Young,
Who killed his neighbor training day,
Put into jail and hung?

I never heard them call him great.'—
'Why, no—'twas not in war—
And him that kills a single man
His neighbors all abhor.'

'Well, then if I should kill a man,
I'd kill a hundred more;—
I *should be great*, and not get hung
Like Abel Young before.'

'Not so, my child, 'twill never do:—
The gospel bids be kind.'
'Then they that kill, and they that praise,
The gospel do not mind.'

'You know, my child, the bible says,
That you must always do
To other people as you wish
To have them do to you.'

'But, Pa, did Alexander wish
That some strong man would come
And burn his house, and kill him too,
And do as he had done?

And every body call him great
For killing people so?—
Well, now, what right had he to kill
I should be glad to know.

If one should burn the buildings here,
And kill the folks within—
Would any body call him great,
For such a wicked thing?'

MINOT, (Me.) C***

LATEST FROM EUROPE.

☞ English papers to the 17th, and French papers to the 20th Jan. have been received at N. York.

The accounts from Poland state that the patriotism of the people is most enthusiastic. 100,000 armed men, and 200,000 irregulars, were ready to meet the invaders—freedom or death was in every mouth. The liberty of the press had been established. An engagement between the Russians and Poles was reported to have taken place, in which the latter took 1800 prisoners and 6 pieces of cannon.

The Russian Autocrat has issued a Manifesto against Poland, full of arrogant pretensions and sanguinary menaces. Its effect upon the Poles has been to quicken their revolutionary ardor.

400,000 francs have been subscribed in Paris to assist the Poles. Of this sum, Lafayette gave 20,000.

Switzerland has effected a bloodless revolution: the Diet has declared each canton at liberty to adopt its own system, and declared the country neutral.

A French army of observation, consisting of 111,000 men, is to be stationed on the frontiers of Italy.

An expedition is preparing at Terceira against Portugal. More than 8,000 men are already assembled. The death of Don Miguel is rumored.

Persia is delivered up to a horrid civil war. The eldest son of the Schah has revolted.

BOSTON.

SATURDAY, FEBRUARY 26, 1831.

DEPRAVITY OF PARTY SPIRIT.

Among all the exhibitions of party depravity which we have witnessed, the following, from the Statesman of this city, takes the precedence. The piece is stocked with foul malignity, falsehood, abuse, and misrepresentation. What relation or parallel exists between the Indian Question and the Hartford Convention, we are unable to perceive; yet this stuff is served up to the patrons of the Statesman as the quintessence of republicanism, and the triumph of sound logic. To stigmatise the defenders of Indian Rights as a political party, is deliberate slander, which any man of decency should be ashamed to propagate. We are out of the arena of politics, and we mean to keep out of it; but the piece in question deserves the indignant reprehension of all parties, as scandalous and insulting.

'INDIANS—THE SOUTH.

The prime movers of the Indian plot to kindle a civil war here are the same personages, who were the prime movers of the HARTFORD CONVENTION plot during the late war, the conclusion of which covered the Republican party with glory, and the federal party with shame and confusion. That these disgraced and defeated politicians should be attempting to make mischief is all natural, for it is hard for those who have been accustomed to do evil, to learn to do well. Our Southern Republican brethren, 'our natural allies' as the member of Roanoke says, may be assured that the plots of the Hartford Convention agitators to interfere in their internal affairs, and to slander and misrepresent their views and actions find no countenance with the Democratic Republicans of the North, the only persons here, whom they care, or ought to care about. Let our Southern and Western brethren avoid being betrayed by the insults and injuries of the federal aristocracy of the North into *imprudence*, and stand by their political friends in New-England, and we will soon prostrate the influence of the Hartford Convention and Indian agitators even here in their strong hold, and raise once more the shout of Republican triumph in Massachusetts, Connecticut, Vermont and Rhode Island, as it has been raised in Maine and New-Hampshire.'

How different is the spirit manifested in the following pathetic article, from the pen of the editor of the Lynn Mirror!

'THE INDIANS.

A cry comes on my ear. Its sound is low, but deep. It proceeds from the recesses of the wilderness, and reverberates from the shores of the Atlantic to the Rocky Mountains of the west. It is the murmur of a once powerful—now an oppressed and injured race. It sounds in the ears of the free people of these United States, and it ascends to Heaven. It calls on every Patriot who loves his country—on every Christian who loves his God—to awake to a deep sense of injury and wrong.

The cry of the Indian is on every wind—the voice of the wronged and the oppressed—the complaining of those who were once the princes of this beautiful land. Yes—the language of Poetry, in this instance also, is the language of Truth. They, who once, with the freedom of the wild deer and the eagle, occupied endless forests—wandered on the banks of unmeasured rivers—climbed mountains, crowned with the snow white insignia of liberty—and slumbered in peaceful glens, where their ear had never been startled by the hostile tread of the white man—They—the God created Indian and his peaceful family dwelling in a land which that God gave to their fathers—They cry out on the cruelty and oppression of man, who have lifted the starry banner of Freedom above their native hills—their heart loved streams—only to trample them beneath the clambering footsteps of their inconsiderate ambition.

This is language which should resound through the halls of our National Legislature—which should be made to ring, with awakened energy, like the voice of ten thousand thunders in the ears of the rulers of our nation—in ears that, listening to the pestiferous politics of political charlatanry, are deaf to cries, that wearied with years of vain complaint, are going up to the throne of Jehovah for redress.'

LEGISLATION.

It is an interesting speculation to estimate how much good might be accomplished, how many popular evils remedied, how many useful hindrances upon national licentiousness imposed, if our legislators and rulers, instead of wasting their time in political broils and severe personalities, were as zealous for the public good as they are for their own private emolument and hobbies in notoriety. Our judgment and conscience have little to do with our politics. We are prone to elect men for our representatives, who have more tongue than heart, more profession than principle, more liberality than integrity. Is it wonderful, then, that legislation has so little efficiency?

VERY SARCASTIC.

A few weeks since, we gave a specimen of the *humanity* of the Middletown (Ct.) Gazette, in relation to the poor slaves. We now give a sample of its *wit*, touching ourselves and the free people of color:

'Mr Garrison, editor of the Boston Liberator, is striving to procure the repeal of the Law prohibiting intermarriage between white and black persons. The Legislature of Massachusetts will probably think it expedient to let the statute alone; but if Mr G. has a *penchant*, which the law prevents him from gratifying, we doubt not that a special dispensation might be obtained in his behalf.'

DONATIONS.

It is stated that Mrs Martha Stansbury, of Trenton, N. J. relict of the Rev. A. O. Stansbury, has bequeathed one thousand dollars to the Colonization Society. What a pity that benevolence should be duped in this manner! How much better to have left the sum for the instruction of colored children in New Jersey! Alas! how few think of elevating our colored population at home! The cry is—'Away with them, by fair means or foul! Though sunk in ignorance here—ignorant and depraved—they will make excellent missionaries to Africa!'

But here is a better object. Samuel T. Armstrong, Esq. of this city, has recently presented the American Education Society with $1000. No money could be more usefully applied. Upon this Society we look with the deepest interest, and pray for its success.

THE YOUNG LADIES' JOURNAL OF LITERATURE AND SCIENCE. We congratulate Mrs Spencer on her arrival at Baltimore, safe from the perils of the great deep. Having to our sorrow performed the same voyage, we fully accord with what she has written in her diary: 'The next *salt water* trip I take, will be by *land*.'

The January and February numbers of her periodical have been received. The selections are tastefully and judiciously made; the original articles are generally successful; and where there is a failure, it is excusable, on account of the adverse circumstances of a sea voyage, and the necessary haste in *getting out* her work. We hope her correspondents will be multiplied. Whittier's effusion, 'Adoration,' is appropriate, but we must chide him for an excessive use of a particular figure in his descriptive poems:

'Are tending upward *like the wing of prayer*.'

We have no room for an extract to-day. Mrs Spencer has our wishes for the prosperity of her Journal.

☞ Late accounts from Smyrna state, that the Porte has given orders, by a circular, to release *all Christians* who have become slaves in consequence of the Greek Revolution. Would it not be well for the *Christians* of this country to follow the example of this Turkish Dictator, in liberating their own bondmen? Is it not humiliating to be taught our duty by the followers of the false Prophet?

POSTAGE. We are glad to perceive that Col. Richard M. Johnson has introduced a bill into the House of Representatives, reducing the postage on newspapers. The whole tax should be repealed; for it is as needless as it is burdensome. It is a shackle which never ought to have been put upon the press. To the credit of the despised but truly enlightened government of Hayti, all newspapers in the republic go *postage free*.

☞ The Boston Telegraph, of Wednesday, contains a cogent article on the subject of slavery, from the pen of its independent and able editor. It shall appear in our next. With such a supporter, we are willing to meet as many time-servers and popularity-hunters, as can be found from Maine to the Rocky Mountains.

NOTICE.

☞ An adjourned meeting of persons of color in this city and vicinity will be held on TUESDAY EVENING NEXT, March 1, at 7 o'clock, at their School House in Belknap-street, for the purpose of expressing their sentiments on the subject of African Colonization. JOHN T. HILTON, JAMES G. BARBADOES, HOSEA EASTON, THOMAS DALTON, THOMAS COLE, *Committee.*

JAMES G. BARBADOES, *Sec'y.*

Boston, February 26th, 1831.

CONGRESS. In the House of Representatives Feb. 17th, the engrossed bill making further provision for the surviving officers and soldiers, militia, state troops and volunteers of the revolutionary service, was read a third time, and passed, by a vote of 132 to 52, and sent to the Senate for concurrence. The bill makes the relief which it provides, go back and take effect from the first of January, 1830.

The English papers are crowded with accounts of alarms, riots, burnings, trials and executions.

The agitations in Ireland were increasing. O'Connell is said to be proceeding to the utmost extremities without overstepping the line of demarcation between law and rebellion.

☞ The French Chamber of Deputies have passed the project of a law respecting the negro slave trade by a majority of 190 to 6.

LITERARY.

CHANGE.

BY MRS ANN MARIA WELLS

The flowers, the sunny flowers
That all along the smiling valley grew,
While the sun lay for hours,
Kissing from off their drooping lids the dew;
They to the summer air
No longer prodigal, their sweet breath yield;
Vainly, to bind her hair,
The village maiden seeks them in the field

The breeze, the gentle breeze
That wandered like a frolic child at play,
Loitering amid blossomed trees,
Trailing their stolen sweets along its way,
No more adventurous!
Its whispered love is to the violet given;
The boisterous North has come,
And scared the sportive trifler back to heaven

The brook, the limpid brook
That prattled of its coolness, as it went
Forth from its rocky nook,
Leaping with joy to be no longer pent—
Its pleasant song is hushed;
The sun no more looks down upon its play;
Freely, where once it gushed,
The mountain torrent drives its noisy way

The hours, the youthful hours,
When in the cool shade we were wont to lie,
Idling with fresh culled flowers,
In dreams that never could know reality;
Fond hours, but half enjoyed,
Like the sweet summer breeze they passed away,
And dear hopes were destroyed,
Like buds that die before the noon of day.

Young life, young turbulent life,
If, like the stream, it take a wayward course,
'T is lost amid folly's strife—
O'erwhelmed at length, by passion's reckless force,
Nor deem youth's buoyant hours
For idle hopes and useless musings given
Who dreams away his powers,
The reckless slumberer shall not wake in heaven!

From the Lynn Mirror

INFANT SCHOOL. A little girl, a member of the Woodend Infant School in this town, one day brought her money wrapped in a paper, on which were written the following lines:—

Kind Teachers, I have come to pay
For learning me to read and play,
Thereby complying with the rule
Adopted for the Infant School
Much I have learnt, and yet much more
I hope to treasure up in store,
And learn to be a right good scholar,
Before I bring another dollar

MISCELLANEOUS.

THE ECLIPSE.

We have not said much *against* the Eclipse on Saturday, because we hate to be querulous, but our austere brethren are, as usual, up in arms about the matter—they talk of a [illegible] Truth to say, expectation was scarcely realized Our much more censorious people now-a-days show a shockingly morbid appetite—they look for portentous signs, for ghastly gleamings of fiery comets, the rushing up with dire intimations, of the 'northern lights,' and expect to perceive

'Clouds of dark blood to blot the sun's broad light,
And angry meteors shroud the world in night.'

We are afraid that these cravings will not be satisfied Somebody, talking sentimentally in Europe, says, and says most truly, that of all objects, the face of a beautiful female is the only one that may be gazed upon without satiety—We were trying the experiment on Saturday, 'with nose spectacle bestrid,' when a pretty young lady did us the honor to ask to use our 'smoked glass.' She gazed at the sun, and we gazed at her, she satisfied curiosity, and returned the glass—Bless her two black eyes—they had a counterpart, in color, upon the end of her pretty nose, whereupon the fuliginous and murky surface of our heliscope had implanted a portion of its properties, and before we could remove its stain, the fair, Heaven can witness, that we had ceased to a female, she tripped off with a lightness of foot and heart that we could rather envy than imitate

That evil propensity of human nature to discover a single blemish among a thousand beauties, was fully illustrated in the present case—A few young persons, of her own sex found out the smooch, and stared Unconscious of its existence, she laid it all to the account of envy, and, of course, considered it a compliment, she stepped yet more buoyant, some of the other sex looked into her face, and, as they passed, muttered, 'how black.' Her self complacency, like a partial moderator, declared that the *eyes* had it, when it belonged to the *nose* On she went, gathering up compliments where censure had been strewn, and she continued in happy ignorance until, perhaps, her own mirror told her the *truth* And happy will she be, if, at the same time, it bore to her mind the monition that is no less *true* in morals than in physics, that '*the medium of observation affects the observer not less than the observed*' and may it not, while it is thus moralizing, also whisper, 'that our vanity too often leads us to believe that the world is laughing *with* us, when in truth it is laughing *at* us'

If these truths are *impressed* upon *her* mind, the Eclipse will not have happened in vain to her and to such a hope, our 'smoked glass' has been deposited in the archives of usefulness, having accomplished that at which the press and the pulpit labor in vain —*United States Gazette*

BURNING ALIVE.

A late Montreal paper contains the following account of a distressing calamity which occurred during the last month, at a place not far from the village of St Eustache, in Canada The account is furnished by a gentleman, who visited the scene of suffering, shortly after the conflagration which it describes took place

The fire, which took place at the village of St Rose, on Monday night, was productive of a scene which seemed to approach the climax of human misery On my visiting on Wednesday the abode of wretchedness, where the scourge of devastation had marked its victims with a fury so horrible, I witnessed in a small dwelling the corpse of the unfortunate habitant, the remains of whom scarcely bore the resemblance of a human being who had been roasted alive! The scene was appalling. In a nook at the opposite extremity of the contracted building lay the unfortunate wife, apparently in the agonies of death she appeared at this time writhing in torment, but perfectly sensible of the extent of her calamity, the color of her visage was in no wise to be distinguished from that of an African black! Between the corpse of the father and expiring mother sat a fine looking young woman about eighteen, having both her hands nearly burnt off, and deprived of her intellect since the accident, she was charitably placed in a position so as to prevent a sight of her parents, but from the wistful glances of the unhappy girl, it was evident her mind was not so far alienated as entirely to lose sight of her horrible situation An old woman was employed forcing a little spoon meat into the mouth of the miserable girl, who appeared quite unconscious of the attention shewn her The *tout ensemble* of the spectacle required nerves of iron to witness with feelings short of dismay In another house, at a short distance, lay a man, a fourth sufferer this man appeared but partially injured about the body, but his face, although not burnt so black as those of the habitant and his wife, yet presented a sight most revolting to humanity His recovery, however, is, I understand, confidently anticipated Amongst the yet smoking ruins of the barn and stable, I observed the remains of the carcases of four fine oxen, one horse, sixteen sheep, and one pig, the attempt to save which enveloped four persons in the flames. This horrible catastrophe was occasioned by taking a lighted candle into the barn, which by some negligence, dropped from the lantern No fewer than seven orphans are left to the bounty of a sympathising public by this dreadful accident, whose appeal to every generous breast, it is confidently hoped will not be made in vain

BIG DICK.

Richard Seavers, whose death in this city we lately mentioned, was a man of mighty mould. A short time previous to his death he measured six feet five inches in height, and attracted much attention when seen in the street He was born in Salem or vicinity, and when about sixteen years old went to England, where he entered the British Navy When the war of 1812 broke out, he would not fight against his country, gave himself up as an American citizen, and was made a prisoner of war

A surgeon on board an American privateer, who experienced the tender mercies of the British Government in Dartmoor prison during the war of 1812, makes honorable mention of King Dick, as he was there called

'There are about four hundred and fifty negroes in prison No 4, and this assemblage of blacks affords many curious anecdotes, and much matter for speculation These blacks have a ruler among them whom they call *king* Dick He is by far the largest, and I suspect the strongest man in the prison He is six feet five inches in height, and proportionably large This black Hercules commands respect, and his subjects tremble in his presence. He goes the rounds every day, and visits every birth to see if they are all kept clean When he goes the rounds, he puts on a large bearskin cap and carries in his hand a huge club If any of his men are dirty, drunken, or grossly negligent, he threatens them with a beating, and if they are saucy, they are sure to receive one They have several times conspired against him, and attempted to dethrone him; but he has always conquered the rebels. One night several attacked him while asleep in his hammock he sprang up and seized the smallest of them by his feet, and thumped another with him The poor negro who had thus been made a beetle of was carried next day to the hospital, sadly bruised, and provokingly laughed at This ruler of the blacks, this *king* RICHARD IV is a man of good understanding, and he exercises it to a good purpose If any one of his color cheats, defrauds, or steals from his comrades, he is sure to be punished for it.'—*Boston Patriot*

A Vermonter owned a very fine trotter, whose extraordinary speed he illustrated by the following anecdote 'I was driving him one day in a dearborn,' said he, 'and I overtook a stranger who was walking the same way, and I asked him to get in and ride with me, so he got in, and I just spoke to my horse, and he started off at a middling good trot Presently the stranger asked what grave yard it was we were passing through? Oh, said I, it's nothing but *mile stones* —*Mass Journal*

A courtier of the imperial regime, conversing with some ladies, who obstinately refused to share his admiration for Napoleon, expressed his overflowing zeal in rather a novel manner 'Ladies,' said he, 'I have such a perfect confidence in the Emperor, that were he to call me knave, I might humbly remonstrate, but were he a second time to say with an air of conviction, 'I assure thee thou art a knave'' as I am a man of honor I would take his Majesty's word for *it*'

MORAL.

For the Liberator

However widely the professed followers of Christ may differ in their modes of administering baptism, few reject the ordinance as obligatory, and all agree that its ministration is calculated to impress the hearts of the beholders As a public exhibition—at the water side—in the face of a great multitude—it is in the highest degree impressive What a sublime spectacle must that have been to the wondering Jews, when our blessed Lord, with unexampled meekness, consented to be baptized in Jordan, and the Spirit of God, descending like a dove, lighted upon him, and a voice from heaven was heard, saying, This is my beloved Son, in whom I am well pleased!

The following lines are published, rather as a concise description of the ceremony than as containing any poetical merit The decorations of fancy can add nothing to the simplicity of a gospel sketch

THE BAPTISM.

It was a Sabbath morn, surpassing fair;
The gorgeous sun rose prodigal of light,
Sated with perfume slept the balmy air—
For summer now appeared in beauty bright,
And every thing was lovely to the sight!
It seemed as if the curse had been repealed,
And Paradise to man again in bliss revealed

A marvellous hush obtained in earth and sky,
Scarce was a leaf upon its light stem stirred,
And naught came o'er the peaceful sanctity,
Save where the notes of early worshipping bird
At intervals were musically heard,
Or the sweet echo of a distant bell
Upon the listening ear in sacred accents fell

A throng was gathering at the water-side,
Of solemn aspect—prompt—diversified—vast,
Age, with his crutch—Youth, in his blooming pride—
Master and servant—sects of every cast,
Were hurrying to the spot with footsteps fast;
Say, why was that unusual, eager press?
What held that mighty crowd in silent breathlessness!

A rite of Jesus was to be performed!—
Even as He set th' example, so do they,
His true disciples, with devotion warm'd—
What He commanded, they with joy obey,
And follow where their Lord hath led the way!
Buried with him in baptism, as a sign
Of inward purity and change of heart divine

And now the solemn services began—
A hymn of praise went up to Zion's King;
Then with uplifted hands, the reverend man—
His soul high soaring on Devotion's wing—
Poured forth aloud his fervent offering
'Strengthen, O God, these converts to thy love—
O, Holy Spirit! descend and bless us from above!'

He closed Another hymn was sweetly sung;
Voluminous and vast was the symphonious sound;
For few were voiceless in that tuneful throng!
The pastor then some doctrine did expound,
To prove his practice in the bible found;
Christ the exemplar, who, in Jordan's wave,
To his obedient friends a lowly pattern gave

Into the stream, with tottering steps and slow,
A venerable silver-locked sire was led;
Time's furrows, broad and deep, lay on his brow—
The frosts of eighty years upon his head!
He was as one new risen from the dead—
A brand snatched from the burning!—But his soul
Was now redeemed from sin,—with blood of Christ made whole.

Next followed one in manhood's strength complete—
His step was firm, his countenance serene
He once had trod the gospel 'neath his feet,
And every bible truth did contravene—
His heart as hard, his nature as unclean!
But the stout sinner to his knees was brought,
And sovereign mercy had his high salvation wrought

Room for another!—Bold that courage is,
And singular that faith, which can sustain
A timid woman in an hour like this!—
Unshrinkingly beneath the watery plain
She sank—nor found the gospel hope in vain;
Not many waters could her soul affright,
For terror was subdued by holiest delight

Room for the last!—a gentle, fair haired child,
Full ripe in truth, in years though immature
The joy of heaven beamed in his features mild,
As from his liquid grave he rose—secure
Of pardon—all things ready to endure,
So he could gain admittance to the skies,
The good fight having fought, and won the heavenly prize

Another song of praise—another prayer,
And fervent benediction, ended here
The solemn services. With thoughtful air
Dispersed the throng—and they who went to sneer,
Shed freely many a penitential tear;
Pricked to their hearts, more desperate grew the wound,
Until through pardoning grace a remedy they found

G——n

FUNERAL THOUGHTS.

BY MRS SIGOURNEY

Come, gather to this burial place, ye gay,
Ye of the laughing eye, and glowing brow,
I bid you hither She who makes her bed
This day beneath the turf with flowers besprent,
Was one of you Time had not laid his hand
On tress or feature, nor the tide exhaled,
Which fed her jocund bosom, leaving naught
For death to do, save what the zephyr's sigh
Doth for the flickering taper No—her cheek
Shamed the fresh rose bed, in her eye was light
Which glad hope kindled, in her footsteps grace,
Song on her lips, affection in her heart,
Like young doves nestling

—Yet from *all* she turned,
All she forsook, unclasping her soft hand
From fond and weeping friends, with such a smile,
As if she won the guerdon To lie down
In this dark pit *she* cometh. And ye ask,
Where is the gain? Be silent,—till the dirge
Hath poured its sadness till the hallowed lip
Hath of the 'resurrection and the life'
Devoutly spoken Dust to dust doth cling,
Ashes to ashes. But ye still inquire,
Where is the gain? Go to your homes, ye gay!
Go to your secret chamber, and kneel down,
And ask of God Urge your request, as one
Who will not be denied Prevent the dawn,
And through the night-watch, seek

—Then, if ye gain
A faith whose anchor is in Calvary's cross,
Feel from your breasts a burthen fall, and bear
On golden hopes a welcome to the sky
Say, will ye wonder that your blooming friend,
Though charmed by all the pageantry of earth,
Found blessedness in death?

PUBLIC DEVOTIONAL SERVICES.

The following are the judicious remarks of a correspondent of the Christian Register

'I believe I am not alone in sorrow at the manner, in which the devotional services of the Church are treated by many of the attendants in the sanctuary They appear to think that the sermon is the only part of the exercises to which they need give attention Now it seems to me that the *worship* of the Church should particularly engage their thoughts and feelings If the clergyman is praying *for* them, they certainly ought to listen in respectful sympathy, and if it be proper that they pray *with* him, as I think it is, their manner should indicate the deepest seriousness, and abstraction from sensible influences.

The inattention to which I allude, is most offensive—during the benediction, because it is then noisy That the audience should be putting on their surtouts, getting their hats, and opening the pew doors, while the minister is commending them to the love of God, and the grace of our Lord Jesus Christ, is a breach of decorum, to which nothing but habit could make any person of good manners or religious character insensible and the habit never could have been formed but by imperceptible degrees. I have sometimes thought that if I were in the pulpit I could not utter the benediction till the people were in an attitude which indicated some sense of its character, both as a devotional and an affectionate act and I am inclined to believe that if ministers would adopt this practice, and wait till the people are still, an entire change might be effected At present, it is not unusual for the benediction to be pronounced in the midst of such a general movement, that it is impossible for one at a little distance from the pulpit to hear what is said'

From the Lynn Mirror

THE THEATRE.

Master Burke the dapper play actor at the Tremont Theatre, Boston is all the rage If our young men would give their theatre money to self education, we should see much improvement in the moral state of society here They are going, in parties of two, twenty, and even forty, a distance of ten miles to see a strolling play actor (talented, I grant,) while our Literary Societies, our Lyceum, and our Library are neglected When Mr Lundy lectured here, two years ago, on the emancipation of the slaves, he had not twenty hearers, yet Mr Lundy is a martyr in the best of causes—Setting the money which goes from Lynn to the Tremont Theatre every year, at $1 000, the amount in a few years would pay our town debt, remove the Town House, enclose our Common, and plant it with trees What young men in Lynn would not feel proud, in coming days, to be able to say, as he promenaded the enclosed green, with his wife and children on either side, 'I helped to do this in my youth'

A YOUNG MAN OF LYNN

He who receives a good turn should never forget it, he who does one should never remember it

Charron

Pride is as loud a beggar as want, and a great deal more saucy —*Saville*

How much more anxious men are to live long than to live well!

A Kentucky editor of note, in speaking of a contemporary in his neighborhood, describes him as one who for the last ten or fifteen years, has been uttering falsehoods out of every pore in his hide, and who never sits down to write without having a swarm of palpable and visible lies buzzing around his pen, and settling upon it like a cloud of summer flies—who, when he attempts to reason, ambles but poorly, but let him once get fairly mounted upon his hobby of blackguardism, and away he goes like a Lapland witch astride a broomstick

THE LIBERATOR.

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THE LIBERATOR.

'Unless the Divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opportune of men and devils. But "if God be for you, who can be against you?" Are all of them together stronger than God? Oh, "be not weary in well doing," go on, in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.'—*John Wesley's last letter to a friend.*

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH HIS RELEVANT'S ANSWERS

QUERY 5. The mode by which slavery hath been abolished? whether by a general and simultaneous emancipation? or at different periods? or whether by declaring all persons born after a particular period, free?

The general answer is, that slavery hath been abolished here by *public opinion*, which began to be established about thirty years ago. At the beginning of the controversy with Great Britain, several persons who had before entertained sentiments opposed to the slavery of the blacks, did then take occasion publicly to remonstrate against the inconsistency of contending for our own liberty and at the same time depriving other people of theirs. Pamphlets and newspaper essays appeared on the subject, it often entered into the conversation of reflecting people, and many, who had, without remorse, been the purchasers of slaves, condemned themselves, and retracted their former opinions. The Quakers were zealous against slavery, and the slave trade, and by their means, the writings of Anthony Benezet, of Philadelphia, John Woolman, of New-Jersey, and others, were spread through the country. Nathaniel Appleton and James Swan, merchants, of Boston, and Dr Benjamin Rush, of Philadelphia, distinguished themselves as writers on the side of liberty. These on the other side generally concealed their names, but their arguments were not suffered to rest long without an answer. The controversy began about the year 1766, and was renewed at various times, till 1773, when it was very warmly agitated, and became a subject of forensic disputation at the public commencement in Harvard college.

In 1767, an attempt was made by the legislature to discourage the slave trade. A bill was brought into the house of representatives, to prevent the unnatural and unwarrantable custom of enslaving mankind, and the importation of slaves into the province. In its progress, it was changed to 'an act for laying an impost on negroes imported.' It was so altered and curtailed by the council, then the upper house, that the other house were offended, and would not concur, and thus it failed. Had it passed both houses in any form whatever, governor Bernard would not have consented to it.

In 1773, another attempt of the same kind was made. It was grounded on a petition from the negroes, which was read in the assembly June 28, and referred to the next session. In January, 1774, a bill was brought in, entitled 'an act to prevent the importation of negroes, and others, as slaves into this province.' It passed all the forms in the two houses, and was laid before governor Hutchinson, for his consent, March 8. On the next day the assembly was prorogued, after a morose message from the governor, between whom and the two houses there had been a warm contest on other subjects. The negroes had deputed a committee respectfully to solicit the governor's consent, but he told them that his instructions forbad. His successor, general Gage, gave them the same answer, when they waited on him.

The blacks had better success in the judicial courts. A pamphlet, containing the case of a negro, who had accompanied his master from the West Indies to England, and had there sued for and obtained his freedom, was reprinted here, and this encouraged several negroes to sue their masters for their freedom, and for recompence for their service, after they had attained the age of twenty one years. The first trial of the kind was in 1770. The negroes collected money among themselves to carry on the suit, and it terminated favorably for them. Other suits were instituted between that time and the revolution, and the juries invariably gave their verdict in favor of liberty. The pleas on the part of the masters were, that the negroes were purchased in open market, and bills of sale were produced in evidence, that the laws of the province recognized slavery as existing in it, by declaring that no person should manumit his slave without giving bonds for his maintenance, &c. On the part of the blacks it was pleaded, that the royal charter expressly declared all persons born or residing in the province, to be as free as the king's subjects in Great Britain, that by the laws of England, no man could be deprived of his liberty but by the judgment of his peers, that the laws of the province recognising an evil existing, and attempting to mitigate or regulate it, did not authorise it, and, on some occasions, the plea was, that though the slavery of the parents be admitted, yet no disability of that kind could descend to children.

During the revolution war, the *public opinion* was as strongly in favor of the abolition of slavery, that in some of the country towns, votes were passed in town-meetings, that they would have no slaves among them, and that they would set exact of masters, any bonds for the maintenance of liberated blacks, if they should become incapable of supporting themselves.

In New-Hampshire (where I then resided,) those blacks who enlisted into the army for three years, were entitled to the same bounty as the whites. This bounty their masters received as the price of their liberty, and then delivered up their bills of sale, and gave them a certificate of manumission. Several of these bills and certificates were deposited in my hands, and these who survived the three years' service, were free.

The present constitution of Massachusetts was established in 1780. The first article of the declaration of rights asserts, that 'all men are born free and equal.' This was inserted not merely as a moral or political truth, but with a particular view to establish the liberation of the negroes as a general principle, and so it was understood by the people at large, but some doubted whether this were sufficient.

Many of the blacks, taking advantage of the public opinion and of this general assertion in the bill of rights, asked their freedom, and obtained it. Others took it without leave. Some of the aged and infirm thought it most prudent to continue in the families where they had always been well used, and experience has proved that they acted right.

In 1781, at the court in Worcester county, an indictment was found against a white man for assaulting, beating, and imprisoning a black. He was tried at the Supreme Judicial Court in 1783. His defence was, that the black was his slave, and that the beating, &c. was the necessary restraint and correction of the master. This was answered by citing the aforesaid clause in the declaration of rights. The judges and jury were of opinion that he had no right to beat or imprison the negro. He was found guilty, and fined forty shillings. This decision was a mortal wound to slavery in Massachusetts.

The state of New Hampshire established their constitution in 1783, and in the first article of the declaration of rights, it is asserted, that 'all men are *born* equally free and independent.' The constructions there put on this clause is, that all who have been *born* since the constitution, are free, but that those who were in slavery before, are not liberated by it. By reason of this construction, (which, by the way, I do not intend to vindicate,) the blacks in that state are in the late census distinguished into free and slaves, there being no Indians residing within those limits.

In the same census, as hath been before observed, no slaves are set down to Massachusetts. This return made by the marshal of the district, may be considered as the formal evidence of the *abolition of slavery* in Massachusetts, especially as no person has appeared to contest the legality of the return.

The prohibition of the slave trade was effected in the following manner. In the month of February, 1788, just after the adoption of the present federal constitution by the convention of Massachusetts, a most flagrant violation of the laws of society and of humanity was perpetrated in this town, by one Avery, a native of Connecticut. By the assistance of another infamous fellow, he decoyed three unsuspecting blacks on board a vessel which he had chartered, and sent them down into the hold, to work. Whilst they were there employed, the vessel came to sail, and went to sea, having been previously cleared out for Martinico.

As soon as this infamous transaction was known, governor Hancock, and M. L'Etombe, the French consul, wrote letters to the governors of all the islands in the West Indies, in favor of the decoyed blacks. The public indignation being greatly excited against the actors in this affair, and against others who had been concerned in the traffic of slaves, it was thought proper to take advantage of the forfeiture, and bring good out of evil.

Accordingly, in the association of the Boston clergy, originated a petition to the legislature, praying for an act to prohibit the equipping and manning vessels bound to Africa for slaves and providing against the carrying innocent blacks from home. This petition was circulated, and signed by a great number of reputable citizens. The blacks were urged to present a similar petition, which they did: and fortunately another of the same kind, from the society of Quakers, presented at a former session, was then lying on the table. All these were brought together, and the effect was, an act passed March 25, 1788, 'to prevent the slave trade, and for granting relief to the families of such unhappy persons as may be kidnapped or decoyed away from this commonwealth.' By this law it is enacted, 'that no citizen, residing within this commonwealth, shall, for himself or any other person, either as master, factor, supercargo, owner, or hirer, in whole or in part, of any vessel, directly or indirectly, import or transport, or buy or sell, or receive on board his or their vessel, with intent to cause to be transported or imported, any of the inhabitants of any state or kingdom in Africa, as slaves, or servants for term of years, on penalty of fifty pounds, for every person so received on board, with intent to be imported or transported, and two hundred pounds for every vessel fitted out with such intent, or so employed;' and 'all insurances made on such vessels shall be void.' It also further provides for the friends of any person decoyed away, to bring an action, and recover damages, which shall be paid to the injured person at his return, or go to the maintenance of his wife and children. A prohibitory act of the same nature had a few months before been passed in the state of Rhode Island, and soon after another was passed in Connecticut.

This was the utmost which could be done by our legislators; we still have to regret the impossibility of making a law *here*, which shall restrain our citizens from carrying on this trade in foreign bottoms, and from committing the crimes, which that act prohibits, in foreign countries, as it usual some of them have done since the enacting of these laws. But a stigma will ever attend their names, and I hope conscience will do its office and be seasonably heard.

The three blacks, who were decoyed, were offered for sale at the Danish island of St Bartholomew. They told their story publicly, which coming to the ears of the governor, he prevented the sale. A Mr Atherton, of the island, generously became bound for their good behaviour for six months, in which time letters came, informing of their case; and they were permitted to return. They arrived at Boston on the 29th of July following, and it was a day of jubilee, not only among their countrymen, but all the friends of justice and humanity.

SPIRIT OF RELIGIOUS PERIODICALS.

☞ The following is the essay alluded to as our last number. Here is christian sense—here is reason—here is sterling republicanism—and here is moral courage. The articles succeeding it, from the Christian Register, the Vermont Telegraph, and the Boston Christian Herald, are written in a true spirit.

From the Boston Telegraph.

HE THAT ADVOCATES THE CAUSE OF FREEDOM, SHOULD HIMSELF BE FREE.

We have here particular reference to the freedom of the *mind*. We are aware, that many, who are held in literal bondage, may still be imbued with that noble spirit, which constitutes the sure and essence of real independence and moral freedom. The body may be lacerated with the scourge of the despot, but the soul is too nearly allied to its Divine Author, to cower or crouch in the presence of one, who is himself a slave to his avarice, pride, ambition, cupidity, and voluptuousness. But, there are many, who profess to be free, and the advocates of equal rights, who are still as heavy laden with the chains of popular opinion and popular prejudice, as the veriest slave of the veriest tyrant was ever oppressed with manacles and fetters of iron and brass. If they advance a step, even in pleading the rights of injured humanity, that step must be taken in the precise path, which has been marked out by public opinion. To break away from these leading strings, and presume to walk at large on the broad basis of *moral principle*, is construed into high treason against 'the powers that be,' and is as really criminal in the eyes of aristocratic reformers, as the abscending slave in the eyes of the despotic and capricious master.

These remarks, we conceive, will apply even on the subject of slavery itself. There are many, indeed, who have come forward to advocate the rights of injured Africans, but, on what principles do they plead these rights? Not as much on the ground of *justice* as of *natural policy*. We have the Africans here—*and how shall we get rid of them?* By and by they will become as numerous, and as *enlightened*, that they will assert their own rights, and *arise, en masse*, to resist the arm of the oppressor, and break those chains of bondage, which have clanked about them from generation to generation. We fear for our own safety and personal interests, we fear for the very liberties of our country, which may, eventually, be wrested from us by those who are now held in bondage. *Therefore*, we must devise some measures to liberate the Africans by degrees and to send them back to the country from whence they originated. If this is not the *general* reasoning of present professed philanthropists, we will frankly acknowledge, that we have mistaken both the question at issue, and the popular logic of the day. Why should the slave be emancipated? Not on the ground of justice, not because 'all men are born free and equal;' not because God 'hath made of one blood, all nations of men, to dwell upon the face of all the earth;' but because the *public good and the safety of the nation require* the emancipation and the transportation of the blacks. On this principle, if the overbearing and domineering despot of the South can make it appear, that the safety and interest of the nation require the continuance of slavery, the slave must still be bought and sold in the shambles, driven from place to place, like herds of cattle and flocks of sheep, and like the horse or the ox, be forced to toil from morn to night, under the lash of the merciless driver.

There is, then, neither equity nor mercy in that doctrine of expediency and national policy which is so much preached, at the present day. It is capricious as the wind that blows, and no more directed by moral principles than the bird of passage, that migrates from north to south, and from south to north, with the change of the season.

The African should be emancipated on the ground of *equity* and not on the ground of *expediency*. He has the *right* to be free, and those who advocate his freedom, should have sufficient moral principle and independence to advocate it on *the ground of equity*. It can hardly be called an act of *mercy* to release the slave. *Mercy is unmerited favor*. But, the slave has *the right* in *justice* to his freedom. It cannot then, be strictly an act of *mercy*, but an act of equity, which the slave has a right to *demand*, for his master to set him at liberty. Let the master be placed in the same situation as the slave, and his blind eyes would at once be opened, and his dead ears at once be unstopped, to the brightness and equity of our Saviour's golden rule 'All things whatsoever ye would that men should do unto you, do ye even so to them.'

But, where is the *justice* of transporting the emancipated slave back to Africa? Why not let him live on the spot, where he has toiled, and sweat, and where he has become acclimated? He has tasted the bitterness of slavery to the very dregs, in a land of boasted liberty, and why not suffer him to taste the sweets of freedom in a country where he has so richly earned them? We have land enough, why not form a colony of blacks in America? What need to incur the expense, and expose their lives in sending them away in the pestilential shores of that country, whence they or their fathers have been torn by the ruthless ruffian?

But, the slave needs to be instructed, and could not provide for himself here, were he set at liberty. Well, then, let him be *instructed here*. If he needs instruction here, he must need it as much in Africa; and if he could not provide for himself *here*, he could not provide for himself *there*. If the planters took one-half as much pains to instruct their slaves, and to exalt their character, as they do to degrade, and keep them in ignorance, they would very soon be prepared not only for safe emancipation, but to act the part of faithful and useful citizens. Ignorance is the mother of crime. In order to prepare the way for the emancipation of the blacks in this country, with safety to themselves and safety to the citizens at large, let that literary and moral instruction be bestowed upon them, which, in addition to their bondage, is now so cruelly withheld. Then, it will not be necessary to send them out of the country, whose they are emancipated but with perfect safety, they can be planted in this land, to which they have as equal, if not a better right, than those who have held them in bondage.

We are aware, that these are unpopular doctrines, and that those who are themselves enslaved to popular opinion and popular prejudice, will consider them the height of political and moral treason. It is, we believe, for this very reason that the editor of the 'Liberator' is treated with such coldness, and that no more liberal patronage is bestowed upon him by the *boasted* friends of liberty and the Africans. He advocates the emancipation of the slave not merely on the ground of *expediency*, but on the ground of *equity and moral principle*. He likewise maintains that the African has as good a right to enjoy the *land* and the *liberty* of *this* country, as those who have enslaved him, or as those who are so zealous for sending him back across the ocean. The man who advocates this doctrine, must himself be *free* and *independent*, and, of course, unpopular for a season. But, he who advocates the cause of freedom should himself be free, and he need not be discouraged, because moral principle will yet prevail, and triumph over the selfish and carnal policy of even those who, because they make great pretensions, claim the right to control the opinions and to mark out the course of every one, who engages to the work of reform.

From the Christian Register

COLONIZATION OF THE FREE BLACKS.

MR EDITOR,—I perceive from the papers, that an attempt has been lately made to form a state society in Massachusetts, as an auxiliary to the American Colonization Society. Believing that the measures which are, and will continue to be pursued by this association, produce injurious effects, which are far from being compensated by any good which is likely to ensue from them, this seems to me a suitable occasion for a few remarks on the proceedings and object of this society. I trust that in the observations which I may make, it will be understood that I mean no impeachment of the motives of the gentlemen who advocate the scheme of colonization. I have the highest respect for the public and private character of many of them, and willingly believe that they are actuated by motives of pure benevolence.

Whether it would not be better to have all the free blacks removed out of the country, if it could be done with their voluntary and free consent, is a question which it is not necessary here to discuss. I am ready to admit for the purpose of the present argument, that the state of society would probably be improved if we had no blacks here; but it is far from following, that they ought to be urged to remove, still less that all measures for removing them are justifiable.

The fundamental principle of the Colonization Society is, that the free blacks are so miserable and degraded, that the good of the country requires them to be removed. Whenever meetings of the society are held, and speeches made, the constant theme of discourse, is the ignorance, stupidity, and wickedness of the free blacks. These it is alleged are so great and so irremediable, and the prejudices of the whites against the African race are so intolerant, that the free blacks must at all events be conveyed out of the country. The publications of the society are always dwelling on the same topics.

Is this constant and systematic attack upon a particular class of the community likely to be productive of any good effects? Does it tend to create or cherish humane and Christian feelings towards the unhappy class which are its objects? Is it not, on the contrary, the direct tendency of this vituperation of colored persons, to inflame the prejudices with which they are already borne down, to widen the breach which already exists between the European and African races, to diminish the confidence and respect which individual blacks would acquire by their good conduct, to lead the partisans of colonization to give exaggerated representations of the actual ignorance and degradation of the subjects of their schemes, and to perpetuate these evils by representing them as irremediable in this country?

That the tendency of the operations of the American Colonization Society, is what I have supposed, is not a mere matter of speculation. The great majority of the free blacks, who from the very outset have been jealous of this society, are now satisfied that it operates injuriously upon them. They feel its measures as a persecution. The bitter prejudices of the whites against their race, which they hoped in time by good conduct to alleviate, are inflamed to fury by the constant aspersions of this *benevolent* association. They feel that it is exerting a moral force to drive them from their country against their will, by increasing the difficulties of their present situation, which are already sufficiently distressing.

The free blacks in New York have recently expressed their opinions against this society in a public meeting, and the same has been done at different times in other places. These expressions of opinion, by the parties who are to be affected by this institution, ought not to be disregarded. This is the country of the blacks as well as of the whites, and the rights of the blacks are deserving of equal consideration with those of the whites. If the blacks choose to prefer America to Africa, is it humane or Christian to attempt to expel them, either by open violence or by the force of opinion? I trust that benevolent men in Massachusetts will hesitate before they will join a society whose tendency is so questionable, and whose measures of supposed benevolence, are most strongly opposed by the very persons who are to be its subjects.

It may perhaps enable us to judge of the proceedings of the Colonization Society, if we suppose a parallel case. Many persons think it a great evil that we have so many Irish in this country. They say that these Irish are ignorant and degraded, that the religion of most of them is a wretched superstition, that their morals are low, that they are a thick headed, blundering race, that they corrupt the morals of our native laboring classes by associating with them, that they reduce the wages of labor by working at prices lower than persons who have any ideas of comfort or respectability can afford, and that they abuse the political privileges which we grant them too freely. Suppose then that a society should be formed to remove all the Irish from the country, nearly the same arguments might be urged in favor of its objects, as are now done in favor of the Colonization Society. The ignorance and degradation of the persons to be colonized are, in both cases, the same; the prejudices against them among the rest of the community, are very similar; and the advantages which are to be gained from getting rid of a part of the most corrupt and uncultivated members of society, are nearly equal. A proposal for such a society would, I believe, find no favor in our community. Its odious and unjust character would at once strike every reflecting mind with horror. Its hollow pretensions to humanity would be every where ridiculed; its measures would be stigmatized as persecution; and its supporters would be overwhelmed with general indignation.

Since I have said so much against the Colonization Society, I ought perhaps to suggest what measures ought to be adopted with regard to the free blacks. These measures are sufficiently obvious, and have not been, as I am happy to say, altogether neglected.

If the blacks are ignorant, they should be educated; if they are vicious and degraded, they should receive moral and religious instruction; if they are suffering under the intolerant prejudices of the whites, reason and religion should be exerted to abate and overcome those prejudices, and to remove the political disabilities which now oppress them. In fine, let them be regarded as men, and as having equal rights with the whites. If the same exertions and the same amount of funds which are now employed in the schemes of colonization, were used to improve the free blacks in this their native country, it would do more to raise their character and improve their condition, and thus to increase the happiness and prosperity of the country, than any thing which can ever be effected by the Colonization Society.

From the Vermont Telegraph

SLAVERY.

Upon the subject of slavery, there is in this country a dead sleep. The respective evils of slavery and emancipation have been gravely discussed, and weighed, and balanced, till the eternal principles of right and justice have been forgotten. It ought ever to be remembered that the question of emancipation is not a question of expediency, but of right. Expediency can never sanctify an action morally wrong. The stealing, or buying, or selling, or holding of slaves, is morally wrong. If the great principle recognized by our laws be correct, that all men are created equal, and that liberty is their unalienable right, then the holding of a slave, against his will, is unlawful, and his claim to an immediate release is a right, of which none but his Maker can deprive him. Upon whatever pretext, or with whatever intention, the slave is held, it is an infringement of God's law.

It is idle for us to talk of the evils which would result from the liberation of the blacks, or of the necessity which compels their masters to retain them. It is not for us to say, whether the slave is happier than he would be if released; he himself is the only man upon earth to judge, whether it is for his interest to remain in the service of his master or not. Yet how often do we hear the remark, that it would be an injury to the slaves themselves, to be set at liberty in their present state; as if we were to be the judges whether it is better for them to be slaves or freemen!

But the plea is false. It is not for the good of any innocent man to be held in bondage. A system of oppression which binds down the intellect, and enthralls both soul and body,—which lays its hand upon the blessed book of God, and hides its messages of love from the perishing sinner,—which disregards and sunders the sacred relationships of husband and wife, parent and child,—which creates in the heart a reckless insensibility to all that is lovely and all that is pure;—such a system is, in its every operation, of blighting and blasting influence, a bitter and a ruining curse.

Nor is it true that necessity compels the enforcement of the wrong. It is not true that our southern plantations yield a richer harvest for being tilled by unwilling hands. It is not true that the blacks, if set at liberty, would refuse to labor and support themselves. It is not true that in the event of such a liberation, they would repay the kindness shown them, by murdering their masters, and spreading desolation over the land. But it is true that if their liberty be not given them, they will by and by take it.

Within a few months our attention has been called up to another infringement of personal right; and from the apprehension that the original owners of the soil might be driven from the land of their fathers, remonstrances from all quarters have been poured in upon our national legislature. But what is the expatriation of a few tribes in comparison with the perpetual bondage of millions? If, as patriots and Christians we are bound to protest against the expulsion of the Indian from his native forest, how much rather should we lift up our voice against that unhallowed and malignant policy which robs the African—not of his gold, not of his farm or hunting grounds, but of himself, of his liberty, and, perhaps, of his immortal soul! If Indian oppression be a national sin, in which we are all involved, how much more fearfully, as justifiers and abettors of slavery, by our silence, shall we be found guilty before God!

From the Boston Christian Herald

PARALLEL CASES.

Should the slave thus query with his American master; Were the principles of the American revolution sound principles? Were the American people right in casting off the bondage that was imposed upon them? How will he answer the question? No, or yes! Must he not, in either reply, directly condemn himself and his countrymen? If he answer No, he will plainly convict the American people of rebellion—of unlawful resistance to a just power, and therefore meriting the execration of all enlightened statesmen. If he answer Yes, (and what American citizen would not!) he places his countrymen in the very seat of the oppressor, whom they have just before lawfully resisted. By that same reply, he would say to the African—You would do right to rise and assert your independence. You are entitled to liberty and you should claim it. A Lafayette would do right—would deserve immortality to come forth and enlist in your cause. All the friends of liberty should engage heartily in your behalf, and you should conquer or die. Such are the sentiments which his affirmative would fully sustain. Was it then a farce—a mere mockery, which we imposed upon mankind, when, in the face of the whole world, we made a declaration of our rights, and declared them to be equally the rights of all men! Were we so selfish as to set forth that imperishable monument because it just then equated with our interests, holding ourselves in readiness for a practical disavowal of its sacred contents whenever our interest might present the temptation to do so? Is this our boasted claim to a regard for liberty and equal laws! What nation but would be selfishly magnanimous enough to wish such rights for themselves and posterity? But is there not one so magnanimous as to wish to bequeath them equally to all mankind? No, not one.

SLAVERY RECORD.

INSTRUCTION OF THE BLACKS.

In our last number, we promised to animadvert upon some outrageous doctrines maintained by the editor of the Richmond Religious Telegraph, affecting the temporal and eternal welfare of the free black and slave population of Virginia. We have since received another number of the Telegraph, in which we find the arguments reiterated and at greater length, as inserted below. Our limits will not permit us to pour out the indignation which is swelling in our bosom. Let it be remembered that their author is a Presbyterian clergyman—a professed 'minister of righteousness.' Jesuitism was never more subtle—Papal domination never more extensive. The gospel of peace and mercy preached by him who advocates the Popish doctrine, that 'ignorance is the mother of devotion'! who would sequestrate the bible from the eyes of his fellow men! who holds that knowledge is the enemy of religion! who denies the efficacy of instruction in lifting up a degraded population! who would make men brutes in order to make them better christians! who desires to stop free inquiry, by making the clergy infallible guides to heaven! Now, what folly and impiety is all this! Our amazement is without bounds—our senses almost doubt their evidence. How could the Rev Mr Converse (whom we have considered a pious man and an able editor) endite such detestable sentiments? He has inflicted a severe blow upon his own denomination—upon the christian religion—and upon the cause of emancipation. May the Lord forgive him, and open his eyes to the sinfulness of his conduct! Let him not preach Popish debasement and subserviency under a Presbyterian garb; for by so doing, he dishonors the one, and compliments the other. Besides, is it not mockery to preach repentance and faith in our Lord Jesus Christ to the persecuted blacks, and at the same time to deny them the right and ability to 'search the scriptures' for themselves? They have an inalienable right to freedom; their ignorance should be enlightened; instruction will not injure their morals or usefulness, nor endanger the safety of the people.

'If the free colored people were generally taught to read,' says Mr Converse, 'it might be an inducement to them to remain in this country. ☞ *We would offer them no such inducement*!' Here is the cloven foot of colonization; here the spirit that is hunting down the free colored population in every State. Show them no mercy—deprive them of all knowledge—make their situations uncomfortable—give them no chance to rise in the scale of being, [illegible]—and then send them to Africa as missionaries to save souls, and to evangelize the continent!! What hypocrisy!

From the Southern Religious Telegraph.

A North Carolinian on Teaching the Colored People.—A writer, whose article may be seen in another part of this paper, advocates the expediency and duty of teaching slaves and other colored persons *to read*, as a means of instructing them in the doctrines and precepts of Christianity. Some time ago, we were as decidedly in favor of this mode of teaching them as he is—but we have been led to doubt both the expediency and practicability of giving them this kind of learning. We have not time to-day to present our views fully on this subject—and we do not wish to have much debate upon it—nor would we interrupt the efforts of those who regard it as a duty to teach their servants to read the Bible.—We add but a few brief remarks.

1. Oral instruction, in reading and expounding the Scriptures to servants, in a plain and practical manner, is the most direct way of giving them the knowledge, and of causing them to feel the motions of religion. Without this kind of instruction, given statedly and regularly, there is very little reason to expect that the knowledge of letters be made to contribute to their spiritual improvement.

2. Teaching a servant to read is not teaching him the religion of Christ. The great majority of the white people of our country are taught to read—but probably not one in five of those who have the Bible, is a *christian*, in the legitimate sense of the term. If black people are as depraved and as averse to true religion as the white people are—and we know of no difference between them in this respect—teaching them to read the Bible will make christians of *very* few of them.

3. If christian masters were to teach their servants to read—we apprehend that they would not feel the obligation, as they ought to feel it, of giving them oral instruction and often impressing divine truth on their minds. We have known gray headed christians who appeared to feel that they had about done their duty to their servants, by merely inviting them, or giving them the opportunity, to attend religious worship in their families. And had they, in addition, taught them to read, we fear that they would have quieted their consciences with the belief that they had done quite enough for the salvation of their servants.—Do faithful parents treat their children so? Do they not *require* them to attend worship regularly morning and evening? Do they not often speak to them in accents of affection, to persuade them to attend to the things which concern their salvation? And do they not repeat these lessons of christian instruction from one week, month and year, to another? And ought not the christian master to adopt the same course, to save the souls of his servants!

4. If the free colored people were generally taught to read it might be an inducement to them to remain in this country. We would offer them no such inducement—for we believe it to be for their interest, in every respect, and for the benefit of their children, to cross the Atlantic and join the flourishing colony at Liberia.

5. A knowledge of letters and of all the arts and sciences, cannot counteract the influences under which the character of the negro *must* be formed in this country. Placed as he is among a people with whom he can form no connections, among whom he can hold no office, he must, from the circumstances in which he is placed, be a degraded being. A white man, in similar circumstances, is the same servile creature. To meliorate, permanently, and elevate the condition of the negro—we must send him to a country of his own color, where he will learn the worth of character, and correct the servile, improvident habits, which are inseparable from his condition here.

6. It appears to us that a greater benefit may be conferred on the free colored people, by planting good schools for them in Africa, and encouraging them to remove there, than by giving them the knowledge of letters to make them contented in their present condition.

We repeat the remark—a shorter and more direct course, than teaching them to read, ought to be taken to give them the knowledge of God, and teach them to obey His commandments. This is indispensable to save their souls, and this must be done, whether they are taught to read, or not, by oral instruction.

EFFECTS OF SLAVERY!

The following paragraph shows the impoverishing effects of slavery at a glance, and the relative value of free and slave labor. We are impatient to receive complete returns of the census of last year. Some facts, we opine, will be brought to light, which will startle the supporters of slavery themselves.

'VIRGINIA. In 1790 the 'Ancient Dominion' contained within her boundaries one-fifth of the whole political power of the Confederation—was twice as large as New York, and one-third larger than Pennsylvania. But the tables are now turned. Her political weight in the scale will be just one-half that of New York in the Congress under the new census, and one third less than that of Pennsylvania. She will have to take rank with Ohio, a state that was not in existence when she was in the zenith of her prosperity.'

A RIDICULOUS ENACTMENT.

The reputation of Massachusetts has been shaded by executions of witches in olden time; but as the persons bewitched could show marks of disordered intellects, and sundry pinches and bruises—and as the age was not so enlightened as our own—there is some ground of justification. What shall we say in defence of the following section of the Act of June 22, 1786, which makes the wearing of a black skin a punishable offence! How will it affect the reputation of the State in years to come! Hail, Liberty! hail, the march of mind!

☞ ☞ ☞ ☞

'SEC 7. *And be it further enacted*, That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

NEW-ENGLAND DESPOTISM.

We mentioned in a late number, that the people of color, in Rhode-Island had petitioned the legislature of that State, for exemption from taxation, in consequence of their being deprived of equal rights. As a proof of New-England justice and equality—ay, and of Yankee sagacity, we now state that the prayer of the petitioners has been refused!! The Providence Patriot says, 'The real cause of rejecting the prayer of the petitioners, was the difficulty suggested by the Hon E. R Potter of deciding who was black and who was not. It was feared that many men, to escape the payment of taxes, would claim to be black when they had no title to the claim.' What a sagacious legislator. Now, Mr P ought to know, that a black skin is too unpopular for any white man to claim, even to escape from taxation. He ought to know also, that his 'difficulty' shows the absurdity and oppression of the present law. What have shades of color to do with a question of right! Who is to be punished in this part of our country on account of his skin! We hope the colored people, to a man, in Rhode Island, will refuse to pay their taxes. Let them appeal, from court to court, until they obtain justice.

A white man, who said he came 'from a country where no negro could look a white man in the face,' has been committed to Bridewell, New York, not having any friends to give bail. It appears he cuffed a colored man for daring to stand on the side walk, while HE was passing by. The poor black merely lifted his voice against such treatment, and the great man drew a pistol, threatening to blow out his brains if he uttered another word.—*Boston Patriot*.

African Education Society.—The school of this Society, retarded in its progress by the long sickness of the Secretary, the death of his wife and dispersion of his family, is now open for the reception of pupils, a few more of whom can be admitted. Applications for admission are to be made to B. L. Lear, Esq of Washington, Jnol Crittenden, Esq of Georgetown, or to Isaac Orr, Secretary A. E. S., and Principal of the Institution.—*American Spectator*.

JUVENILE DEPARTMENT.

For the Liberator

THE FAMILY CIRCLE.---NO. V.

Knowledge, the wing wherewith we fly to Heaven.
SHAKSPEARE.

George and his sisters were deeply interested with the account which their father and mother had given them of the slaves. A state of things so very different from any thing they saw around them, perplexed them very much, particularly Helen, to whom the whole subject was entirely new. One day, after sitting thoughtful some time, she suddenly exclaimed, 'Mother, why are not the people who keep slaves, and beat them, and do all those wicked things, taken up, and put into prison, and punished, just as people are for stealing, and breaking into houses, and other wicked actions?'

'Because, my dear,' said her mother, 'the laws of the slave states allow people to keep slaves, and do not punish such kinds of cruelty.'

'That is very strange,' said Helen, 'who makes the laws?'

'Why, the people, to be sure,' said George, 'in a republican country like ours, the people choose the law makers, and will be sure to choose men that will make such laws as they like. But, Helen, dear, you cannot understand about this.'

'Nor I either, very well,' said Lucy, 'only it seems as if they must all be very wicked, to make such laws.'

'Not all wicked,' said her father. 'There are many persons who would be glad to set their slaves free if they could, but in some of the states it is contrary to law. But it is true, as George says, that if the people, or, rather, the *greater part* of the people, wished it, different laws would be made. You recollect I told you that different people have different opinions about slavery.'

'Father,' said Helen, 'will you tell us something more about the slaves?'

'The last you told us, was about their having no beds,' said Lucy. 'People here always think it is a dreadful thing, if they hear of only a single person, so poor as not to have a comfortable bed to sleep on.'

'There are some things,' said her father, 'in their condition which appear to me far worse than any thing I have yet told you, though I am not sure that you children will comprehend that they are so. In the first place, none of them can either read or write.'

'What, grown up men and women not know how to read!' said Helen. 'How strange! Do they not want to learn?'

'Some of them do,' replied her father, 'but there is nobody to teach them. And, I believe, they generally wish very much that their children should learn, but there are no schools for them where all the little boys and girls may be taught, as they are here. Some of the states have a law that no slave shall be taught to read or write.'

'How different,' said Lucy, 'from what it is here, in a part of the same country where people think everybody ought to learn. The geography says that here "schools are established by law in all the towns." The schools are established to teach people, so that they may know better how to be good, are they not?'

'Yes, my dear,' said her father, 'that is the great object.'

'Do they not want the black people to be good, in those states where they will not let them be taught anything?'

'I guess,' said George, 'the white people are afraid if the slaves learn much about right and wrong, they will find out how wicked it is for them to be kept in slavery.'

'The white people,' said their father, 'keep the slaves to work for them, and care very little about their being good, or about their knowing anything more than how to do their work. The greater number of the slaves, old and young, do not even know their own age. However, there are some good people who would be very glad to give their slaves some instruction, and especially to teach them to be good. Some do teach them to read, and run the risk of having to pay large fines for doing so, contrary to law.'

'Is their not knowing how to read, one of the things that you think worse than all the rest?' said Helen.

'Yes,' said her father, 'that and their ignorance altogether, for they are not taught in any other way.'

'I think,' said Helen, 'their not having enough to eat, and having to be whipped when their masters are angry with them, are the worst.'

'Let us consider,' said Lucy. 'I think I would rather be a little hungry sometimes, and sleep without a bed, and even be beaten sometimes, if it were not very hard indeed, rather than never to read anything again, and never to have the pleasure of thinking and talking about what I read.'

'Besides,' said George, 'to make your case quite like that of a slave, you must suppose yourself to forget all that you have ever read.'

'And all that you have ever been taught in any way,' said her mother.

'Would you be willing,' said George, 'to forget what you know, little as it is, about the sun and the moon, and the stars, and never to have the thought come into your mind of their being great worlds, and that, perhaps there may be people living in them, as there are in our world?'

'Oh no, no indeed,' said Lucy, 'I wish I knew more about them.'

'Would you be willing,' said George, 'never to be able to think again of all the animals we have read about, the elephant, and the rein-deer, and the camel, and all the curious insects, and a hundred other delightful things?'

'And never to read any more such things?' said Lucy, 'Oh I should be very sorry.'

'All these,' said her father, 'are pleasures which the poor slaves cannot have. They cannot read about these things, and nobody tells them about them. They have no books, and if they had, they could not read them.'

'I wish,' said Helen, 'I could give the little children some of my picture books. They could look at the pictures of the animals.'

'I wish you could, my love,' said her mother.

'You seem to understand something, Lucy,' said her father, 'of the pleasure there is in knowing things, and in learning things. These are the pleasures of the mind; and people who are older than you, and know more than you do, know that such pleasures are the greatest that men and women can have. Therefore, I pity the slaves, a great deal more for being shut out from all these pleasures, than I do for having to work hard, or for not having a bed to sleep on, or not enough to eat with their food, or even being hungry, or being whipped sometimes. I would, far rather, suffer all these things, and yet be what I am, in my mind, than to be as the poor slaves are, in mind, and have all possible bodily comforts and pleasures.'

'But the worst of all,' said their mother, 'is that they have so little notion of right and wrong. Most of them will steal and tell lies.'

'Do they not know that they ought not to do such things?' said Helen.

'I cannot tell,' said her mother, 'exactly, how much they know, but they do not perfectly understand about it. They are kind and affectionate, and do not think it wrong to steal for each other.'

'I should think,' said Helen, 'they would be taught better at Sunday school.'

'You forget, my dear,' said her mother, 'that they have no Sunday school to go to, that is, by far the greater part of them have not. I have heard, however, with much pleasure, of a few cases in which Sunday schools have been established for slaves. But very many of them are without any religious instruction at all, and do not even go to church, and many of those who do go, are too ignorant to understand what they hear there. I heard of a little girl, nine years old, who, when she was asked who made her, could not tell, and appeared never to have heard any such question before, and not to have the least knowledge of anything relating to religion, or any notion of right and wrong. And this was a child, too, who appeared to be kindly treated, and was thought to be remarkably well off, for a slave.'

'These things seem very shocking, and very strange,' said Lucy, 'still I cannot help pitying them more for having cruel masters who beat them, and do not give them enough to eat, and separate fathers and mothers from their children, so that they never see each other again. Oh, that is worst of all!'

'It is, indeed, very shocking, but if these poor people, who suffer all this, could have the comfort of thinking, in the midst of their sorrows, that they have a great and good Father in Heaven, who will make them happy in another world, if they try to be good in this, if they could have the comfort of knowing and thinking of these things, they would be much less to be pitied.'

'Oh,' said Lucy, 'I wish they could know that part of the beautiful hymn I learned.'

'Repeat it, my dear.'

Lucy repeated—

'Negro woman, who sittest pining in captivity over thy sick child, though no one seeth thee, God seeth thee; though no one pitieth thee, God pitieth thee: raise thy voice, forlorn and abandoned one; call upon him from amidst thy bonds, for assuredly he will hear thee.'

U I E

COMPLIMENTARY.

The intelligent and philanthropic editor of the Lynn Mirror pays the following merited tribute to our colored population. In his valuable History of Lynn, page 13, Mr Lewis has predicted the arrival of a period, 'when the lights of freedom and science shall shine much more extensively on these dark children of bondage—when the knowledge of the true faith shall awaken the nobler principles of their minds, and its practice place them, in moral excellence, far above those who are now trampling them in the dust.'

'The Spirit of Liberty and Intelligence is fast spreading among the Colored Population of the United States, both free and enslaved. Many of them are already well informed in their understandings, and refined in their manners; and numerous communications, written by them, have appeared in the public papers.'

BOSTON,

SATURDAY, MARCH 5, 1831.

ADDRESSES ON SLAVERY.

☞ At the request of the Society of Free Enquirers in this city, I expect to deliver an Address, in the Lower Julien Hall, TO-MORROW (Sabbath) EVENING, at 7 o'clock. Subject—THE ANTI-REPUBLICAN AND ANTI-CHRISTIAN TENDENCY OF THE AMERICAN COLONIZATION SOCIETY.

Providence permitting, I shall also repeat one of my former addresses,—on the cruelties and impurities of slavery,—at 10 o'clock in the morning, at the same place.

It is immaterial to me what party or sect I am invited to address on this subject. Universal emancipation from despotism is, and ought to be, common ground. He is neither a free man, nor a friend to freedom, who makes this a sectarian or political [illegible]. If the religious portion of the community are indifferent to the cries of suffering humanity, it is no reason why I should reject the co-operation of those who are more deeply interested, though they make no pretension to evangelical piety.

My animadversions on the Colonization Society will not be so elaborate and critical as I could wish, having been written the present week during a few midnight hours which ought to have been devoted to rest from my other labors. I have promised to dissect the Society in the columns of this paper, and shall fulfil my promise as soon as possible.

WM. LLOYD GARRISON.

GUNS AND TRUMPETS.

Neither the African Repository nor the American Spectator, at Washington city, has the courtesy to exchange with us. The latter, if we are not misinformed, is owned by the Colonization Society, and therefore its [illegible] panegyric upon that combination is worth as much as self-glorification—and no more. We are indebted to a Baltimore friend for a number of the Spectator of February 12, in which we find the following tremendous flourish:

'AFRICAN COLONIZATION.—The voice of opposition to this philanthropic and popular enterprise, is becoming more sharp and shrill—as it sinks beneath the mightier swell of applause and approbation, almost universal. We regret to observe the infatuated and persecuted Junius, Editor of the Genius of Universal Emancipation, in the dying ranks of this opposition. We hoped that his good sense would ere long withdraw him even from the side of abolitionists. But in the Liberator, a publication which he has lately commenced at Boston, he manifests decided hostility to the Colonization Society. 'Oppression maketh a wise man mad,' is the only reason which we can assign for a change so much to be regretted.

On this subject, too, most of the colored people of the North are with him; a circumstance which indubitably proves *their* ignorance and moral deficiencies. At a late meeting in New York they resolved '*that we claim this country, and not Africa as our mother country, and all attempts to send us to Africa we consider gratuitous and uncalled for.*' They called on the benevolent to aid in raising them and their race from the degradation and disabilities like a millstone about them,' to which they are subjected. And so they may call till doom's day, or at least till the present favorable opportunity of improving their condition will be no longer in existence. Let them first demonstrate, like the Colonization Society the practicability and benefits of their plans and then call upon the community to aid in effecting them. The threats of ingratitude will then not be needed to put an end to Colonization.'

The editor, it seems, has mistakingly relied upon our 'good sense' to withdraw us from the side of abolitionists, i. e. our 'good sense' must keep in colonization traces—slander our free colored brethren—apologize for the planters—deny the right of the slaves to freedom—&c. &c. Thank you for nothing, again and again, Mr Orr. And then, what a compliment he pays to our colored friends, because they are so silly as to prefer their native country to Africa, and so presumptuous as to tell the colonization schemers, that they do not thank them for their interference—'a circumstance which indubitably proves *their* ignorance and moral deficiencies'!!! Well that is written in a philanthropic spirit! O the ungrateful blacks! O the forbearance and boundless benevolence of colonizationists! But then, it is terrible to receive such 'threats of ingratitude'!

The American Colonization Society have resolved to despatch a vessel with emigrants for Liberia, on the 1st of May next. They get along slowly in removing our colored population!

TIT FOR TAT. [illegible] from [illegible]mbia state that Gen Lamar has [illegible] a very [illegible] party among the colored po[illegible] of Pana[illegible] and several commotions have [illegible] in th[illegible]y, where a number of peaceable [illegible] ill treated 'only for the crime of [illegible].' A very bad party in this country, it is well known, keep two millions of inoffensive people in bondage, and treat them very cruelly, 'only for the crime of being' black.

A PITHY QUESTION. The benefit of party squabbles and party names is admirably illustrated in the following pithy question, put by a writer in a late number of the Working-Men's Advocate:

'I ask the common sense men to show me the advantage that the public realize in the election of a *Democratic Republican* lawyer, over any other of the same profession. Are the fee bills changed, do your Judges receive less salaries, or despatch business better and cheaper, or are your Bar Rules changed for the better, by such a process? If not, where is the advantage?'

AGENTS FOR THE LIBERATOR.

CHARLES WHIPPLE, *Newburyport, Mass.*
PHILIP A. BELL, *New-York City.*
JOSEPH CASSEY, *Philadelphia, Pa.*
WILLIAM WATKINS, *Baltimore, Md.*

☞ We regret our inability to insert, to-day, the Resolutions and Address of the free colored citizens of Boston, on the subject of African colonization, adopted unanimously at a large and respectable meeting on Tuesday evening last. They shall be given next week, for the digestion of the American Colonization Society.

☞ We are again reluctantly compelled to omit Mr Stewart's Proposals for his 'African Sentinel and Journal of Liberty,' at Albany, N. Y.

TO CORRESPONDENTS. The communications of 'S T U,' 'E T C,' 'A Colored Philadelphian,' 'F,' 'J,' 'R R,' 'Cato,' and 'Ada,' have been received, but we are necessitated to defer them to future numbers.

☞ We are unable to supply our new subscribers with the back numbers of the Liberator. Up to No. 8, we have not a single copy left. We are anxious to obtain four copies of No. 2, for which a liberal price will be given.

For the Liberator.

SONNET.

TO WILLIAM LADD, THE DISTINGUISHED ADVOCATE OF PEACE.

The conquerors of the earth have had their day—
 Their fame lies weltering in a bloody shroud,
As crime and desolation haste away,
 So fade their glory and their triumphs proud.
Great advocate! a fairer wreath is thine,
 Base envy cannot soil, nor time destroy,
Thou art enlisted in a cause divine,
 Which yet shall fill all earth and heaven with joy:
To calm the passions of a hostile world,
 To make content and opulence increase,
In every clime to see that flag unfurled,
 Long since uplifted by the Prince of Peace,
This is thy soul's desire, thy being's aim,
No barriers can impede, no opposition tame.

G——n.

A Mr Gridley, who advertises some land in Georgia for sale, among its recommendations says—'The land is said to be very valuable, but I never had the extreme pleasure of getting within half a mile of it, not having prepared myself with a canoe. It is warranted to yield from thirty to forty bushels of bull frogs to the acre, and alligators enough to fence the tract.'

There is about taking place a great schism in the Catholic church of France. It is said about 3000 Priests are abjuring Popery by a simultaneous act.

Private letters received from Rome on Friday say, that on the last scrutiny the whole of the votes, except one, were in favor of the elevation of Cardinal Weld to the papal chair.—*London World.*

Startling Fact.—There is a tippling shop for every fifty adult males in this Commonwealth.

A Paris paper of the first of January mentions the death of Madame de Genlis, the authoress, in the 87th year of her age.

Ardent Spirits.—The annual consumption of ardent spirits in Great Britain is stated to be 25,000,000 gallons.

Thursday, the 7th of April, is appointed as a day of Public Fasting, Humiliation and Prayer, in this State.

The Legislature of S. Carolina have imposed a tax of $5000 on Lottery offices.

13,956 persons put up at Barnum's City Hotel, Baltimore, last year.

$3,000 tons of anthracite coal are said to be annually consumed in Philadelphia.

In Philadelphia, there were in 1830, forty fires, damage $111,987. Uninsured, $55,305.

Manufactures in New York.—The annual value of cotton goods manufactured at the several establishments in N. Y. is estimated at more than $3,000,000; of woollen, at $3,120,000.

'I have bought the rest of my time,' said an apprentice. 'Has your master any more time to sell?' inquired a young lady.

LITERARY.

WOMAN.

By a Female Correspondent of the L. I. Patriot.

But such is woman—a mystery at best,
Seeming most cold when most her heart is burning,
Hiding the melting passions of her breast
Beneath a snowy shroud, and scarce returning
One glance on him for whom her heart is yearning;
Adoring, yet repelling; proud, but weak;
Conquered, commanding still; enslaved, yet spurning;
Checking the words her heart would bid her speak,
Love raging in her breast and banished from her cheek.

He who would read her thoughts, must mark unseen,
Her eyes full undisguised expression; trace
(If trace he could, while distance stretched between)
The feelings, blushing, quivering on her face;
He who would know her heart, must first embrace,
And feel it beat unchecked against his own;
Chilled not by pride nor fear, nor time nor place,
As in a dream, unwitnessed and alone,
When every fearful thought unconsciously has flown.

PATRIOTIC ODE.

BY PROSPER M. WETMORE.

A voice on every wave,
A sound o'er every sea!
The war-note of the brave,
The anthem of the free!
From steep to steep it rings,
Through Europe's many climes—
A knell to despot Kings,
A sentence on their crimes;
From every giant hill, companion of the cloud,
The startled echo leaps to give it back aloud:
Where'er a wind is rushing—
Where'er a stream is gushing—
The swelling sounds are heard,
Of men to freemen calling—
Of broken fetters falling—
And, like the carol of a cageless bird,
The bursting shout of Freedom's battle word!

Spirit of Freedom! from thy home,
Beneath our western skies,
We gave thee forth the shackled earth to roam—
That red oppression's heart might quail,
And shuddering tyranny grow pale
Before the lightning of thine eyes!
Thy course hath been a glorious one—
For nations now are basking in thy light,
That ere the trial deed was done,
Were grovellers in being's night;
Upstarting from their sleep,
They grasp the dooming brand,
And, vengeance nerved, the spoilers sweep
From off the trampled land;
They give them not to death—contempt can punish more—
But frowningly and stern they wave them from the shore.

* * * *

Spirit of Freedom! on—
Oh! pause not in thy flight,
Till every clime is won
To worship in thy light:
Speed on thy glorious way,
And wake the sleeping lands—
Millions are watching for the ray,
And lift to thee their hands:
Still onward be thy cry—
Thy banner on the blast—
And like a tempest as thou rushest by,
Despots shall shrink aghast.
On! till thy name is known
Throughout the peopled earth;
On! till thou reign'st alone,
Man's heritage by birth;
On! till from every vale, and where the mountains rise,
The beacon lights of Liberty shall kindle to the skies!

FRAGMENT.

My little girl sleeps on my arm all night,
And seldom stirs save when, with playful wile,
I bid her rise and put her lip to mine—
Which in her sleep she does. And sometimes then,
Half muttered, in her slumbers, she affirms
Her love for me is boundless. And I take
The little bud and close her in my arms—
Assure her by my action, (for my lips
Yield me no utterance then,) that in my heart
She is the treasured jewel. Tenderly,
Hour after hour, without desire of sleep,
I watch above that large amount of hope,
Until the stars wane, and the yellow moon
Walks forth into the night.

LIBERTY.

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it. COWPER.

SIGNS OF PROSPERITY.

FROM THE CHINESE.

Where *spades* grow bright, and idle *swords* grow dull;
Where *jails* are empty, and where *barns* are full;
Where *church* paths are with frequent feet outworn,
Law Court yards weedy, silent and forlorn;
Where *doctors* foot it—and where *farmers* ride;
Where *age* abounds, and *youth* is multiplied;
Where these signs are, they clearly indicate
A happy people, and well governed state.

MISCELLANEOUS.

EXTRAORDINARY CASE.

☞ The New-York Courier of the 21st ult. contains the following interesting report of a trial which lately took place before the General Sessions in that city. A correspondent writes:—'As Regulus was well known and highly respected in New-York, this article will prove very interesting to your subscribers here. The case excited great interest. The Court and Hall were crowded with colored people, who set up a shout when the verdict was rendered.—The Court ordered some of the offenders into custody, for a contempt; but they were afterwards released, on making an appropriate apology.'

Alexander D. Regulus, a colored man, indicted on a charge of having stolen a box containing 900 five franc pieces, from the cabin of the Charles Carroll.

The District Attorney stated, in opening the case, that the testimony upon which he would call for the prisoner's conviction was purely circumstantial. He could produce no witness who saw the prisoner take the money, nor was there any of it found on him; but he would endeavor to lay before the jury such a chain of circumstances as would satisfy them of the guilt of the prisoner.

William H. Merry, the first mate of the Charles Carroll, testified that the ship was to have sailed on the 12th, from the foot of Rector street where she lay. On the 9th, in the afternoon, a box and two kegs filled with specie, were brought on board, they were at first laid on the deck, and subsequently removed to the ladies' cabin.—Several persons knew that this money was put on board, as no secret was made of its shipment; between 6 and 7 o'clock, in the evening of the 11th, the witness, with Mr Piper, the second mate, left the ship, before they had proceeded far, the prisoner called after the witness and said he had to locking the cabin door; that Charles Johnson, an assistant steward, down below; witness then gave his key to the prisoner who opened the cabin door, released Johnson, and locked or appeared to lock the door again. Immediately after, the prisoner, Charles Johnson and the witness left the vessel; after they had got as far as the head of the dock, the prisoner wished the witness good night and said he was about to go home—they then parted. In about 15 minutes, Mr Piper, who had returned to the ship for witness' cloak, came to inform him that the cabin door had been open, the box of money stolen, and that he had found the prisoner on board. Mr Piper had returned for the cloak in about 8 minutes after they had left the ship. When Mr Merry was proceeding to the ship, he met the prisoner on the dock and his eyes were fixed upon him. On examination, the witness discovered that the box was gone, and that one of the kegs had been stowed in one of the ship bags and made ready for removal; this bag, the prisoner sometime before said, had been lost; on a table, in the cabin, the key of the cabin, usually kept by the prisoner, and which he said was lost was found, and also a small leather purse which the witness believed he had seen in the prisoner's possession. A candle, which the witness had directed the prisoner to light, and to place in the centre of a basin, in the captain's cabin, was removed into the ladies' room.

The prisoner said, his reason for returning to the ship, after leaving the witness, was to get a shirt which he said was in the captain's cabin, and on search being made no shirt was found there, but one was found in the aft room. The prisoner farther told witness, that in going down to the ship for this purpose, he met a man who was apparently going up from the ship, but did not observe any load or parcel with him. The witness farther stated that the character of the prisoner was good, while on board prior to this transaction. Jacob Hays testified that the prisoner had told him that he had lost his key of the cabin, and also that he had sent the boy Johnson, to order an oyster supper, which they were to take in the house of a colored man named Michaels. Subsequently the prisoner told witness he returned to the vessel for his shirt, which was in the cabin; witness asked him, how expected to get it if he had lost his key? Prisoner replied, he expected to find Johnson there; although he had previously told witness that he had sent Johnson to order the oysters. The person named Michaels, was described by Mr Hays as working along shore, and yet living in a high style. As witness went to his house to search for the specie which he did not find, but he found a quantity of chocolate, wines, soda water, loaf sugar, and an expensive kind of knives, &c.

The witness farther testified that he believed the door of the cabin had been opened by a key, and afterwards injured by some such instrument as a chisel, to influence the belief that it had been forced open.

John J. Boyd, an agent for the line of packets to which the Charles Carroll belonged, concurred with Mr Hays as to the manner in which the cabin door had been opened, and as to the motive for violence on the door. He stated farther, that up to this transaction, the character of the prisoner was believed to be good; but since this was discovered he heard, from Johnson and others, that he had been in the habit of embezzling the wine, &c. He also discovered that he had not been so attentive to the care and good order of the things under his charge, as it had been believed he was.

James D. Moore, a painter, testified that he had been at work on board the Charles Carroll, and between 6 and 7 o'clock on the night in question, he had occasion to go down Rector street, and, in so doing, passed the prisoner and another person whom he believed was Michaels, but will not swear positively, going towards the ship—and that he saw the prisoner and Michaels together, two or three times that day, although the prisoner subsequently denied having been in Michaels company that day.

Jeremiah Coleman, who was sent to watch the vessel during the night, by Mr Merry, testified that in going to do so, he found Mr Piper, the second mate, on board after having made the discovery of the robbery, and the prisoner was also there. Witness remained while Mr Piper went to inform Mr Merry of the circumstance. During this time the prisoner might have escaped.

Mr Merry being recalled, stated he was accustomed to sleep with a pistol under his head every night, in the ship, and, on the afternoon of that day, the prisoner, without his orders or knowledge, removed the pistol from the pillow, and discharged it on the ice. Prisoner was also in the habit of keeping a loaded pistol, and this was afterwards found loaded as usual.

G. De Forrest, a ship carpenter, testified that he had been at work on the Charles Carroll on the previous day, and one of his chisels was stolen from him.

[The second mate, Mr Piper, was not produced, because he is now at sea in the Charles Carroll.]

On the part of the prisoner, several highly respectable people of color testified to his previous good character, viz. Messrs H Scott, Brice, Aaron Meriam, Adam Carman, Geo. Richardson, Mr Downing, and Mr Jennings.

Mr Merry was again recalled. He stated that there were two keys for the cabin door. A Frenchman who wants to be allowed to work his passage home to France was permitted to sleep on board; but the man had not a key for the cabin door.

Charles Johnson, the assistant Steward, who had been arrested on the same charge, was called on by the District Attorney as a witness. He stated, that on the day upon which the robbery was committed, he had the steward's key in his possession. About time before 6 o'clock, Mr Piper asked witness for the key, and after having used it, he returned it; witness laid the key on the table in the cabin. At this time, the persons in the cabin were Messrs Merry and Piper, the prisoner and the witness; in a few minutes he turned to take up the key, and it was gone. The witness further stated, that he knew nothing of the robbery until after it had occurred, and that the Frenchman, who was permitted to sleep in the ship, had a key for the cabin. He also explained that Mr Merry's pistol was fired by him, and not by the prisoner, and stated that he had not informed Mr Boyd that prisoner stole wine, but he had told other persons something which amounted to the same thing.

The jury were absent one hour, and returned a verdict of NOT GUILTY.

Counsel for the prisoner, Messrs. Price and Wm. H. Maxwell.

FORGERY. The New-Bedford Courier mentions the arrest of two lads charged with forging a Bank check. They were ordered to recognize in the sum of $500, for their appearance at the Supreme Court. A quaker who offered himself as bondsman was refused, because he would not take off his hat.

Queries. What is the origin of this ridiculous court mummery, of uncovering the head, holding up the hand, kissing a book, &c.?

Cannot a witness testify under oath or affirmation, as well with his hat on, or his hands by his side, as otherwise?

Is there any law extant, compelling a man in such cases to uncover his head, or raise his arm—and would it not equally comport with common sense to force the witness to lift his *foot*, or take off his *shirt*?—*Working-Men's Advocate.*

ANECDOTES. A gentleman from Carolina recently giving us descriptions of the state of military tactics at the south, said that a captain one day exercised his men on a point of land, at the junction of two rivers. Instead of the usual direction to front, he said, 'Soldiers, stand with your faces to the Congaree, and your backs to the Saluda!' Another captain ordered his men to 'oblique to the left.' 'That isn't right, Captain,' cried a man in the ranks, 'it is *oblique*.' 'Do you think I don't know?' replied the officer, 'I tell you it is oblique in my book.'—*Lynn Mirror.*

WHO ARE THE SAVAGES? A gentleman was recently passing through the Indian Country, in company with several others. In crossing a river, his pocket-book, containing 5000 dollars in bills, was soaked through with the water. On arriving at the next Indian dwelling, he stopped, and the men and women carefully spread out his bills, and when they were thoroughly dried, returned him every dollar. Soon after, the company came near the white settlements, and were attacked by a gang of white persons, who attempted to take their horses from them; and it was only by deceiving the whites by a stratagem till they got past them, and putting spurs to their horses, that they escaped.—*Ibid.*

Chief Justice Marshall.—It is quite amusing to hear small beer politicians discuss the *constitutionality* of the late proceeding of the Chief Justice of the supreme court. Individuals who never looked into a law book, unless to see how far they might proceed in slanderous imputations with impunity, pronounce upon the legality of the measure, as coolly as if clad in ermine; and it would be as difficult to induce them to believe they might be mistaken, as to propel a steamboat with the tails of lightning-bugs.—*Fredericktown Herald.*

One of the country correspondents of a London paper lately wrote to the editor, saying that 'it is with *extreme regret* he is compelled to contradict the report of a murder at Barnet.' What a disappointment to both parties!

The value of ill health is abundantly supported by the following paragraph. A man named Martin, who had been sentenced to death in France, was respited for much longer than the usual time, owing to the bad state of his health, the officers having officially stated 'that his life would be endangered by bringing him out to execution.'

Come in time.—'I never come late to a friend's dinner,' says Boileau; 'for I have observed, that when a company is waiting for a man, they make use of that time to load him with abuse.'

MORAL.

From the New-York Sentinel.

THE DAZZLE OF WAR.

If there be any thing that blinds and dazzles the eyes of the understanding—that turns men's heads, and obscures their judgments—it is the catching spirit of martial glory. As the drum (a fit emblem of the spirit it is employed to rouse) drowns every sound around it—ay! even the groans of slaughtered thousands as they fall—so does the military rage overpower the voice of common sense, and even deaden all perception of the thousand dangers and miseries that follow in its train.

The imbecile tyranny of the witless Bourbons carried with it its own antidote. Not so the splendid vices of the Corsican Chieftain. Even those who surrounded him—who saw him coldly throw his own glory into one scale and the lives and well-being of millions into the other, and knew that the lives and well-being of millions outweighed not, in the scales of his selfishness, even that bubble reputation which was winked at but in Russia—even they, his intimates, his tools, hated him not. Nay, they loved, they admired him. Despite of selfishness, heartlessness, cold ambition, haughty disdain, they loved and admired him.

As an example of the strange infatuation which attracted these poor victims to their idol, like the moth to the scorching candle, or the fascinated bird to the devouring serpent, we may quote the following extract from the journal of one of his officers.—A Charles Capet is a helper in the great cause of human improvement, for he brings tyranny into merited contempt. A Napoleon Bonaparte is its deadliest enemy, for he dresses up the Moloch of despotism in the brilliant robes of intellect and majesty, until the blinded nations fall down and worship him.

Here is the extract:

'He has ruined us—he has destroyed France and himself;—yet I love him still. It is impossible to be near him, and not love him; he has so much greatness of soul—such majesty of manner. He bewitches all minds; approach him with a thousand prejudices, and you quit him filled with admiration; but then, his mad ambition! his ruinous infatuation! his obstinacy without bounds! Besides, he was wont to set every thing upon a cast; his game was all or nothing! Even the battle of Waterloo might have been retrieved, had he not charged with the Guard. This was the reserve of the army, and should have been employed in covering his retreat instead of attacking; but, with him, whenever matters looked desperate, he resembled a mad dog.—He harangues the Guard—he puts himself at its head—it debouches rapidly—it rushes upon the enemy. We are mowed down by grape—we waver—turn our backs—and the route is complete. A general disorganization of the army ensues, and Napoleon returns to himself, as cold as a stone. The last time I ever saw him was in returning from the charge, when all was lost. My thigh had been broken by a musket shot in advancing, and I remained in the rear, extended on the ground. Napoleon passed close to me; his nose was buried in his snuff box, and his bridle fell loosely on the neck of his horse, which was pacing leisurely along. A Scotch regiment was advancing at the charge in the distance. The Emperor was almost alone. Lallemande only was with him. The latter still exclaimed, "All is not lost, sire, all is not lost;—rally, soldiers, rally!" *The Emperor replied not a word.* Lallemande recognized me in passing—"What ails you, Raoul?" "My thigh is shattered by a musket ball." "Poor devil, how I pity you! how I pity you! Adieu—adieu!" *The Emperor uttered not a word.*'

With some people, earnestness is anger; plain bible-truth-speaking, lack of dignity; to say as you mean, rudeness; zeal in a righteous and urgent cause, fanaticism; an unequivocal disapprobation of vice and crime, uncharitable austerity; an unwavering adherence to principle, imbecility or stubbornness; candid acknowledgement of error, meanness; chaste politeness, libertine insult; disinterestedness, downright folly; *unostentatious* benevolence, a whim; pure friendship, an incomprehensible; piety, bigotry; outward show, religion; love of money, virtuous sensibility; money, the one thing needful; wealth, immortality.

Hartford Intelligencer.

The great slight the men of sense, who have nothing but sense; the men of sense despise the great, who have nothing but greatness; the honest man pities them both, if having greatness or sense only, they have not virtue.—*La Bruyere.*

It is monstrous to consider how easy and pleased we are, when we rally, play upon, and despise others, and how angry and choleric, when we are ourselves rallied, played upon, and despised.—*Id.*

Many who seem to carry the liberty of the people highest, serve them like trouts—tickle them till they catch them.

Artificial wants are more numerous and lead to more expense than natural wants; for this reason, the rich are often in greater want of money than those who have but a bare competence.

A ragged countenance often conceals the warmest heart, as the richest pearl sleeps in the roughest shell.

A noble heart, like the sun, sheweth its greatest countenance when in its lowest estate.—*Sidney.*

THE LIBERATOR.

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THE LIBERATOR.

'Reformation must be put at some distance to please the greatest favorers love it better in the abstract than in the substance When any old prejudice of their own, or any interest that they value is touched, they become scrupulous captious, and every man has his separate exception 'Thus between the resistance of power, and the sensitive-mental process of popularity, the reformer is hissed off the stage, both by friends and foes' *Edmund Burke*

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR BELKNAP'S ANSWERS

QUERY 6 At what period was slavery abolished? what were their numbers and proportion to the whites at that period?

By comparing what is said in answer to queries 4th and 5th, it appears that the complete abolition of slavery may be fixed at the year 1783, that by an enumeration made in the following year the number of blacks was 4,377, and their proportion to the whites as 1 to 80

QUERY 7 What is the condition of emancipated blacks? is any, and what provision made for their education and maintenance during infancy, or in a state of decrepitude, age, or insanity?

If a comparison be made between the former and present condition of this class of people in the New-England States, [illegible] reckoned as a compensation for many inconveniences and hardships, the former condition of most of them was preferable to the present They have generally, though not wholly left the country, and resorted to the maritime towns Some are occasionally hired, and their board is served with the Indians of Cape Cod and Martha's Vineyard, and the Indians are said to be molested by the mixture Some are industrious and prudent, and a few have acquired property, but too many are improvident and indolent, though a subsistence for labouring people is here very easily obtained Having been educated in families where they had not been used to provide for themselves in youth, they know not how to do it in age. Having been accustomed to a plentiful and even luxurious mode of living, in the houses of their masters, they are ill satisfied in their precarious state. They often suffer by damp, unwholesome lodgings, because they are unable to pay the rent of better, and they are subject to many infirmities and diseases, especially in the winter These who serve in families of the whites, on wages, if steady and prudent, are the best fed, the best clad, and most healthy, but many of those who have families of their own to support are oppressed with poverty and in attendant miseries

The same provision is made by the public for the education of their children as for those of the whites In this town, the committee, who superintend the free schools, have given in charge to the school masters to receive and instruct black children as well as white, but I have not heard of more than three or four who have taken advantage of this privilege, though the number of blacks in Boston probably exceeds one thousand It is a very easy thing for the children of the poorest families here to acquire a common education, not only at public, but even at private schools The means are supplied by the manufactories of wool-cards. Most of the labor is done by machinery, but the sticking of the wires in leather is done by hand, and is an employment for children The school-mistresses take the materials from the manufactories, and in the intervals of reading set the children to work, which, if they are diligent, pays for their schooling, and perhaps yields some little profit to the mistress. In this mode the children of blacks, as well as whites, may be initiated in the first rudiments of learning, and at the same time acquire a habit of industry No schools are set up by the community, for the blacks exclusively, though sometimes they have had instructors of their own color, and at their own expense

In age, decrepitude, or insanity, they have the benefits of the laws, which oblige every town to provide for the poor and infirm In the alms-house of this town, provision is made for lovedals and insane of all colors, and there is a school for children who are born at poor house, in which blacks have the same access as whites. When children are of proper age to be bound out, the boys to a trade or a farm, and the girls to serve in families, the persons who take them enter into indentures with the overseers of the poor, they oblige themselves to perfect the boys in reading, writing, and arithmetic, to provide them with clothing, and at the age of twenty one to dismiss them with two suits of clothes and twenty pounds in cash The girls are to be taught reading, writing, sewing, knitting, and housewifery, and to be dismissed at the age of eighteen with suitable clothing. The same indentures are given for blacks as for whites

In cases where negroes formerly took their freedom without the consent of their masters, and without a legal process, and have since been as *paupers*, there is yet a question concerning their support. Some say, that their former masters ought to be at the expense Others say, that as the public opinion was in favor of their emancipation, they ought to come within the description of state paupers, to be maintained at the expense of the state, and not of any particular town. Others say, they are properly town-charges, but to this it is answered, that they are within no description of town inhabitants, that towns could never give them warning to depart, and that they could never gain a legal settlement. Disputes of this kind are not much known in Boston, but must in several places in the country. Suits are still pending on this question, and the judges have not formed any system of opinion on the subject Application has been made to the legislature, and a bill has been before them, but no decision is yet made In the mean time, they are either maintained by the towns, with some hope of reimbursement from the state, or else by private charity

By a law made at the same time with the prohibitory act, in 1788, all negroes, not citizens of any state in the Union but resident here, are inquired to depart in two months, or they may be apprehended, whipped, and ordered to depart The proceeds and punishment may be renewed every two months The design of this law is to prevent deserting negroes from resorting hither, in hopes to obtain freedom, and then being thrown on a dead weight on the community

I will only add under this head, that the negroes are fond of taking the surnames of their former masters, or such one as they were most pleased with, not forgetting the *titles* which appended to them, as captain-colonel, doctor, esquire, &c. This shows that they have as much *vanity* as other people.

COMMUNICATIONS.

☞ Will some of our disinterested colonizationists, who are bent upon the benevolent project of sending our colored population to their native land,—a land, by the way, which they never saw,—be good enough to read and digest the following communication from a colored gentleman of high respectability and superior intelligence?—*Ed.*

THE COLONIZATION CRUSADE.

To the Editor of the Liberator

ESTEEMED FRIEND —My attention was forcibly attracted by a communication in Mr Poulson's Daily Advertiser of the 16th inst. which states, that Mrs Stansbury of Trenton, N J has presented *one thousand dollars* to the Colonization Society — Now I think it is greatly to be regretted, that this highly generous and benevolent lady has been induced to make this donation for the purpose of conveying some of the supernumerary slaves to Africa, when objects of much greater importance could be obtained by offering a premium to master mechanics to take colored children as apprentices, so that they would become useful to themselves and others It is an inquiry bearing of the utmost importance, what is to become of those children who are arriving at the age of manhood?

I am greatly astonished, that the ministers of the gospel should take so active a part, in endeavoring to convey the freemen of color to Africa Even in Boston and New-York, they have taken the lead in support of this object. They cannot be aware of the great injury they will be the means of inflicting on us instead of doing this, they should endeavor to remove prejudice, to ameliorate and improve the condition of the colored people by education, and by having their children placed in a situation to learn a trade I hope, through the assistance of Divine Providence, that the Liberator may be the means (especially in Boston, the Cradle of Liberty and Independence) of guiding the people of the country in the path, which equal justice and the public good so evidently indicate

I have never conversed with an intelligent man of color, (not swayed by interested and sinister motives,) who was not decidedly opposed to leaving his home for the fabled clime of Africa. I am well acquainted with all the masters of vessels, belonging to this port, who have been to the coast of Africa, and they all agree in representing it as one of the most unhealthy countries in the latitude of 40 In the months of June and July, the thermometer is at from 88 to 90 degrees What must it be, then, in the latitude of 6 or 7, under a vertical sun, and where, after the rainy season, the effluvium which arises from the putrefaction of vegetables is productive of the most fatal effects? Sir James L. Yeo agrees with their account, in his statement laid before the Admiralty of Great Britain

Has any one, in either of our southern States, given any thing like a thousand dollars to promote emigration to Africa? Not one has shewn so much compassion for the oppressed slave. General Mercer,—who is, I believe, the President of the Colonization Society,—promised to emancipate his slaves, and to sell his large possessions in Virginia, and to remove with them to Africa—(my friends informed me, and I believe him to be one of the most humane and best of masters.) Mr Key, the great advocate, and the late Judge Washington promised to liberate their slaves I believe that neither of them has performed his promise.

According to a statement made by Mr Key, they have removed in fourteen years about as many hundred emigrants. I will venture to say, that at least a half million have been born during the same period We ask not their compassion and aid, in assisting us to emigrate to Africa we are contented in the land that gave us birth, and for which many of us fought, and many of our fathers fought and died, during the war which established our independence I will remember, that when the New-England regiment marched through this city on their way to attack the English army under the command of Lord Cornwallis, there were several companies of colored people, as there were also at Bunker Hill, and I saw these brave soldiers who fought at the battle of Red Bank, under Col Green, where Count Donop the commander was killed, and the Hessians defeated All this appears to be forgotten now, and the descendants of these men, to whom we are indebted for the part they took in the struggle for independence, are intended to be removed to a distant and inhospitable country, while the emigrants from every other country are permitted to seek an asylum here from oppression, and to enjoy the blessings of both civil and religious liberty, equally with those who are entitled to it by birthright.

I think the ministers of the gospel might do much towards destroying the domestic slave trade, which breaks asunder the sacred ties of husband, wife and children Not a voice is raised by them against this most cruel injustice In the British Colonies, this is not permitted, yet it exists in the only true republic on earth. CATO

Philadelphia, Feb 28, 1831

☞ 'S T U' (who is he?) is a valuable correspondent Would to heaven that every mind in our land was as capacious and unprejudiced as his own, and every heart as benevolent —*Ed*

PREJUDICE.

To the Editor of the Liberator

SIR—I have read with great pleasure many of the communications to the Liberator from people of color, and with very deep interest the address to the citizens of New-York, published in your paper of the 5th of February It is an appeal, which, one would think, must be irresistible to every heart not closed by prejudice to the claims of justice and humanity It is not my intention, here, to enter into the merits of the Colonization Society, say farther than to remark, that so far as it is founded on prejudice against the blacks, and tends to increase that prejudice, just so far it must be wrong in principle, and injurious in its effects. My present object is to consider in what way we, in this part of our country, can most effectually and immediately benefit our colored brethren around us. And it seems to me that our chief efforts should be directed towards the removal of prejudice against their color In the address to the citizens of New-York, the inquiry is made 'Is this prejudice unconquerable?' Just as unconquerable as any other absurd prejudice which we will not take the trouble to conquer, and no more so The truth is, many people seem rather to be proud of their prejudices than ashamed of them; others very candidly acknowledge the weakness of their prejudice, and think there is sufficient merit in their candor to purchase an indulgence for retaining their prejudice. I will not undertake to decide whether it is innocent to cherish a prejudice of any kind, but whether it is innocent to cherish one which inflicts a serious injury upon our fellow men cannot be made a question. And of this character is the unnatural, the childish and vulgar and unchristian prejudice against a race of men on account of their color. That it is unnatural needs no other proof than simply a statement of the fact, which, indeed, can hardly be unknown to any one, that children feel no strong or attachment to black nurses or attendants as to white ones, and also that black and white children in the same families, at the south, play indiscriminately together and on perfect equality, till the relation of master is learned—and then, indeed, too soon the part of tyrant begins to be enacted There is, also, a *priori*, an improbability amounting almost to demonstration, that rational creatures of the same nature have been formed with a natural or instinctive dislike to each other And since there is a sufficient account of the origin of the dislike towards the blacks, from the unfortunate circumstances of their condition in this country, there is no ground at all for supposing it other than unnatural. Indeed, I know not that any person seriously professes to consider it natural, for it is usually called a *prejudice*, implying that it is acquired

This prejudice is assuredly childish and vulgar, for a dislike for which no reason can be given, is worthy only of children, and the most vulgar and uninformed minds And in point of fact, it is a prejudice which is strongest and most deeply rooted in the vulgar, and in the lower classes of society; and I can truly say, that among my own acquaintance, it is the most enlightened and refined persons I have ever known, who have been the most perfectly free from it Let those, to whom its vulgarity would be the strongest inducement to overcome it, observe the extreme fastidiousness and delicacy of the lower orders of servants, trades-people and mechanics in regard to any association with the blacks, even when the standing of the latter, in a moral and intellectual point of view, is equal or superior in their own

That it is unchristian, entirely at variance with the whole spirit of the gospel, will not be questioned by any one who will fairly try it by the test of Christian principle What man, with the bible in his hand, can view as a right and Christian feeling, any feeling like aversion, repugnance or dislike towards his neighbor, whom he is commanded to love as himself, his brother formed like himself to the image of his Creator, possessed of the same rational faculties and having the same immortal destination? If, unfortunately and unconsciously, he has acquired such a feeling, he will not suffer it to influence his conduct, he will not let his own foolish feelings be the measure of the justice or the kindness which he owes to a fellow creature, he will perceive that they do not entitle him to disregard *his* feelings. The black man will always receive from him the same treatment as the white under the same circumstances, or rather the one who undoubtedly most needs encouragement and countenance will receive most. It will always be seen that he does not consider the former at all less entitled to regard and respect on account of his color If this principle were adopted, how different from what it is would be the situation of those who are now almost as outcasts among us! And it should be remembered, that the very expression of such a feeling is an injury to the object of it, since it will naturally tend to excite or strengthen a similar prejudice in those who hear it. Who can say how much mischief has already been done by the wicked and unwarrantable assertion, that this prejudice is unconquerable?

But the very feeling itself of dislike, repugnance, or whatever it is, even if it were never expressed, and never acted upon, is unkind, unjust, unchristian. Therefore it must be overcome. The heart is to be pure as well as the actions, evil thoughts as well as evil deeds are to be avoided Let him who is under the influence of this prejudice endeavor, by a strong effort of his mind, to place himself in the situation of the objects of his prejudice, to realize what it is to be the object of scorn, contempt, or dislike, even to a moderate degree, and then perhaps he will feel its injustice Let him dwell on the idea, and set all the circumstances of that oppressed and degraded situation to which he is as thought transferred, till he has excited within himself a true sympathy for those who occupy it in reality. If he now inquires what he ought to do, his heart will not give him a wrong answer He will not now content himself with simply doing nothing to increase the evils of their situation, to extend the cruel prejudice which has reduced them to it, but he will feel that he is

called upon to make some positive effort to bring them forward to that rank among their fellow men, to which their nature entitles them There are many, perhaps, who feel some pity for the blacks, who would be willing to give money to assist and relieve them when in want, and to afford them the means of education, and being so far well disposed towards them, they overlook the farther claims which their peculiar situation gives them on our sympathy All this falls far short of the charity called for by the gospel He who feels this sympathy will proceed much farther

I was much struck with a noble sentiment expressed by a colored man, when speaking of Mr Jefferson's having called their color unfortunate. 'Is it thought,' (I quote from memory,) 'that we consider it unfortunate to be black? No! we do not think it unfortunate to be of that color which it has pleased our Maker to give us' What man, that has a soul, can read this, and not blush, if he has ever been among the number of those who have considered a colored skin as unfortunate or degrading? It is not the color of the blacks, but the prejudices and unrighteous dealings of the whites, that are the cause of the misfortunes of the former Bishop Heber suggests that the intermediate color, such as that of the Hindoos, is the original color of the human species, and in itself the most agreeable, and that the black and the white complexion are both of them deviations from the original and standard color

It must be very gratifying to all the friends of the blacks to know that you, Mr Editor, are so true to your principles as to have a colored apprentice, and I hope that many others will be sufficiently enlightened and independent, to follow your example Let me add that I should rejoice, and think it an honor to my country, if I could believe that before this generation has passed away, reason and religion will have gained so complete a victory over prejudice and blind worldly interest, that half our officers of government may be of the African race. S. T U

For the Liberator

TEXTS FOR MEDITATION.

'Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not, for some have not the knowledge of God, I speak this to your shame For Satan himself is transformed into an angel of light therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works' I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine, and esteem them very highly in love for their works' sake And be at peace among yourselves. Now I exhort you brethren, warn them that are unruly, comfort the feeble minded support the weak, be patient toward all men, see that none render evil for evil unto any man, but ever follow that which is good both among yourselves and to all men I charge thee before God and the Lord Jesus Christ, and the elect angels that thou observe these things, without preferring one before another, doing nothing by partiality Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure Be not deceived God is not mocked, for whatsoever a man soweth that shall he also reap. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

You have already mentioned, Mr Editor, the formation of a State Colonization Society, on the 10th ultimo, and the scandalous remarks made on that occasion by the Hon Mr Dearborn of Norfolk, and others, relative to the free people of color I was surprised to hear men in such high standing, who ought to be a light to the people, calling Jehovah into question concerning the workmanship of his hands, and telling him he did not know what he was about when he 'made of one blood all nations of men'

'For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers therefore ye shall receive the greater condemnation. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than yourselves Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones, and of all uncleanness.'

O ye schemers! why do ye undertake to impose on the free people of color by telling them that Africa is their native soil, when our fathers fought for liberty, and received nothing for it and laid their bones here? We claim this as our native soil, and not Africa, for we are sensible that if the land flowed with milk and honey, you would not send a colored person to it, for it is evident some of you would go to the uttermost parts of the world for one dollar's gain therefore we know that it is not through pure love you want to send us to Africa

'Brethren, fret not yourselves because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul Wo to him that buildeth a town by blood, and stablisheth a city by iniquity!'

R R

For the Liberator

TO COLONIZATIONISTS.

How long oh! ye boasters of freedom, will ye endeavor to persuade us, your deluded, degraded fellow countrymen, to the belief that our interest and happiness are prized in high estimation among you? Be it known, that we are not all such misguided, deluded mortals as to be duped by your plans, that we will not suffer ourselves to become so infatuated as to 'hurl reason from her throne,' and succumb to your glittering showy, *dissimulating* path to eminence We spurn with contempt your unrighteous schemes and point the finger of derision at your fruitless attempts You have commenced them in a day, when liberty, justice and equality are claimed by almost all as Nature's rights, for behold! a beam of science, lucid as the sun, has divinely fallen upon the lightless intellects of a portion of that ignoble part of your fellow creatures who have been so long the victims of your fell injustice and inhumanity Would to God that conscience might subdue your malignant prejudices Tell us not that our condition can never be bettered in the land of our birth you know it not. Make but the attempt in consecrating a portion of your time, talents and money upon us here, and you would soon find the cause of Afric's injured race vindicated by her descendants, and the day which now dawns would be speedily ushered into blazing light, declaring in its effulgence the joyful sound of Liberty—Justice—Equality to all mankind

Philadelphia HANNIBAL

A VOICE FROM BOSTON!

A few weeks since, we gave the proceedings of a spirited meeting of the colored citizens of New York, in opposition to the American Colonization Society Below are the Report and Resolutions of the colored citizens of Boston, on the same subject. Let them receive a candid and attentive perusal We understand that the meeting was very large and respectable, and unanimous in opinion It now remains for our free colored brethren in Philadelphia, Baltimore, and the more southern cities, to let their voices be heard at this important crisis, in a tone that shall shake the Society to its foundation.—*Ed Lib*

ANTI-COLONIZATION MEETING.

Pursuant to public notice, a meeting was held by the colored citizens of Boston, February 15th, at their school-house, for the purpose of expressing their sentiments in a remonstrance against the doings of the State Colonization Society, Feb 10th It was called to order by Mr J G Barbadoes Mr Robert Roberts was elected Chairman, and Mr James G Barbadoes Secretary A prayer was then offered up to the throne of grace, by the Rev Mr Snowden The chairman having explained the object of the meeting, sundry resolutions were offered by Mr Barbadoes, and fairly discussed On motion, a committee of five was chosen to amend the resolutions and to draft an address to certain white citizens who had formed a State Society auxiliary to the American Colonization Society and to the enlightened public. John T Hilton, James G, Barbadoes, Rev Hosea Easton, Thomas Dalton and Thomas Cole were placed on the committee. The meeting was then adjourned to Tuesday Evening, March 1

March 1 The adjourned meeting was held this evening, for the purpose of hearing the Report of the Committee The throne of grace was addressed, in an appropriate and fervent prayer, by the Rev Mr Christian Rev Mr Easton, chairman of the committee, read the Report, which was unanimously accepted It was then voted, that the proceedings of the meeting together with the report and resolutions be published, and signed by the Chairman and Secretary

REPORT.

The Committee, to whom was referred the subject of an attempt, by certain white citizens, to establish in this State a Society auxiliary to the American Colonization Society, whose supposed object was the removal of the free colored population to western Africa, have with diligence sought for and obtained every fact within their reach, relative to what was enjoined upon them by the respectable body by whom they were delegated, and now respectfully Report—

That they have attended to the duty with which they were charged, with all the wisdom, prudence and fidelity which they possessed, and which the merits of the case required They therefore submit to the consideration of the meeting their several conclusions on the subject.

The duty of your committee seemed to be divided into three general inquiries.—1st. To ascertain whether the Society above named was truly established in this metropolis. 2d. By whom it was established, and for what purpose 3d If established for the purpose entertained by the free colored population, what method should be adopted in regard to expressing their disapprobation thereto

As to the first inquiry, your committee can state, that every doubt is now removed respecting the formation of such a Society, the proceedings of the meeting being published, together with the names of the officers

On the second inquiry, your committee refer you to the 2d Article of the Constitution of said Society, (published in the Boston Courier of Feb 16, 1831,) which reads thus

'The object to which this Society shall be exclusively devoted, shall be to aid the parent institution at Washington, in the colonization of the free people of color of the United States on the coast of Africa, and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other societies.'

We deem an explanation here unnecessary

In regard to the third and most essential inquiry, your committee report, that they know of no better way of expressing their disapprobation of such measures, than to use every exertion to persuade their brethren not to leave the United States upon any consideration whatever, but if there are or should be any exasperated in consequence of abuse from their white countrymen, and who are determined to leave the country, we think it desirable to recommend them to Hayti or Upper Canada, where they will find the laws equal Your committee deem it expedient also to urge this duty upon the several ministers of color throughout the United States, and all other persons of color whose influence may have any bearing in preventing their brethren from yielding to a request so unjust and cruel

And if our respectable body should not think your committee were going beyond the bounds of their duty they would recommend the clerical order throughout the United States, who have had or who are having any thing to do with the deceptive scheme above alluded to, to read the 13th chapter of Ezekiel Read it—read it—and understand it. Your committee would recommend those clergymen, who have not defiled their garment with the blood of the innocent, to read the 1st 2nd, 11th and 12th verses of the 24th chapter of Proverbs.

In support of the sentiments thus expressed, it becomes necessary that our reasons should accompany them, why we object to the plan of dragging us to Africa—a country to us unknown, except by geography In the first place, we are told that Africa is our native country, consequently the climate will be more congenial to our health We readily deny the assertion How can a man be born in two countries at the same time? Is not the position superficial to suppose that American born citizens are Africans? In regard to the climate, what better proof do we want of its salubrity, than to know that of the numerous bodies who have embarked, a large portion of them have immediately fallen victims, on their arrival, to the pestilence usual to that place?

It is again said, that the establishment of a colony on the coast of Africa will prevent the slave trade We might as well argue, that a watchman in the city of Boston would prevent thievery in New-York, or any other place, or that the custom-house officers there would prevent goods being smuggled into any other port of the United States.

We are aware, that such an unnecessary expense devoted to the application of a remedy so far from the disease, is absolutely contrary to common sense We are sensible that the moral disease, *slavery*, is in America, and not in Africa If there was no market for the vending of slaves, there would be no inducement for the thief to steal them The remedy for this evil, we humbly conceive, consists of three general prescriptions, viz. 1st Let him who stealeth obey the word of God, and steal no more 2d Let him who hath encouraged the thief by purchase (and consequently is a partaker with him,) do so no more 3rd Let the clerical physicians, who have encouraged and are encouraging, both the thief and the receiver, by urging their influence to the removal of the means of their detection, desist therefrom, and with their mighty weight of influence step into the scale of justice then will be done away this horrible traffic in blood.

From the above consideration, we sincerely recommend to our white countrymen honor and honesty, which will render useless the transportation of the colored population to the coast of Africa, it being altogether gratuitous and uncalled for

We proceed to offer several objections to the operation alluded to—one is, the circumstance of the project originating with those who were deeply interested in slavery, and who hold slaves as their property We consider the fact an evidence of the innocence of its design We further object, because its members admit slavery to be an evil, and use no means to destroy it, but are exerting all their influence to urge every free person of color to Africa, (whose right to this soil holds good with any other citizen,) thereby riveting the chains of slavery stronger than ever upon their oppressed brethren.

Again we object, because the whole spring of action seems to originate in the fear lest the free colored people may whisper liberty in the ears of the oppressed We would suggest, however, that they who are fond of liberty should not be annoyed at its sound, from whatever source it may come

Again we object, on the ground of there being sufficient land in the United States, on which a colony might be established that would better meet the wishes of the colored people, and at a much cheaper rate than could possibly be done by sending them to a howling wilderness far away, and to them unknown

One of the leaders of the newly formed Society argued that in case a colony was formed for the blacks in the United States, they would in a short time be removed, as has been the case with the poor Indians To obviate this objection, we here inform him that Hayti will hold all the slaves he will send her, and as for free people, we expect they can go where they please, either to Africa, Hayti or Upper Canada, or remain at home, without asking the consent of a slaveholding party. Nor can we conceive why free citizens, acting thus liberty, should interfere with them, if they are—as they have represented themselves to be—honest and benevolent men We conceive, that the question in view stands in two distinct points—the removal of the free colored population from this country, or the acknowledgment of them as citizens The former position must be acknowledged, on all sides, a means of perpetuating slavery in our land, the latter, of abolishing it, consequently it may be seen who are for the well-being of their country

We regret that our subject has thus drawn us before the public, on account of the regard we entertain towards many of our warmest friends who have been deceived by a cloak of white [illegible], smooth words, and a sanctified appearance We remind them, however, that the blood of Abel is beginning to be heard by many who are willing to acknowledge that they hear it.

We cannot close our duty without gratefully acknowledging the respect we entertain for those who have defended our cause with more than Spartan courage. It is the opinion of your committee, that they are to be respected as our countrymen, our brethren, and our fellow citizens—not to say they are to be applauded as men, whose great acts are based upon the acclamation of their fellow men, but rather let us hold up their hands, and let their works praise them We shall only add an expression of our hopes, that the Spirit of Liberty, recently awakened in the old world, may redouble its thundering voice, until every tyrant is seized with a Belshazzar tremble at the hand-writing upon the wall of his corrupt palace.

In addition to the above, your committee submit the following resolutions for your acceptance

Resolved, That this meeting contemplate, with lively interest, the rapid progress of the sentiments of liberty among our degraded brethren, and that we will legally oppose every operation that may have a tendency to perpetuate our present political condition

Resolved, That this meeting look upon the American Colonization Society as a clamorous, abusive and peace disturbing measure

Resolved, That this meeting look upon the conduct of those clergymen, who have filled the ears of their respective congregations with the absurd idea of the necessity of removing the free colored people from the United States, as highly deserving the just reprehension directed to the false prophets and priests, by Jeremiah the true prophet, as recorded in the 23d chapter of his prophecy

Resolved, That this meeting appeal to a generous and enlightened public for an impartial hearing relative to the subject of our present political condition

Resolved, That the gratitude of this meeting, which is so sensibly felt, be fully expressed to those editors whose independence of mind and correct views of the rights of men have led them so fearlessly to speak in favor of our cause, that we rejoice to behold in them such a strong desire to extend towards us the inestimable blessing in the gift of a wise Providence which is demanded by all nature, and for which their virtuous fathers struggled in the revolution.

ROBERT ROBERTS, *Chairman*.
JAMES G BARBADOES, *Secretary*

MEETING IN PHILADELPHIA.

Philadelphia, March 1, 1831

At a meeting of the young men of color of this city, in Wesley Church, Frederick A. Hinton was called to the chair, and William Whipper and James Cornish were chosen secretaries. The chairman then stated the object of the meeting; the same being to give a more extensive patronage to the 'Liberator,' edited by William Lloyd Garrison, and published by Garrison and Knapp, in the city of Boston. He adverted to the difficulties the editor had incurred, during his warfare against our inveterate enemies. The meeting was then warmly and feelingly addressed by Messrs Purvis, Cornish, Douglass, Forten, Morel, and others, in behalf of the paper and its editor.

It was then *Resolved*, That a committee of three be appointed to prepare a Preamble and Resolutions, expressive of the sense of this meeting in regard to the object for which it was called, and to report forthwith.

Whereupon, William Whipper, Robert Purvis, and Junius C. Morel, were appointed.

On motion, *Resolved*, That a committee of seven be appointed to solicit patronage to the Liberator, who were duly appointed.

PREAMBLE.

When we look upon the past and present condition of our people, we much regret that the effects of slavery and prejudice have left our condition so deplorable and almost forsaken by those who cry so loud for freedom and equal rights. Fully sensible that the press is the most powerful engine that can contribute to our elevation and happiness,—therefore we earnestly invite our brethren, throughout the union, to give their support to the Liberator, a noble and praiseworthy advocate in our behalf, which highly deserves the patronage of every noble and generous mind.

Resolved, That we cheerfully accord with the views and sentiments of William Lloyd Garrison, editor of the Liberator, and we will give a dignified support to his paper, and to that of our indefatigable friend, Lundy; and exercise every means in our power to give them a more extensive circulation.

Resolved, That as a man, a patriot, a philanthropist, and a christian, his exertions should be dear to the bosom of every American citizen, whose heart pants with the love of freedom.

Resolved, That while the laws of any portion of the country deprive us of the power and liberty, virtually delegated to freemen by the Constitution, we shall not cease to declaim against the injustice of their framers, and will cheerfully rejoice at the downfall of tyrants and tyranny.

Resolved, That while demons may charge him with fanaticism, it shall be our boast to pronounce him the efficient and unwavering advocate of human rights; and while such fanaticism breathes the spirit of truth, honesty and justice, may it be our lot to be cast in its precious mould.

Resolved, That so long as we can learn wisdom from the fate of nations; so long as we can observe the diseased state of Europe; so long as we can view all nations every where contending for their long lost rights, we cannot be silent nor satisfied, until we are in possession of that boon of heaven—*the inalienable rights of man*.

It was on motion, *Resolved*, That the proceedings of this meeting, with the Preamble and Resolutions, be forwarded to the editor of the Liberator for publication.

On motion, the meeting adjourned.

FREDERICK A. HINTON, *Chairman*.
WILLIAM WHIPPER, } *Secretaries*.
JAMES CORNISH, }

MEETING IN NEW-YORK.

New-York, February 18, 1831

Pursuant to public notice, a meeting of the people of color was held in the Boyer Lodge Room, to take into consideration the propriety of supporting a paper called 'The Liberator.' Whereupon Mr Peter Vogelsang was called to the chair, and Thomas Jennings, Jr was appointed secretary. The object of the meeting being stated by the Chairman, and several introductory remarks being made by different persons, it was

Resolved, That an agent be chosen to obtain subscribers and provide a place of deposit for the paper.

Resolved, That Mr Philip A. Bell be appointed agent in this city.

Resolved, That the proceedings of this meeting be published in the Liberator.

PETER VOGELSANG, *Chairman*.
THOMAS JENNINGS, JR. *Secretary*.

An insurrection of the blacks has taken place at Martinique, but after considerable exertion, appears to have been suppressed. Several dwelling houses and plantations have been destroyed by fire—and martial law proclaimed for six months—several ringleaders executed—150 persons put under arrest. The island must finally fall into the hands of the blacks.

☞ The Liberator, to-day is filled with 'thrusts of ingratitude' at the Colonization Society; but, as we have no bowels of compassion for the association, we hope to see the thrusts multiplied, until it give up the ghost.

SLAVERY RECORD.

SUTCLIFF'S TRAVELS.

☞ A friend has put into our hands the last number of the London Herald of Peace, in which we find some extracts from Sutcliff's Travels in this country in 1804, 1805 and 1806, and printed in Philadelphia in 1812—a work which we have never seen. We have room to-day only for a brief quotation:

9th month, 18th, 1804. This morning I crossed the Potomac, and paid a visit to a family at N——. It abated greatly the pleasure I should have received from the hospitality of this family, when I was informed that they were in possession of upwards of 100 negro slaves, numbers of whom I saw at work in the fields, the gardens and about the house. They appeared to be a remarkably stout, robust race of men, and, in point of health, had, to all appearance, greatly the advantage of their owners. A person not conversant with these things, would be naturally led to think, that where families have the opportunity of employing a number of slaves, every thing about their houses, gardens, and plantations, would be kept in very nice order. However, the reverse of this is generally the case; and I was sometimes ready to think, that the more slaves there were employed about a house and plantation, the more disorder appeared. I am persuaded, that in a well-regulated family, with one or two hired servants, much more neatness, order, and comfort may be preserved, than can be maintained by treble the number of slaves. I have been in families were several slaves were kept, which have scarcely afforded the common necessaries of life. I have sat at tables in families where two or three slaves have waited upon us, and yet there has not been a lodging room or accommodations at night equal to what many a laboring man in England is able to furnish; and to compare the accommodations of a slaveholder in some of the southern States, with what the meaner of the Pennsylvania farmers are accustomed to, would be still more unfavorable to the former.—p. 44.

9th month 22d, 1804. Port Tobacco. Many habitations in this part of the country are exceedingly private and retired; and the situation of some of them beautiful beyond description; but that cruel system of negro slavery seems to hang like a dark cloud over all their pleasant scenes. On the 23d I returned to Alexandria, and in crossing the Potomac, was ferried over by two negro slaves, who gave me an account of two of their fellow slaves being drowned, in crossing this ferry, during the last winter; at a time when huge quantities of ice were floating down the stream, which overset the boat. I believe it sometimes happens that these poor creatures are very unnecessarily exposed to dangers, when they dare not remonstrate with their owners.—p. 48.

9th month 26, 1804. I rode to Greenbland, my road lying, part of the way, through extensive plantations, cultivated by negro slaves, many of whom dwell in small clusters of huts at no great distance from their master's house. I had the curiosity to look into some of their habitations; but all that I examined were wretched in the extreme, and far inferior to many Indian cottages I have seen. 27th. I slept at C. A.'s, and this morning set out for Fredericksburg, being accompanied by his young man, our road lying through the woods great part of the way. At the place where we dined, we were waited on by two mulatto girls, whose only clothing appeared to be loose garments of cotton and woollen cloth, girt round the waist with a small cord. I had observed that this was a common dress of the working female negroes in the fields; but when engaged in business in the house, it seemed hardly sufficient to cover them. Here again I had the curiosity to look into some of the negro huts, which, like those I had before seen, presented little else but dirt and rags. 28th. We came to Fredericksburg, and lodged at Fisher's Tavern. The next morning I was waked early by the cries of a poor negro, who was undergoing a severe correction previously to his going to work. On taking a walk on the banks of the Rappahannock, the river on which this town is seated, I stepped into one of the large tobacco warehouses which are built here, for the reception and inspection of that plant before it is permitted to be exported. On entering into conversation with an inspector, as he was employed in looking over a parcel of tobacco, he lamented the licentiousness which he remarked so generally prevailed in this town. Such was the brutality and hardness of heart which existed, that some amongst them paid no more regard to selling their own children, by their female slaves, or even their brothers and sisters, in the same line, than they would do to the disposal of a cow or a horse, or any other property in the brute creation. To so low a degree of degradation does the system of negro slavery sink the white inhabitants who are unhappily engaged in it.—pp. 51, 53.

HORRIBLE BUTCHERY!!

His Majesty's sloop Primrose arrived at Portsmouth, Eng. January 29, from a three-years' cruise on the African coast, having captured on the 7th of Sept the slave ship *Velos Passagera* with 556 slaves on board. Some time previous to the visit of the Primrose to the Bay of Loango, the king of Loango had brought 100 slaves to the coast for sale, but finding no slavers on the station, BUTCHERED THEM ALL IN COLD BLOOD, *as he thought it too expensive to feed them!! The bleached bones of the unfortunate victims were still to be seen on the shore!!* Of whom will their blood be required? Not merely of the savage king, and the yet more savage traders, but of every slaveholder in the universe.

The last Yorkville (S. C.) Pioneer contains an account of the execution of 'Big George' and his two female accomplices (runaway slaves mentioned in our second number,) for the murder of Mr O'Bannon. These *four* murders may be charged to the account of slavery. Have not white persons have a right to fight and kill for liberty?

JUVENILE DEPARTMENT.

For the Liberator.

LETTER

FROM AN INFANT SLAVE TO THE CHILD OF ITS MISTRESS—BOTH BORN ON THE SAME DAY.

Baby! be not surprised to see
A few short lines coming from me,
Addressed to you;
For babies black of three months old
May write as well, as I've been told,
Some white ones do.*

There are some things I hear and see,
Which very much do puzzle me,
Pray don't they you?
For the same day our lives begun,
And all things here beneath the sun,
To both are new.

Baby, sometimes I hear you cry,
And many run to find out why,
And cure the pain;
But when I cry from pains severe,
There's no one round who seems to hear,
I cry in vain.

Except it be when she is nigh,
Whose gentle love, I know not why,
Is all for me;
Her tender care soothes all my pain;
Brings to my face those smiles again,
She smiles to see.

With hunger faint, with grief distressed,
I once my wretchedness expressed
With urgent power;
Some by my eloquence annoyed,
To still my grief rough blows employed,
Oh dreadful hour!

When first thy father saw his child,
With hope and love and joy he smiled,
Bright schemes he planned;
Mine groaned, and said with sullen brow,
Another slave is added now
To this free land!

Why am I thought so little worth,
You prized so highly from your birth?
Tell if you know.
Why are my woes and joys as naught,
With careful love yours shunned or sought?
Why is it so?

My own dear mother, it is true,
Loves me as well as yours does you;
But when she's gone,
None else to me a care extends;
Oh why have you so many friends,
I only one!

Why must that one be sent away,
Compelled for long, long hours to stay
Apart from me!
I think as much as I she mourns,
And is so glad when she returns,
Her child to see.

One day I saw my mother weep,
A tear fell on me when asleep,
And made me wake;
Not for herself that tear was shed,
Her own woes she could bear, she said,
But for my sake.

She could not bear, she said, to think
That I the cup of woe must drink,
Which she had drunk;
That from my cradle to my grave,
I too must live a wretched slave,
Degraded, sunk.

Her words I scarcely understood,
They seemed to speak of little good,
For coming years;
But joy with all my musings blends,
And infant thought not far extends,
Its hopes and fears.

I ponder much to comprehend
What sort of beings, gentle friend,
We've got among;
Some things in my experience,
Do much confound my budding sense,
Of right and wrong.

Baby, I love you; 'tis not right
To love you less because you're white;
Then surely you
Will never learn to scorn or hate
Whom the same Maker did create,
Of darker hue.

Beneath thy pale uncolored skin,
As warm a heart may beat within,
As beats in me;
Unjustly I will not forget,
Souls are not colored white or jet,
In thee or me.

Your coming of the tyrant race,
I will not think is your disgrace,
Since not your choice;
If you're as just and kind to me,
Through all our lives why may not we
In love rejoice? L. T. C.

* See in the Juvenile Miscellany, a letter from an infant in Charleston, (S. C.) to her cousin in Mass.

BOSTON,

SATURDAY, MARCH 12, 1831.

JUDGE BRICE.

The American Colonization Society very clearly illustrates the old adage, that 'birds of a feather flock together.' The scheme first originated in a slave state; its prominent supporters have been great slaveholders; and it is becoming a favorite of slavery. It is true, many innocent birds at the north have been decoyed into the covey; but these are beginning to see a snare, and consequently to fly away.

A late Baltimore American contains the proceedings of a colonization meeting in that city, at which the notorious Judge Nicholas Brice presided—a man who has about as much philanthropy in his soul as a shark, and who cares as much for the happiness of the free people of color and the emancipation of the blacks, as Austin Woolfolk the negro buyer. This is not a libel, we would assure his honor; for we know him too well to believe that any libel can be perpetrated upon his character.

At this meeting, Robert S. Finley, the Agent of the Society, who is circulating through the country for the purpose of forming auxiliary societies,—and we sincerely wish he had better business,—is stated to have 'met the cavils of its opponents with simple but irresistible facts in refutation.' A wonderful man, no doubt! 'Tis a pity the American does not contain his defence; for our skepticism 'grows with our growth, and strengthens with our strength.'

☞ The era of common sense begins to dawn in our Legislature. A bill for the orderly solemnization of marriage, which repeals the old tyrannical and foolish enactment prohibiting the intermarriage of whites and blacks, has passed the House of Representatives. A short debate took place on the subject, which we shall notice next week.

The last Boston Telegraph contains an ingenious sermon upon the 'Religious Instruction of the Colored People,' in reply to the Editor of the Southern Religious Telegraph. Want of room compels us to omit it to-day, and also another essay from the Christian Register, relative to the 'Colonization of the Free Blacks.'

The hearty approval which the Liberator has received from our colored brethren in various cities is a source of high gratification to us, and outweighs mountains of abuse from other sources.

☞ The friends of the American Colonization Society are invited to defend it in the columns of the Liberator.

TO CORRESPONDENTS. Our columns bear testimony of our readiness to accommodate our numerous correspondents, at the expense of editorial matter and the news of the day. 'P. H.' 'Adrian,' 'Paul Cuffee,' 'C. D. P.' 'A. B.' 'A Colored Philadelphian,' will be inserted as soon as convenient. 'Ada' is in type.

☞ The President of the United States has returned all the bills sent to him by Congress, (among them were the Light House and Cumberland Road bills,) with his official approval appended to them. Where are his former Constitutional doubts?

Died at Washington, after a very short illness, General Noble, one of the Senators from Indiana. His disease was *delirium tremens*.

The ladies of the north part of the city hold a Fair for charitable purposes, on Wednesday, at Mr Parks' new Hall, corner of Summer and Washington streets.

☞ The powerful Sonnet, published with quotation marks in our first number, commencing

'Oppression! I have seen thee, face to face,'

was written by Thomas Pringle of England, and not by me as credited in the last Lynn Mirror.

For the Liberator.

SONNET.

TO BENJAMIN LUNDY, THE VETERAN ADVOCATE OF NEGRO EMANCIPATION.

Self taught, unaided, poor, reviled, contemned—
Beset with enemies, by friends betrayed;
As madman and fanatic oft condemned,
Yet in thy noble cause still undismayed!
Leonidas thy courage could not boast;
Less numerous were his foes, his band more strong;
Alone unto a more than Persian host
Thou hast undauntedly giv'n battle long.
Nor shalt thou singly wage th' unequal strife;
Unto thy aid with spear and shield I rush,
And freely do I offer up my life,
And bid my heart's blood find a wound to gush!
New volunteers are trooping to the field—
To die we are prepar'd—but not an inch to yield.
G——n.

NOTICE.

A discourse is to be delivered TO-MORROW AFTERNOON, by the Rev. Hosea Easton, at his meeting-house, West Centre-street, for the encouragement and benefit of the 'Female Benevolent and Intelligence Society,' whose members are persons of color.

A CARD.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible.

New-York, March 1.

LITERARY.

A THOUGHT OF PARADISE.

BY MRS HEMANS

Green spot of holy ground !
If thou couldst yet be found,
Far in deep woods with all thy starry flowers ,
If not one sullying breath,
Of Time, or change, or Death,
Had touched the vernal glory of thy bowers ,

Might our tired Pilgrim feet,
Worn by the Desert's heat,
On the bright freshness of thy turf repose ,
Might our eyes wander there
Through Heaven's transparent air,
And rest on colors of the immortal Rose·

Say, would thy balmy skies
And fountain-melodies
Our heritage of lost delight restore ?
Could thy soft honey dews
Through all our veins diffuse
The early, child-like, trustful sleep once more ?

And might we, in the shade,
By thy tall Cedars made,
With angel-voices high communion hold ?
Would their sweet solemn tone
Give back the music gone,
Our Being's harmony, so jarred of old ?

Vain thought !—thy sunny hours
Might come with blossom-showers,
All thy young leaves to spirit lyres might thrill ,
But we—should we not bring
Into thy realms of spring,
The shadows of our souls to haunt us still ?

What could thy flowers and airs
Do to our earth born cares ?
Would the world's chain melt off and leave us free ?
No !—past each living stream
Still would some fever dream
Track the lorn wanderers, meet no more for thee !

Should we not shrink with fear,
If Angel steps were near,
Feeling our hardened souls within us die ?
How might our passions brook
The still and searching look,
The star-like glance of Seraph purity !

Thy golden-fruited grove
Was not for pining love ,
Vain sadness would but dim thy crystal skies
—Oh ! —thou wert but a part
Of what man's exiled heart
Hath lost—the dower of inborn Paradise !

INDIAN WRONGS.

The following spirited lines are from Grenville Mellen's poem, delivered before the Phi Beta Kappa, at the last celebration at Cambridge

And well it were, America, for thee,
Could Fame's broad pen record but eulogy !
But while in letters she reveals thy name,
She will not dash the story of thy shame !
Already blazoned on the fiery page,
Speeds the foul tale shall thrill through every age ;
Already there a blushing world shall read
Of horrid perfidy the crowning deed
Nay tell me not of Freedom—'t is but dust,
And all it touches withered and accursed ;
I feel no freedom where one creature bows,
Crush'd by a nation that forgets its vows ;
I feel no freedom—none but with the dead !
My country perjured and her glory fled !
And ye that judge out by what burns within,
But guide your sympathies by tint of skin—
Who deem that truth, to God and virtue dear,
May turn to falsehood in an Indian's ear,
And that no sanction lingers with the deed,
Whose simple ties are wampum and the bead,—
Go—and though scorn may gather on your brow,
And slighted faith plead vainly with you now,
Yet on the far unveiled futurity
The fearful judgment of the past I see—
The stern tribunal where all lips are dumb,
A death bed and a conscience yet to come !
And when a race of whiter hearts than ye
Shall gather round your loved ancestral tree,
And bid you from its shadow forth to roam,
And seek some new and visionary home,
Trample your hearths, and give to long despair
All bright and blessed hopes that cluster there ,
Then breathe not—think not—but in peace depart,
Veiling the spirit's ire and bursting heart
Let the sealed lip, in that eventful hour,
Confess the justice, and admit the power.

LOVE.

True love's the gift which God hath given
To man alone beneath the heaven
It is the secret sympathy,
The silver link, the silken tie
Which heart to heart, and mind to mind,
In body and in soul can bind SCOTT.

MISCELLANEOUS.

WOMAN.

In no situation, and under no circumstances, does the female character appear in such advantage as when watching beside the bed of sickness The chamber of disease may indeed be said to be woman's home We there behold her in her loveliest, most attractive point of view firm, without being harsh , tender, yet not weak , active, yet quiet, gentle, patient, uncomplaining vigilant Every sympathetic feeling that so peculiarly graces the feminine character, is there called forth, while the native strength of mind that had hitherto slumbered in inactivity, is roused to its fullest energy With noiseless step she moves about the chamber of the invalid , her listening ear, ever ready to catch the slightest murmur ; her quick, kind glance, to interpret the unuttered wish, and supply the half formed want She smooths with careful hand the uneasy pillow which supports the aching head, or with cool hand soothes the fevered brow, or proffers to the glazed and parching lip the grateful draught , happy if she meet one kind glance in payment for her labor of love Hers is the low whispered voice that breathes of life and hope—of health in store for happy days to come ; or tells of heaven and of heavenly rest, where neither sorrow nor disease can come—where the dark power of death no more shall have dominion over the frail, suffering, perishable clay Through the dim, silent watches of the night, when all around are hushed in sleep it is hers to keep lone vigils and to hold communion with her God and silently lift up her heart in fervent prayer, for the prolongation of a life, for which she would cheerfully sacrifice her own And ever when exhausted nature sinks to brief repose, forgetfulness is denied Even in sleep she seems to awake to the one great object of her care She starts and rises from her slumbers, raises her drooping head watches with dreamy eyes the face she loves, then sinks again to rest to start with every chime of clock or distant sound, that formerly had passed unheard, or only served as lullaby to her sweet sleep

How lovely does the wife, the mother, the sister, or the friend become in the eye of grateful affection, while administering ease, comfort—nay, almost life itself, to the husband, the son, the brother, or the friend !

ANECDOTES.

A black man about to enter into the matrimonial state, applied to a certain magistrate, who had long maintained that the negroes were of a species inferior to the rest of mankind, and requested him to marry him in a manner of his own color in the same manner that it was customary to marry white people The squire agreed, and the ceremony was performed with due solemnity The loving couple was now declared to be man and wife and the deputy of Hymen demanded his fee But the Bridegroom observed that a part of the ceremony had been omitted and of course the contract was not fulfilled The magistrate insisted that he had performed according to agreement and was entitled to the pay 'No,' says Jack, 'you have not kissed the Bride and I will not pay you until you do for you always do that when you marry white people'

The mortified squire lost his dollar ; but was never afterwards heard to say, that the negroes were not of the human species.

One of our republican lordlings who had largely habituated himself to a free use of the bottle, was noted for the redness of his nose At one time, on a summer day (as was his usual practice) he laid down to take a nap and directed one of his little negro boys to keep the flies away from him The boy was attentive to his business and perceiving a huge fly light on his master's nose and hurry off again immediately, he exclaimed—*Ah ! me glad to see you burn your foot !*

Query Was the remark as good as if it had been made by one *of the human race ?*

From the Genius of Temperance.

MILITIA SYSTEM.

I am opposed to the militia system, not only on account of its inutility, injustice, inequality, and vice and folly but also, because it militates against the great scheme of a CONGRESS OF NATIONS All classes of community have favored this scheme, except militia officers, who oppose it only on the ground, that permanent and universal peace would be the grave of their glory There never was a time when Great Britain, France, and America were so closely united as at present Should they agree in the project of a *congress of nations* (and it is evident that they can if they choose) all the civilized world, or at least, all christendom, would soon join, and there would be an end of war But, then, alas for military glory ! for, when swords shall be beaten to ploughshares and spears to pruning hooks, there will be an end to all trooping and training HOMO SUM

Not long since a jolly-faced devotee at the shrine of Bacchus, called at a tavern not a thousand miles from this village, and solicited a little of the juice of the grape, as a soother of his cares, and a guard against cold weather The wine was handed down, and a draught, something like a half a pint, was hastily poured down at that where a thousand half pints had been deposited before. Then the good natured landlord perceived, and when the pay was tendered (a one penny bit) returned seven cents On the expostulation of the customer, that he had not taken enough, he remarked with a great deal of sang froid, 'To wholesale customers I always make a liberal discount.'—*Oswego Free Press*

Dr Volney—In returning thanks the other day to his pupils, for the present of a handsome piece of plate the learned and venerable master of Reading School spoke of 'the flowers that had occasionally illuminated his path'—'Flowers *illuminate* ?' exclaimed a young Aristarchus. 'To be sure,' observed a more amiable critic, 'sun-flowers'

MORAL.

For the Liberator

THE LORD'S PRAYER.

To Thee, great GOD, our prayers we bring ,
For Thou hast kindly said,
Thou 'lt not reject the offering
That 's on thine altar laid.

Hasten, oh GOD ! the happy time,
When all who dwell below,
From Lapland's shores to India's clime,
Thy heavenly will shall know

Give us this day our daily bread ,
Forgive our sins we pray ,
Avert all dangers from our head,
And evils from our way

And should we in temptation fall,
Oh then will Thou be near ,
To hear when we in trouble call,
And turn away our fear

And may the voice of man, oh GOD,
Be heard from every shore,
Ascribing power and glory, LORD,
To Thee forevermore J.

SONNET.

I hate that noisy drum—it is a sound
That's full of war and bondage—and I blush
That *Liberty* had ever cause to rush
Into a warrior's arms—that Right e'er found
Asylum in the furious field —Not so
The holy crowns of genuine glory grow ,
Not there should they who bear the badge serene
Of him who was the *Prince of Peace* be seen
Can such his faithful followers be !—O no !
His laurels are not drenched in blood,—but green,
And beautiful as Spring ;—His arms are love,
And mercy and forgiveness —and with these,
He rules the nations mightily destinies,
And gently leads us to our homes above
BOWRING.

COMMONWEALTH OF MASSACHUSETTS

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION,

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER

With the advice and consent of the Executive Council I appoint Thursday, the seventh of April to be observed as a day of Fasting and Prayer, throughout this Commonwealth And I invite the People of every Religious Denomination, publicly and unitedly to consecrate the occasion to the humiliation and worship of Almighty God , and by penitence, Sacrifice and supplication for Mercy, through faith in the Mission and Ministry of their Blessed Saviour Jesus Christ, to seek the Divine Forgiveness and Favor

May we on this day, give to the past a faithful review and to our obligations and duties in the future serious meditation Instructed in our individual responsibilities and in mortal destiny, may we by faithful self examination be made sensible of our defects and transgressions, and by the solemn offices of humble and contrite acknowledgement in which we engage be brought to personal repentance and amendment. May God grant that this shall be a day of Humiliation, also for the Sins of our Land—That we may lament the vices and crimes which reproach the Community ;—that all measures of public wrong injustice, and oppression may be arrested the unhallowed passions and lawless ambition of men may be rebuked, the strife of mischievous party violence may cease, and the pure influences of knowledge and virtue, the love of order, of civil and religious liberty, and of Country, may universally prevail

And more especially impressed, at the opening season of the year, with a sense of dependence upon the Bounties of Divine Providence, may our prayers to God be that He would bless the Seed time and make fruitful the Harvest, and preserve the Health of the People—That He, who rules the Nations, would protect and prosper our Beloved Country in all its important interests and relations,—that the Councils and Administration of the General and State Governments may be directed by wisdom and patriotism ,—that our Union may be inviolable , the equal rights and privileges of the Citizens respected, and the Institutions which have preserved us a Free, and made us a Happy People, may continue to be our enjoyment and the unimpaired inheritance of Posterity

And may our Sympathies for the oppressed of all Nations mingle with our Devotions, and ascend in aspirations to the Throne of Grace for the deliverance of the Enslaved, and the diffusion of the blessings of Civil and Religious Liberty, order, and good Government among every people

Given at the Council Chamber, in Boston, this first day of March, in the Year of our Lord one thousand eight hundred and thirty one, and the fifty fifth of the Independence of the United States of America

LEVI LINCOLN

By His Excellency the Governor, with the advice and consent of the Council

EDWARD D BANGS, *Secretary*

God save the Commonwealth of Massachusetts !

A lawyer without history or literature is a mechanic, a mere working mason , if he possesses some knowledge of these, he may call himself an architect —*Scott*

A BED SOLD FOR WHISKEY A retailer in this city, (N York) recently purchased a feather bed of one of his tippling customers and paid for it in whiskey by the glass !—A suffering family must endure the loss without remedy And why is all this ? Who are the authors of this cruelty ? Why—the appropriate man, we are gravely told, must be heard, because we live in a land of liberty The *sovereign people* neglect to redress these wrongs for want of power. They do almost anything else, the power of the people is considered omnipotent, but to protect the oppressed is a matter in which they cannot intermeddle. That would be '*coercion*.'—What a libel on popular government.—*Genius of Temperance*

A meeting of a very interesting nature, and from which we anticipate highly important results, was held at Washington a few evenings ago on the subject of establishing Sabbath Schools in the West —Among the persons present were Messrs Grundy, Webster and Frelinghuysen, Senators A letter was read from Mr Wirt, in which he expressed his warm approbation of the objects to be accomplished , and interesting addresses were made by different gentlemen and among them Messrs Webster and Frelinghuysen The President of the United States communicated his regret at not being able to attend.

Several persons were baptised by immersion at Salem, N J 13th instant, a hole being cut through the ice 18 inches thick

PROPOSALS

For publishing in the city of Albany, N Y a paper under the title of

THE AFRICAN SENTINEL

AND

JOURNAL OF LIBERTY.

FOR THE GENERAL ADVANCEMENT AND IMPROVEMENT OF THE PEOPLE OF COLOR.

FEELING deeply sensible of the great utility of such a work to the colored community, the subscriber, flattering himself of its success, has made every arrangement necessary for its publication, with a gentleman whose facilities, in connection with his mechanical abilities, will render it a Journal of as respectable an appearance as any in the State We are not indifferent, however, as to the responsibilities attending so arduous an undertaking when we reflect that men of greater attainments, both in a literary and external point of view, have preceded us in this heretofore unsuccessful undertaking as has been demonstrated by the recent failures of the 'FREEDOM'S JOURNAL' and 'RIGHTS OF ALL,' which, through the neglect, and ingratitude of the colored people of the United States, were suffered to go down from the proud eminence which they were raised, through the watchful zeal talents and exertions of their Editor and Proprietor Mr S E CORNISH Notwithstanding such powerful considerations to cope with we have resolved to enter the field, and '*stand the hazard of the die*' And should we succeed, where others have failed, the greater will accrue more to the credit, patriotism and liberality of OUR COUNTRYMEN, than to our limited exertions. Still we trust our efforts, feeble as they may be, will be duly appreciated by our friends, and meet with a cordial support from every one whose bosom glows with the least spark of love of liberty and equality, and who believes as we do, and as is set forth in the Declaration of American Independence 'that all men are created free and equal and endowed by their Creator with certain unalienable rights, among which, are life, liberty and the pursuit of happiness' In order to promote that happiness, as drawn from all, it is necessary, and indispensably so that there should be at *least* one public Journal, conducted by a colored man, and devoted to the interests of the colored population throughout this country, for the purpose of diffusing such information of passing events as may be calculated both to instruct and entertain for the general communication of our thoughts and sentiments upon such subjects, as are frequently agitated in the world, touching our condition as a part of the great family of man And more particularly here, where the arts sciences and literature, are as accessible to the humble peasant as to the most rich and opulent,—here where the people of every nation save Africa, are hastening to enjoy the benefits of these Institutions so congenial to the cultivation of every science and of every art

Descendants of Africa !—Will you not arise to the dignity of MEN and each proclaim 'AM I NOT A MAN AND A BROTHER ?' and with one accord establish and support a Paper, the aim of which shall be to destroy the hydra headed canker worm of prejudice, encourage Education, Temperance and Morality, and urge the distribution of equal Justice and equality , and it is anxiously hoped that the colored community will give the subject that important consideration which the abject state of the mass of the colored population demands

We trust, with our exertion, together with the promised aid of a few ready pens, to present our patrons with a JOURNAL corresponding with the wishes of every friend to Equal Rights And ere we conclude, we humbly solicit the patronage and support of those philanthropic and generous citizens who sympathize and wish for the amelioration of the condition of the long benighted sons and daughters of Africans, that a liberal public may enable THE AFRICAN SENTINEL to take a firm stand upon the ramparts of his NATION'S RIGHTS, and establish the fame of his JOURNAL OF LIBERTY

THE AFRICAN SENTINEL AND JOURNAL OF LIBERTY, will also be devoted to the dissemination of the news of the day, but more particularly to that relating to the colored population, both Foreign and Domestic, and will be published in a quarto form consisting of eight pages for the first four months, at the rate of $1,50 cts. per year , and should patronage warrant, it will after that time, be continued semi-monthly at the rate of $2,00 per year, until arrangements can be made for its publication weekly.

JOHN G STEWART

Albany, Jan 26, 1831

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 12.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, MARCH 19, 1831.

THE LIBERATOR
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AT NO 11, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS

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All letters and communications must be POST PAID.

AGENTS

CHARLES WHIPPLE, *Newburyport, Mass*
PHILIP A BELL, *New-York City*
JOSEPH CASSEY, *Philadelphia, Pa*
WILLIAM WATKINS, *Baltimore, Md*

THE LIBERATOR.

'Slavery is a system of incurable injustice, the complication of every species of iniquity, the greatest practical evil that ever has afflicted the human race, and the severest and most extensive calamity recorded in the history of the world'—*Wilham Pitt*

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR BELKNAP'S ANSWERS

QUERY 8 What are their political rights or disabilities? is there any discrimination between them and white persons?

They are equally under the protection of the laws as other people Some gentlemen, whom I have consulted, are of opinion, that they cannot elect, nor be elected, to the offices of government, others are of a different opinion For my own part, I see nothing in the constitution which disqualifies them either from electing or being elected, if they have the other qualifications required, which may be obtained by blacks as well as by whites. Some of them actually do vote in the choice of officers for the state and federal governments, and no person has appeared to contest their right Instances of the election of a black to any public office are very rare I know of but one, and he was a town-clerk in one of our country towns. He was a man of good sense and morals, and had a school education. If I remember right, one of his parents was black and the other either a white or mulatto. He is now dead.

The blacks are not enrolled in the militia. In time of the insurrection 1786, they offered their services to governor Bowdoin, to go against the insurgents to the number of 700, but the council did not advise to sending them, and indeed there was no necessity for their services.

QUERY 9 Is there any perceptible difference between the general, moral, or social conduct of emancipated persons, or their descendants, and others?

Gentlemen who have studied this matter with philosophical attention, do not scruple to say, that there is no more difference between them and those who have had the same education, and have lived in the same habits, than there is among different persons of the river of whites. In this opinion I am inclined to acquiesce. It is neither birth nor color, but education and habit, which form the human character

QUERY 10 Are intermarriages frequent between blacks and whites? if so, are such alliances more frequent between black men and white women, or the contrary?

Instances of such intermarriages are very rare, and it is said, that the old law prohibiting them, is yet in force, but where the intercourse does take place, it is much more frequent between black men and white women than the contrary These white women are, I believe, without exception, of the lowest class in society, both for education and morals. Blacks of a virtuous character intermarry with their own color

QUERY 11 Does harmony in general prevail between the black and white citizens? do they associate freely together? or is a pre-eminence claimed by the one, and either avowed or tacitly admitted by the other?

I cannot remember of any want of harmony in general between persons of different colors, merely on account of that difference People of loose and debauched characters, and ungovernable passions, especially when they meet at bad houses, fall into disagreements and quarrels, but these are not much known abroad, unless brought by complaint before magistrates

The blacks are frequently employed by the whites as servants or laborers, and receive the same wages and treatment as other persons of the same standing Perhaps it may be more agreeable to transcribe what was given one in answer to this query by the aforesaid Prince Hall 'Harmony in general (says he) prevails between us as citizens, for the good law of the land does oblige every one to live peaceably with all his fellow citizens, let them be black or white. We stand on a level, therefore no pre-eminence can be claimed on either side. As to our associating, there is here a great number of worthy good men and good citizens, that are not ashamed to take an African by the hand, but yet there are to be seen the weeds of pride, envy, tyranny, and scorn, in this garden of peace, liberty and equality'

Having once and again mentioned this person, I must inform you that he is grand master of a lodge of free masons, composed wholly of blacks, and distinguished by the name of the '*African Lodge*' It was begun in 1775, while this town was garrisoned by British troops, some of whom held a lodge, and initiated a number of negroes. After the peace they sent to England, and procured a charter under the authority of the Duke of Cumberland, and signed by the late Earl of Effingham The lodge at present consists of thirty persons, and care is taken that none but those of a good moral character are admitted

I shall add the following note, written by a white gentleman of the craft, of good information and candor

'The African Lodge, though possessing a charter from England, meet by themselves, and white persons, not more skilled in geometry, will not acknowledge them The reason given is, that the blacks were *made* clandestinely in the first place, which, if known, would have prevented them from receiving a charter But this inquiry would not have been made about white lodges, many of which have not conformed to the rules of masonry The truth is, they are *ashamed* of being on *equality* with blacks. Even the fraternal kiss of France, given to meet without distinction of color, doth not influence Massachusetts masons to give an embrace less emphatical to their black brethren. These, on the other hand, valuing themselves on their knowledge of the craft, think themselves better masons in other respects than the whites, because masonry considers all men *equal* who are *free*, and our laws admit no kind of slavery It is evident from this, that neither avowedly nor tacitly do the blacks admit the pre-eminence of the whites, but it is as evident, that a pre-eminence is claimed by the whites.'

For the Liberator

PAST JOYS.

The friends we 've loved, the home we 've left,
Will oftimes claim a tear,
And though of these we are bereft,
Still memory makes them dear

And deep we feel each trifling ill,
Each sorrow of the soul
But care we for the painful thrill,
That a or some breasts doth roll?

Poor Africa's son—oh! he must feel
How hard it is to part
From all he love d—from all that life
Had twined around his heart

His is a sorrow deeper far,
Than all that we can show,
His is a lasting grief, o er which
No healing balm can flow

The mother, wife, or child he loved,
He ne'er shall see again,
To him they 're lost—ay, dead indeed;
What for him doth remain?

A feeling of deep wretchedness
Comes o'er his troubled soul,
The thoughts of home—of other days,
In painful visions roll

His home—oh! that lov'd name recalls
All that was dear to him,
But *these* were scenes he 'll know no more,—
He only *feels* they 've been

Philadelphia ADA

From the Christian Register

COLONIZATION OF THE FREE BLACKS.

MR EDITOR,—In your last paper, I made some remarks on the measures and plans of the Colonization Society I then attempted to shew the system and exertions, which were under by the advocates of this society, to verify the free people of color, and the injurious effects which these exertions were producing upon the condition of the free blacks, by increasing the prejudices with which their complexion is regarded. Indeed I am surprised that any indifferent spectator can fail to perceive that this society, under the cloak of benevolence, is really propagating the most cruel and venomous slanders against the African race. The cry which is raised by the supporters of Colonization, that the blacks must be removed, breathes the same spirit of ferocious jealousy and intolerance, which influenced the round of Cato, when he ended every speech that he made on any subject, by saying that *Carthage must be destroyed*, and like that sanguinary denunciation, is well calculated to create and continue a fierce and relentless hatred against its objects.

But the operations of the Colonization Society, besides the removal of the free blacks, have another object, the extinction or extinction of Slavery It is believed that many owners of slaves will by degrees be led to emancipate them, when they find that they can be removed from the country It is, I presume, on account of its supposed effect in regard to slavery, that this association is chiefly supported in the southern States. I am far from denying, that this society may have some good effect in calling the attention of the public to the subject of slavery In the publications and at the public meetings of the society, the evils of negro slavery are of course brought into consideration A free discussion of this topic may operate with other causes in making slaveholders aware of their duties to their unfortunate dependents, and more ready to perform them.

But any good which the Colonization Society may do in this indirect mode, is more than overbalanced by the unsound principles on which it is supported

In the southern section of the slaveholding country, that is, in Maryland, Virginia, Kentucky, North Carolina, and Tennessee, the economical, moral, and political evils of slavery are, from reasons which I have no time to specify, beginning to be well understood A large part of the slaveholders to that section are desirous of getting rid of their slaves.

In this situation of things, what is done by the Colonization Society? Instead of advocating the rights of the slaves to their freedom on the true grounds of justice and humanity, instead of pointing out the criminality of holding our fellow men in bondage, instead of attaching the cruel and tyrannical laws of the southern States which increase the evil of slavery tenfold, instead of urging the barbarity and impolicy of those laws by which voluntary emancipation by kind and conscientious masters is restrained—instead of all this, the Colonization Society countenances and lays its flattering unction on the souls of the [illegible] *rights of property*, (as if man could have a rightful property in his fellow man) tells them that the blacks are happier and better as slaves than as freemen, (a falsehood, I will not say an intentional one) and therefore that no black ought to be emancipated, until provision is made for transporting him to a foreign country, and assures them that all the sin of holding slaves is removed by the blessings conferred on Africa, by returning a few hundred of her sons to their native shores.

The effect of this course of the Colonization Society is obvious It diverts the attention of the public from slavery, as a perpetual fountain of misery, and directs it to an evil comparatively small, the unfortunate condition of the free blacks. It serves as a opiate to the consciences of slaveholders, by leading them to think that colonization is the only measure which is practicable in their situation It rivets the chains of oppression, and delays, if it does not prevent, those measures of improvement in relation to the slaves, and their ultimate emancipation which otherwise would probably be adopted in the northern section of the slaveholding country

I trust that conscientious men, who really wish well to the poor slaves will not be in haste to join the Colonization Society I trust that clergymen will hesitate before employing their powerful influence in aid of so questionable a cause

The disease of slavery, which is now preying upon the vitals of one portion of our country, ought to excite a deep interest in every citizen, and call forth active exertions for its removal Great, however, as the evil is, I believe that it may be removed,—but never by any society which admits for a single moment that slavery is sanctioned by justice or religion never by any society, which adopts and flatters the prejudices of slaveholders No If we wish to put an end to the institution, it must be by a direct attack upon it, by expressing fearlessly the opinions which we feel in regard to it, by forming societies which shall have its removal for their direct object We do injustice to the power of truth, in taking it for granted that the prejudices of our Southern brethren on this subject cannot be eradicated N

AN INGENIOUS SERMON.

The editor of the Boston Telegraph, who is a clergyman, in reply to the Rev Mr Converse, editor of the Southern Religious Telegraph, uses the following calling language Mr C declines that neither the free people of color nor the slaves ought to be instructed otherwise than orally [See his sentiments in our 10th number]

As the editor of that paper admits the importance of 'expounding' or preaching to the slaves, though he would withhold from them the knowledge of letters, we hope he would also admit, that those who preach, either to slaves, or to other persons, should 'natural to declare the whole counsel of God' We will suppose, then, that Mr Converse, in exact accordance with his own sentiments, undertakes to preach to the colored population, and gathers around him a congregation of blacks, freemen and slaves In 'expounding the Scriptures,' he chooses the following text, from which he raises a doctrine, and undertakes to ingraft upon it the positions he has assumed in his editorial remarks, let us see what kind of a sermon he would frame.

ACTS xvii, 26 And hath made of one blood all nations of men for to dwell on all the face of the earth.

My dear *slaves*, and other people of color, it becomes my duty to expound to you this important, but difficult passage of scripture, inasmuch as you are neither capable of reading, nor of understanding it for yourselves I shall, therefore, without any preliminary observations, proceed to consider the following doctrine, evidently derived from the text

'All men are created equal,—and are endowed by their Creator with certain unalienable rights among which are life, liberty, and the pursuit of happiness'

I shall attempt, in the first place, to illustrate this doctrine, and secondly, to shew its importance

I I am to illustrate the doctrine derived from the text, that 'all men are created equal,' and endowed with such unalienable rights as I have named, because God has 'made of *one blood* all nations of men'

1 The truth under consideration assures, that the African to this country, 'can form no connections' with the people among whom he resides Do you suppose, my dear *slaves* that God would have made you and me of 'one blood, and created us in all respects 'equal' if he had intended we should have formed any connections' The very circumstance, that he has created us '*equal*,' and made us of one blood, renders it self evident, that the negro is never to form any connections with the white race

2 The truth contained in the text, as expressed in the doctrine under consideration, means, that the African is never to hold any office of any kind, over a race of white men If God had intended you should have any office in this country, do you think he would have made you of *one blood* with ourselves, and created all '*equal?*'

3 In further explanation of the text, and the doctrine before us, I will remark that notwithstanding the negro remains among the whites, 'he must be a degraded being' Does not this, my dear slaves and people of color, lie upon the very face of the text? How is it possible that you should be made of '*one blood*' with myself, created equal and endowed as well as others, with the certain 'unalienable rights, life liberty, and the pursuit of happiness, and yet [illegible] in this country? But having thus sufficiently explained the doctrine under consideration, I proceed,

II To shew its importance

1 The truth derived from the text is of great importance, because it points out the radical distinction between a white man and a negro It teaches us, that the African can form no 'connections with the whites,' and 'hold no offices' As God has 'made of *one blood* all nations of men,' and created them all 'equal, we must necessarily perceive this essential difference between the white and the African, that just as long as the negro remains in the land of the whites, he must be a degraded being

2 The truth under consideration is of vast importance, because it teaches us the just foundation of *slavery* Who, my dear *slaves*, can doubt our right to hold you in bondage, since God has made us *all of 'one blood'* created us all '*equal*' and endowed us all with the unalienable '*rights*—life, *liberty*, and the pursuit of happiness.' If God has endowed us with '*liberty*, shall our 'liberty' to enslave you be called in question?

3 The truth under consideration is of great importance, because it teaches us how *we* ought to treat you Since God has made us all '*one blood*' and created us all '*equal*,' it is self evident, that we, my dear *slaves*, and people of color, are bound to consider you, and treat you, as 'degraded beings.'

INFERENCES

1 If God has 'made of one blood all nations of men,' and they are all 'created equal,' then you, my dear colored hearers, must not be taught to read his written word, or any other book, because 'oral instruction, in reading and expounding the scriptures to servants, is a plain and practical manner, in the most direct way of giving them the knowledge, and causing them to feel the sanctions of religion

2 If God has 'made of one blood all nations of men, and they are all 'created equal,' then my colored hearers must not receive a knowledge of letters, because, 'teaching a servant to read, is not teaching him the religion of Christ' The great majority of the white people of our country are taught to read—but probably not one in five, of those who have the Bible, is a *Christian*, in the legitimate sense of the term If the black people are as depraved and as averse to true religion as the white people are,—and we know of no difference between them in this respect,—teaching them to read the Bible will make christians of very few of them' The Africans, then, must not be taught to read, for learning them to read the Bible 'will make christians of very few of them,' because they are depraved. But, the white men though equally depraved, (for we know of no difference between them and the blacks in this respect) should be taught to read, even admitting, that 'not one in five, of those who have the Bible, is a Christian' This distinction we must infer from the *text*, and the doctrine under consideration For God 'hath made of one blood all nations of men, and all men are created equal'

3 Since God 'hath made of one blood all nations of men' and they are all 'created equal,' then it is still more evident, that the colored people should

not learn to read; because, 'if we *christian* masters were to teach our servants to read, we apprehend that we should not feel the obligation as we ought to feel it, of giving them oral instruction, and of impressing divine truth on their minds.'

4. Since God 'hath made of one blood all nations of men, for to dwell on all the face of the earth'—since he has made them all '*equal*,' and endowed them all 'with certain unalienable rights,' among which 'are life, liberty, and the pursuit of happiness,' we have additional evidence that the blacks should not be taught to read. For, 'if the free colored people were generally taught to read, it might be an inducement to them to remain in this country. We would offer them no such inducement—for we believe it to be for their interest, [we mean for *our* interest] in every respect, and for the benefit of their children, to cross the Atlantic and join the flourishing colony at Liberia.' If they 'were generally taught to read,' they might be induced to follow 'the pursuit of happiness,' wherever they pleased; whether in Africa or in America. But this inducement should never be offered to them; because God 'hath made of one blood all nations of men, for to dwell on all the face of the earth, and all men are created equal,' endowed with the 'unalienable right' of following 'the pursuit of happiness,' wherever they please.

5. If God 'hath made of one blood all nations of men,' and they are all created *equal*, then education can never elevate the character of the blacks as long as they remain in this land of *freedom*. 'A knowledge of letters and of all the arts and sciences cannot counteract the influences under which the character of the negro *must* be formed in this country.'—'He must, from the circumstances in which he is placed, be a degraded being.' 'Hail Columbia, *happy land*!' God 'hath made of one blood all nations of men,' and created them all '*equal*;' therefore, you, my beloved people of color, *must* remain in a state of degradation, just so long as you live in this blessed 'land of LIBERTY'!!

6. If God 'hath made of one blood all nations of men, for to dwell on all the face of the earth,'—and they are all 'created equal,' then the African can remain here so long as he remains a slave, and can be of any *service* to his *master*; but the moment he tastes the sweets of *freedom*, he must at once be removed from this glorious land of promise and liberty. For, 'it appears to us that a greater benefit may be conferred on the *free* colored people, by planting good schools for them in Africa, and encouraging them to remove there, than by giving them the knowledge of letters to make them contented in their present condition.'

Finally, my beloved blacks, let us close the *religious* exercises of the occasion, by singing the following stanzas from the

'NEGRO'S COMPLAINT.'

'Forc'd from home and all its pleasures,
  Afric's coast I left forlorn;
To increase a stranger's treasures,
  O'er the raging billows borne.
Men of *freedom* bought and sold me,
  Paid my price in paltry gold;
But though slave they have enroll'd me,
  Minds are never to be sold.

'Still in thought as free as ever,
  What are Freedom's rights, I ask,
Me from my delights to sever,
  Me to torture, me to task?
Fleecy locks and dark complexion,
  Cannot forfeit Nature's claim;
Skins may differ, but affection
  Dwells in white and black the same.

* * * *

'Deem our nations brutes no longer,
  Till some reason ye shall find
Worthier of regard and stronger
  Than the color of our kind.
Slaves of gold, whose sordid dealings
  Tarnish all your boasted powers,
Prove that you have human feelings,
  Ere you proudly question ours!'

COMMUNICATIONS.

To the Editor of the Liberator.

SIR—I have read with unbounded pleasure eight numbers of your paper. It is a work, which has excited within us feelings that have been too long slumbering. Its columns most unquestionably convince us that the spirit of liberty is awakened, and summons us to arise from our lethargy and maintain the rights of our fallen brethren. How extremely important it is, for all who are friends to justice, to use their most strenuous exertions in supporting so valuable a paper, particularly we free people of color, to whom it must look for its principal support. The sight is highly pleasing, and creates a feeling of pride within me, when I witness the great interest and zeal with which the Liberator advocates our cause. It has been assailed in its youth, and opposed by the oppressors of our rights; but how proudly and fearlessly in the cause of truth and justice has it ridden through the storm, and caused the false boasters of philanthropy to blush! Their very consciences cry, shame, when they hypocritically pretend to be the friends of freedom. That they fear man instead of their Creator, is very obvious; for they yield to a base and cringing disposition by concealing their real sentiments, because they are fearful of forfeiting their popularity.

I would ask these false friends of freedom, if they do not feel condemned, when they behold the glorious and republican actions of our illustrious father Lafayette? Most assuredly they do. There are no unworthy motives sufficient to reign within his bosom. Behold him struggling against the strong arm of oppression, and devoting his whole life to the cause of liberty; and boldly denouncing before men, to whose minds prejudice is so deeply rooted, the heinous crime of slavery! Our hearts are filled with unspeakable gratitude to that warm and true-hearted republican.

Liberty, when closely connected with justice, and not assailed by the poisonous breath of slavery, insures to us the security of the enjoyments of the rights, which God has given to all his created beings; but the rights of thousands of our fellow countrymen have been unjustly denied them, by monsters in the shape of man, lost to all feeling, basely trafficking in human flesh.

O! when will the star of emancipation attain its ascension, with all its vivid rays of happiness? It has shone feebly to us who enjoy some of the blessings of freedom; for its real brilliancy is obscured by the dark cloud of slavery. The flag of Independence is floating over the nation, with the motto of Liberty and Justice; but how deeply is the stain of oppression imprinted on that banner! O! Americans, let it not be said, whilst you are rejoicing over the downfal of tyranny in foreign nations, that in your own country you have suffered the scales of justice to be overbalanced by the odious fetters which hold in servitude beings like yourselves—created by the same hand—and differing only in hue. Can the inhuman slavite kneel before the omnipotent Judge, and pray for mercy? No—it cannot be prayer; it is blasphemy. When I behold them imbruing their hands in the blood of their fellow *creatures*,—forcing the chains of bondage on their resistless limbs,—I am constrained to ask, can such be true republicans? When will the people of this country cease to stand accused in the sight of God? Arise! and shake off that dark and demon-like crime of slavery. The time cannot be far distant, when Justice, armed more powerful than human aid can afford, will break the bonds of oppression, and wield the sceptre of liberty and independence throughout the nation.

Then burst his fetters—let the slave go free;
He loves his home, his friends, and liberty.
Where is his home? (1) It is not in this soil,
Where fear and tyranny force him to toil.

Philadelphia, Feb. 28, 1831. F.

(1) We don't know where his home truly is, if 'it is not in this soil.'—*Ed.*

A FEW WORDS.

To the Editor of the Liberator.

SIR—It is with additional pleasure that I have perused the 8th number of your useful and entertaining paper; and I am under the impression that it will meet with much encouragement in this city, as it is almost impossible for any person of color, who feel interested for themselves or posterity, to do otherwise than to subscribe to it, if they can possibly spare the price of subscription. It is a grand engine for us to make known our difficulties, deprivations, &c. that we have to encounter in these United States; and I hope the time is fast approaching, when we shall be able to boast that we have a press (solely to vindicate the cause of the people of color) in every State in the Union. I was heartily glad to hear that our friend and brother (Mr Stewart) is about to publish a paper in Albany, devoted to our cause. May the Lord bless him abundantly in his undertaking; may he thrive in his editorial labors, like a tree planted by the water side; and may he meet with that encouragement, which will enable him to continue it so long as his life shall last.

It is utterly impossible for me to proceed any farther, without saying a few words concerning the Colonization Society, the advocates of which are more and more engaged in devising ways to rid the United States of the free people of color. Auxiliaries are forming in almost every city for the *laudable* purpose of raising funds to transport us across the wide Atlantic ocean to Africa, to breathe our last soon after or perhaps before, we arrive. But I am fully convinced, that it is a matter of no consequence to the persons interested in that Society, and likely to some who are not, what becomes of us after we leave the United States. All they are anxious for is, that we, who have the name of being freemen, (but who, I am sorry to say, are not treated as such,) should leave the country. Why do they not turn their minds to the slaveholders at the south, and solicit them to set their slaves free; and send such home again as have been stolen from Africa; and such as have not, educate and treat them as they ought to be in this free country? But no! it is the free people they want out of the way, and not the slaves; as they are perfectly aware that the latter are kept in fear generally. But the other class, they say, have too much liberty; and if they are not sent off, they will in time overrun the country. But if the whites will give us our rights, establish good schools for our children as well as theirs, give them trades, and encourage them after they have become masters of their business, they will have nothing to fear: they will find us as true to this our country and home, as any class of persons that do or shall hereafter exist in these United States—is the opinion of

A COLORED PHILADELPHIAN.

Philadelphia, Feb. 28, 1831.

THE COLORED POPULATION OF THE UNITED STATES. NO. 5.

I shall now proceed to mention other rules which regard the relation of master and slave.

RULE 4. *The master's will is the only rule, as to the quantity and quality of food and clothing.*

This rule is easily understood. Although the slave is obliged to perform any quantity of work which the master may exact of him, and receives no wages, yet the laws of none of the southern states make any sufficient provision to compel the master to provide his slave with comfortable food and clothing. It is not my design in this part of my subject to show what is the general practice in the southern states on this subject. That point will be considered hereafter. But it is a fact which cannot be disputed, that the laws leave the slave, in regard to food and clothing, entirely at the mercy of his master. That this power will be abused by cruel and avaricious masters and overseers, will not be doubted by any one who reflects for a moment.

It may be said, in apology for the laws, and, doubtless, with too much truth, that no laws, in regard to the food and clothing of slaves, could protect them against their masters; that since the testimony of slaves cannot be admitted in courts of justice, no complaints, which they could make, could ever be substantiated by legal proof; and even if they could, a slave would rarely, if ever, dare to make any complaint against a person in whose power he was again to become subject, and who could torment him in a thousand modes for which the law would give him no redress. Admitting the force of this argument, in some degree, I cannot help thinking that humane and judicious regulations, enacted by law, as to the quantity of food, where it is supplied by the master, and the time to be allowed the slaves for raising their own food, where ground is allowed them for the purpose, and the quantity and quality of clothing could not fail to be productive of good effects. The example of humane and conscientious men, who observed the regulations, could not be without effect on their neighbors. The slaves would by degrees begin to understand their rights. The laws would be strengthened by custom. And though avaricious and unfeeling men might not fear that their slaves would appeal to the tribunals of justice, yet they could not fail to dread the uneasiness and disaffection which a departure from the regulations would create in their slaves.

The only laws in the southern states, in reference to this subject, are to be found in Louisiana, North Carolina, South Carolina, and Georgia.

In Louisiana, every owner is held to give his slaves one barrel of Indian corn, or the equivalent thereof in rice, beans, or other grain, and a pint of salt, and to deliver the same to the said slaves in kind every month, and never in money, under a penalty of ten dollars for every offence. In North Carolina, a quart of corn a day appears to be a sufficient allowance for a slave, though no law directly compels the master to make such an allowance.

In Louisiana, a slave who has not a lot of ground to cultivate, allowed him by his owner, is entitled to receive from his owner, 'one linen shirt and pantaloons for the summer, and a linen shirt, and woollen great coat and pantaloons for the winter.'

There are laws in South Carolina and Georgia which are apparently intended to compel masters to afford their slaves sufficient food and sustenance, but as these laws do not give any specific rules as to what shall be considered sufficient, as well from the other causes which prevent slaves from enforcing their complaints, these laws may be considered as wholly nugatory.

That the reader may judge of these laws, the following extract, from that of South Carolina, agrees, with Mr Stroud's remarks upon it.

'In case any person, &c. who shall be owner, or who shall have the care, government or charge of any slave or slaves, shall deny, neglect or refuse to allow such slave or slaves under his or her charge, sufficient clothing, covering or food, it shall and may be lawful for any person or persons, on behalf of such slave or slaves, to make complaint to the next neighboring justice in the parish where such slave or slaves live, or are usually employed; and the said justice shall summon the party against whom such complaint shall be made, and shall inquire of, hear and determine the same; and, if the said justice shall find the said complaint to be true, or that such person will not exculpate or clear himself from the charge, by his or her own oath, which *such person shall be at liberty to do in all cases* where positive proof is not given of the offence, such justice shall and may make such orders upon the same, for the relief of such slave or slaves, as he in his discretion shall think fit; and shall and may set and impose a fine or penalty on any person who shall offend in the premises, in any sum not exceeding twenty pounds, current money, for each offence, to be levied by warrant of distress and sale of the offender's goods.'

On this Mr Stroud remarks:

'Now, as the slave cannot be heard as a witness, it is not very easy to see how positive proof as to insufficiency of food can be obtained; and, of course, by the terms of the act, the master or overseer, by his oath, may exculpate himself—may answer the *general* charge by as general a denial—a matter which an intrepid conscience, as all experience testifies, will easily compass.' P. H.

☞ The language of our correspondent is eminently enthusiastic, in praise of the venerable speaker; but, in reality, native eloquence—the eloquence of the heart—is far more effective and electrifying, than the rhetoric taught in the schools.—*Ed.*

For the Liberator.

MR EDITOR—I am a subscriber to your paper, and I rejoice at the prospect of its success. I attended a meeting of the young men of color in this city on the 1st instant, called expressly to give it a more extensive patronage. It was one of the proudest moments of my existence. The warm and merited sentiments that fell from the lips of several gentlemen who addressed the meeting in its behalf, were sufficient to have planted the spirit of patriotism in the hardest heart, and most unrelenting bosom. But while I congratulate them all on the ability of their remarks, I am obliged to eulogize one old gentleman who rose and expressed his debility of body; but his mind was filled with a glow of love for the cause and his people. His speech was strong and impressive; its tones were like thunder; it re-echoed from the walls. The appeals were such as would almost make 'every statue leap from its pedestal!' In the midst of his zeal he forgot his bodily debility, he indulged in the most powerful strains of rhetoric, and that noble gigantic action, which would have earned him an immortal fame in the highest tribunal in this country. To all who were not convinced of the nobleness of your undertaking, the electric shock of his appeal had the effect of rekindling the spirit that formerly blazed in Roman bosoms. Many came forward and subscribed without hesitation. My language is too feeble to express my feelings on that occasion—my heart became almost too large for its tenement. I could fain have indulged in exclamations of joy at our pleasing prospects. He rejoiced to see the young men stepping forward to advocate their interests; it appeared to be the pride of his life; and assured them success—that his labors and prayers for the last twenty years were about to be answered. Could his speech have been reported, it would have been valuable to the religious, moral and political world—an oration of less matter, and much inferior in worth, has been translated into different languages, and secured to the author imperishable fame. While he continues on this stage of action, he will live in the hearts of our people; and when done with time, he will be destined for immortality, and, I trust, a home in that peaceful abode not made with hands, 'eternal in the heavens.' If all our people could place their hands on their bosoms, and with as much truth and emphasis declare that they feared no man—(that since they had been taught to obey their God, that the poisonous venom of their wicked adversaries must sink into nothingness—and that before the power of the Omnipotent Being, even devils tremble)—the galling chain of slavery could never bind a man of color. They would break their chains, and, in the language of Curran, they would walk abroad in their majesty, redeemed, regenerated, and disenthralled, by the irresistible Genius of Universal Emancipation. A. B.

Philadelphia, March 6th.

☞ The following hint deserves the attention of our colored brethren in the city and county of Philadelphia. They must earnestly assert their rights if they would obtain them.—*Ed.*

LOST RIGHTS.

To the Editor of the Liberator.

SIR—Having read with much pleasure some very valuable sentiments issued from your press, explaining many important truths relative to the oppressed condition of the people of color, I am induced to urge for the consideration of my brethren in Philadelphia the propriety of a measure, which they well know has been too long neglected by them—I mean an effort to gain their constitutional rights.

I have just read in one of your papers, the petition of the colored people of Providence to be exempted from taxation, or to be permitted to exercise the right of suffrage, and to enjoy other free privileges. The rights alluded to, I am happy to say, sir, have long since been enjoyed by the colored men of this State, excepting in Philadelphia—where, by some illegal means, they have been cheated of their rights as freemen.

Now is their time. Let them hold themselves in readiness for the ensuing election, to choose such men for representatives, as know of no distinction. Let them call upon the assessors of each ward for assessment, and in this manner they will find their way to the polls. They have many friends yet untried by them, who are ready to be called to their assistance. The law specifies that none shall vote, unless assessed six months previous to the election. They are in season to enhance the next contest; and I hope, sir, you will lose no time in acquainting them of this fact, which is so deeply connected with their interest. It is to you and Mr Lundy they look up; and I should be sorry to see any thing left undone, that ought to be done by you. Go on: you have engaged in a laudable cause. The God of heaven is at the head; and in a little while, he will espouse your cause and fight your battles.

C. D. P. *a Philadelphian.*

Philadelphia, March 3, 1831.

SLAVERY RECORD.

For the Liberator

EXTRACTS FROM A JOURNAL.

MR EDITOR,—It was my intention to have sent you before this time, more extracts from 'A Journal written from the South in 1818,' and which appeared in your paper of Saturday, 19th of February, but other arrangements have prevented me the pleasure. In the meantime, I have read your paper with much interest, particularly the communications from our colored brethren, which, I think, do them much credit. I have been very much pleased with their expressions of gratitude to you and others who have so warmly taken up their cause and my prayers are offered with theirs that your endeavors may be blessed. They certainly give proof to all unprejudiced minds that they are endowed by the great and good Creator with minds and hearts. I have been pleased, too, that you are not so advocate for war, that scourge of the world, but, much as I deprecate war, and as great an evil as I consider it in the world, it appears to me as if slavery was worse,—a meaner vice. In war, armies meet each other boldly, each party as sworn that the other intends to kill and take prisoners, beforehand, but slavery is a meaner vice. Human beings are in the first place stolen, then sold, then parted again from those most dear, and then treated in the most cruel manner, worse than the brute creation, denied every thing either to improve their bodily health, or their intellectual nature. I think we should, indeed, blush that in this boasted land of *Liberty*, slavery should be tolerated, but I will not enlarge on this evil, otherwise than by making a few more extracts from the before mentioned Journal.

'*Baltimore*.—Among other things, I have heard that the poor negroes are bought here for a certain number of years. This lady we dined with to-day, had a negro girl for eight years, she took her when she was only fifteen, and this spring her time is up. She is not married, and has three children, and she is not uncomfortable, she said the law entitled her to two years' service additional, for every child born while the woman was in her employ, and the children belong to the owners of their parents. A lady observed, that she did not think *they* considered it so sinful as we did; but is it not dreadful they should not be taught otherwise? Without education and without freedom, it is not surprising that they should not care how they behave. The buying and selling them is shocking. It strikes a Bostonian so strangely to hear of buying and selling servants. Some one said to me the other day speaking of the trouble of servants, she 'purchased a cook, and found her a poor creature.' If these poor creatures have any feeling, how dreadful it must be to them, to be thus made a traffic of! We have reason to believe they are immortal, accountable beings like ourselves, and as *such should be treated*. In the sight of God, the heart of a virtuous negro is of equal value with that of a virtuous white man, it is reasonable to suppose, that if they received the same treatment they would be equally careful of their reputation, and by being taught that God loves the pure in heart, they would strive to subdue their sinful passions. What appears the most gross and palpable sin, for it cannot be called a milder name, is, the whites prohibit all kind of education, particularly that of christian education and knowledge to this unhappy race of beings, whom they dragged from their native country, brought to a free, enlightened land, and then denied them the intellectual privileges of this land. We all know that education can and does work wisdom, we are not placed in this world with knowledge, but we are here to acquire it, and be prepared for a higher and purer state of existence. The mind should be early led to God, as the only real substantial good, early taught and impressed with the love of virtue, for the love of its Creator; the necessity of prayer, to implore assistance from above, with a full persuasion that we can do nothing without the grace of God to assist us. If a child, from infancy, is accustomed to hear these great and important truths, the necessity of living virtuous and acting by its rules, the rules of the blessed gospel, because they are pleasing to Infinite Goodness and Wisdom, who has given his Son to die for *us*—the black as well as the white—that color has nothing to do with the acceptance and approbation of God;—if the Creator is represented as he is, wholly merciful and good, to whom sin is hateful—if children hear, from the dawning of their reason, those blessed truths, and not only hear the precepts, but see the example set by those whose duty it is to instruct them, they will feel, as they advance in years, a conviction of the importance of virtue, and be convinced the end sought, is for their good here and hereafter. Worldly accomplishments are comparatively of little consequence, the intellectual powers are the best gifts of our nature, they should be expanded and improved, but even to render these valuable, they must be accompanied by virtue, and woe to the being who has children under his care, and neglects to cultivate their minds and hearts! All they do and all they feel, should be taught to proceed from the love of God, of their Saviour and fellow creatures. What can be done for those under our care so important to them, as to make them christians? No crowns, no riches, no honors of this world, can be compared to value to them, "for this is life eternal." T

[Want of room compels us reluctantly to divide the communication of 'T' this week. The writer is welcome to our columns.]—*Ed*

MORE BLOOD!!!

An extract in a letter to the editors of the New-York Sentinel, dated Wilmington, N C January 7, runs thus

'There has been much shooting of negroes in this neighborhood recently, in consequence of *symptoms of liberty* having been discovered among them. These inhuman acts are kept profoundly secret—wherefore I know not. Two companies of troops have very lately been stationed here.'

'Whatsoever ye mete, it shall be measured to you again.' 'Tremble, ye murderers!'

JUVENILE DEPARTMENT.

A SLAVE MARKET.

The following affecting sketch of a Slave Market, extracted from Dr Walsh's Views of Slavery in Brazil, we think is calculated to make a deep impression upon the minds of our juvenile readers.

'The place where the great slave mart is held, is a long winding street called Vallenge, which runs from the sea at the northern extremity of the city. Almost every house in this place is a large warehouse, where the slaves are deposited, and customers go to purchase. These warerooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him, such as he wishes are handled by the purchaser in different parts exactly as I have seen butchers feeling a calf, and the whole examination is the more animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars.

'There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of painful curiosity in seeing as a man looks at objects which excite the strongest interests while they shock his best feelings. The warerooms are spacious apartments, where sometimes three or four hundred slaves, of all ages and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and the middle is occupied by the younger particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small girdle at cross barred cotton tied round the waist.

'The first time I passed through the street, I stood at the bars of the window looking through, when a negro came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The negro, observing the look of her, whipped her up with a long rod, and bade her with a rough voice to come forward. It was quite affecting to see the poor timid shrinking child standing before me, in a state the most helpless and forlorn, that ever a being, indeed, like myself, with a reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue, they look so modest, gentle and sensible, that you could not for a moment hesitate to acknowledge, that they are endowed with a like feeling and a common nature with your own daughters. The seller was about to put the child into all the attitudes, and display her person in the same way as he would a man, but I declined the exhibition, and she shrank timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

'The men were generally less interesting objects than the women, their countenances and heads were very varied, according to the part of the African coast from which they came, some were most black, having a certain ferocity of aspect that indicated strong and fierce passions, like men who were darkly brooding over some deep felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository, and when done, he was whipped to his stall.

'The heads of the slaves, both male and female, were generally half shaved, the hair being left only on the fore part. A few of the females had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provisions used during the voyage, and, in fact, it resembled exactly a saline concretion.

'Many of them were lying stretched on the bare boards, and, among the rest, mothers with young children at their breasts, of which they seemed passionately fond. They were all dressed to remain on the spot, like sheep in a pen, till they were sold, they have no apartment to retire to, an bed to repose on, no covering to protect them, they sit naked all day, and lie naked all night, on the bare boards or benches, where we saw them exhibited.

'Among the objects that attracted my attention in this place, were some young boys, who seemed to have formed a society together. I observed several times, in passing by that the same little group was collected near a barred window, they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness, indeed, the temperament of a negro child is generally so sweet, that he is not affected by those little morbid sensations, which are the frequent cause of crossness and ill temper in our children. I do not remember that I ever saw a young black fretful, or out of humor, certainly never displaying those ferocious fits of petty passion, to which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them in to the group. It was quite delightful to observe the generous and disinterested manner in which they distributed them. There was no scrambling with one another, no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thankfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

'A great number of those who arrive at Rio are sent up the country, and we every day met coffles, such as Mungo Park describes in Africa, winding through the woods, as they travelled from place to place in the interior. They formed long processions, following one another in a file, the slave merchant, distinguished by his large felt hat and poncho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures cowering together at night in the open ranches drenched with cold rain, in a climate so much more frigid than their own.'

BOSTON,

SATURDAY, MARCH 16, 1831

MARRIAGE BILL.

This bill, on its final passage through the House of Representatives, has been rejected, on what ground, or with what unanimity, we are not informed. It is highly creditable to the members of the House, that they readily voted to strike out that preposterous clause in the old law, which made it penal for a certain class of God's rational creatures to intermarry with another class; a clause, which, as far as it goes, is one of the greatest legal absurdities which have ever been recorded in any Statute Book, in any age or country. We regret, however, that the other provisions of the new bill were not equally acceptable to the members, as the old law must remain in force until at least another session.

In a discussion on the bill, on Saturday, March 5,

Mr Bigelow of Boston, moved to strike out the seventh article of the bill which provides that any person authorized to marry, who shall join any white person with a negro, Indian, or mulatto, shall be subject to a penalty, and such marriage shall be null and void.

He said there were several objections to it—in the first place, it would not always be easy to know who were mulattoes, for some of the elegant creoles from the South were so beautiful and so little tinctured with black blood, that it would not be possible for a clergyman to decide—and in the next place, all the punishment would fall upon the innocent. The clergyman might be fined, and the poor woman turned off, the next morning while the man who made all the difficulty would escape entirely.

Mr Brooks said he was in favor of the striking out. He knew a case in Boston where a clergyman was prosecuted for marrying a mulatto to a white, when he could not have known the difference, and the woman was made to suffer when she did not know the law.

Mr Robinson of Lowell, said he thought the gentlemen were mistaken in the old law, which provided, that if a person has say less than half blood, they are taken to be white.

Mr Bigelow said it would be rather a delicate matter upon such an occasion, for a clergyman to inquire into the exact proportion of different kinds of blood which the parties might possess.

Mr Robinson said there would be no difficulty on that score, as a person would be presumed by law to be white till they were proved to be black.

Mr Gray of Boston, was in favor of a modification, so as to retain the penalty, but to strike out the clause which declares the marriage null and void. He said he was opposed to nullification in every form, but especially in cases of this kind, where the evil would fall on the children.

Mr Rantoul of Beverly, was in favor of striking out.—He thought it rather a contradiction that so much sympathy should be expressed for the Indians as is now professed among us, and that we should, at the same time, enact laws to prevent their intermarrying.

Mr Kendall of Boston, thought all men were born free and equal, and though he was averse to the intermarriage of blacks and whites, yet he thought the matter should be left to public opinion, and not to be provided for by legal enactment.

The section was stricken out, several other amendments were made, and the bill passed.

Messrs Bigelow, Brooks, Rantoul and Kendall, deserve commendation for their courage and good sense. Mr Robinson ought to be made Inspector-General of Skins for the Commonwealth, as a sagacious discriminator of shades of color, and receive 'a leather medal' in compensation for his services. Mr Gray ought to pay the penalty which he was so desirous to retain. 'A Daniel come to judgment!'

The following sensible paragraph is copied from the last Commentator:

'Among the indications of the improvement of the world in liberality of sentiment, and true republican feeling we notice the amendment by the present legislature of the law which imposed a penalty upon the person who should solemnize a marriage between a white and a colored person, or Indian—and rendered such marriages null and void. Such a law was a disgrace to a Christian country, and had its origin in the associations connected with domestic slavery—to which source doubtless are to be traced many prevalent notions and feelings concerning the natural inferiority of the colored race.'

The Courier of Tuesday republishes from the Pennsylvania Inquirer, a most *hideously horrific* article relative to what is called the 'Black Law.' Mr Buckingham makes no comment upon the raw-head-and-bloody-bones piece, we suppose, therefore, he serves it up for the amusement of his readers, and as an illustration of the *excessive republicanism* which afflicts the editor of the Inquirer, who is a great 'Working Man,' and a terrible hater of aristocracies.

An editorial paragraph on the subject, in yesterday's Palladium, shall receive attention next week.

OUTRAGE. The corner stone of the Masonic Temple which is to be erected in Tremont street, was defaced last week by an unknown scribbler, who inscribed upon it, in conspicuous letters, the startling term '*Gulgulha*.' This is law business, even for a liberated tenant of the State Prison. We are glad to perceive that, on motion of the Rev Mr Thacher, (a distinguished anti-mason,) a committee has been appointed in the Senate to inquire into the expediency of providing by law against marring or defacing buildings, fences and building materials, by cutting, staining, painting or otherwise.

The Transcript of Wednesday evening says:

'Degraded as the whole class of anti-masons are held to be, in the apprehension of New-Englanders, there is not one who has yet fallen as low as to acknowledge that he was the author of the inscription.'

The above sentence is abusive and contradictory. It assumes none but a degraded being can doubt the utility of masonry. It seems, also, that such a skeptic cannot be a New-Englander—*ergo*, all anti-masons are foreigners.

Thousands will censure the outrage which has been committed, but their opinion of the pertinacity of the inscription is another matter.

The last Masonic Mirror publishes the names of those persons in this city, who recently petitioned the Legislature to reject the petition of the Grand Lodge of this State for the extension of their chartered privileges. This advertisement was made probably for the purpose of holding the individuals up to derision, but we suppose they are willing to see their names in print, though all of them might prefer a fairer medium of publication than the Mirror. No man should sign a petition, who is afraid to give his name to the public in capital letters.

THE SABBATH. The following hand-bill, which was lately issued at New-Orleans, will illustrate to our sober, go-to-meeting folks in New England, the manner in which the Sabbath is observed in a slave State:

'St Philip Ball Room Sunday, January 16, 1831. Grand Masque and Dress Ball, for White Gentlemen and Ladies of Color. Admittance one dollar. The Ball to commence at 8 o clock.'

But let us not exult. An outrage of another character, was perpetrated upon the moral sense of this community last Saturday evening. A Ball was given at the Exchange Coffee House by Mr Russell, manager of the Tremont Theatre. It is reported that some difficulty was experienced in successfully persuading females to attend. This, we believe, was the first instance of opening a Ball in this city on Saturday evening, that has occurred. We trust it will be the last.

☞ 'A New-Englander,' in the last Telegraph, and 'M' in Tuesday's Patriot, in behalf of colonization, shall each receive a dressing in due season. The fabric of the former has been ground to powder by the editor of the Telegraph.

Alexander Hopkins, who was lately arrested on a charge of having violently assaulted, and severely injured his wife, on Wednesday had his trial in the Municipal Court, before the Hon. Judge Thacher, and the jury found a verdict of 'guilty of an assault, with an intent to kill.' He has since been sentenced to one day solitary confinement and six years imprisonment to hard labor.

☞ The March number of 'THE NATURAL ist,' which is just issued, contains some interesting papers relative to the science of Botany, the physical structure of Man, the several species and employments of White Ants, and the Culture of Silk. We shall transfer to our columns, next week, the remarks on the 'Ethiopian Variety.' We again recommend this publication to the patronage of the country.

☞ 'Magawisca,' 'Adrian,' 'Paul Cuffee,' and the communications from Hartford, will be inserted next week.

DEATHS.

In this city, widow Nancy Cole, aged 45, a colored person of extensive acquaintance, much respected for her moral worth. Funeral on Sunday afternoon at 4 o'clock, from her Son, Thomas Cole's house in Southack street, where relations and friends are invited to attend.

In Salem, Richard Hollis, a worthy man of color, aged 60.

LITERARY.

THE FALSE ONE.

BY T H BAYLEY

I knew him not, I sought him not—
He was my father's guest
I gave him not one smile more kind
Than those I gave the rest!
He sat behind me at the board,
The choice was not my own,
But oh! I never heard a voice
With half so sweet a tone.

And at the dance again we met—
Again I was his choice—
Again I heard the gentle tone
Of that beguiling voice
I sought him not—he led me forth
From all the fairest there,
And told me he had never seen
A face he thought so fair

Ah! wherefore did he tell me this?
His praise made me vain
And, when he left me, how I long'd
To hear that voice again!
I wonder'd why my old pursuits
Had lost their wonted charms,
And why the path was dull, unless
I lean'd upon his arm

Alas! I might have guess'd the cause—
For what could make me shun
My parents' cheerful dwelling-place
To wander all alone?
And what could make me braid my hair,
And study to improve
The form that he had deign'd to praise—
What could it be but love?

Oh! little knew I of the world,
And less of man's career
I thought each smile was kindly meant—
Each word of praise sincere
His sweet voice spoke of endless love—
I listened and believed,
And little dreamt how oft before
That sweet voice had deceived

He smiles upon another now—
And in the same sweet tone
He breathes to her those winning words
I once thought all my own!
Oh why is she so beautiful?
I cannot blame his choice—
Nor can I doubt she will be won
By that beguiling voice.

☞ There is an excellent moral found in the following expose of the fashionable hypocrisy which characterizes some 'good society' folks

DOMESTIC ASIDES,

OR TRUTH IN PARENTHESES

'I really take it very kind,
This visit, Mrs Skinner!
I have not seen you such an age—
(The wretch has come to dinner!)

'Your daughters, too, what loves of girls—
What heads for painters' easels!
Come here and kiss the infant, dears—
(And give it perhaps the measles!)

'Your charming boys I see are home
From Reverend Mr Russel's
'Twas very kind to bring them both—
(What boots for my new Brussels!)

'What, little Clara left at home!
Well now I call that shabby
I should have loved to kiss her so—
(A flabby, dabby, babby!)

'And Mr S, I hope he's well—
Ah though he lives so handy,
He never now drops in to sup—
(The better for our brandy!)

'Come, take a seat—I long to hear
About Matilda's marriage,
You're come, of course, to spend the day—
(Thank heaven, I hear the carriage!)

'What, must you go? next time I hope
You'll give me longer measure,
Nay—I shall see you down the stairs—
(With most uncommon pleasure!)

'Good bye! good bye! remember all,
Next time you'll take your dinners!
(Now, David, mind I'm not at home
In future to the Skinners!)   Hood

SPRING.

How beautiful the pastime of the Spring!
Lo! newly waking from her wintry dream,
She like a smiling infant mid plays
On the green margin of the sunny lake,
Leaping by starts the little breaking waves,
(If ripplings, rather known by sound than sight,
May haply be so nam'd,) that in the grass
Soon fade in murmuring mirth   WILSON

MISCELLANEOUS.

MATTERS AND THINGS IN GENERAL.

Anecdote—A Major of militia, somewhere in Pennsylvania, who had recently been elected, and who was not overburdened with brains, took it into his head, on the morning of parade, to 'go out and *exercise a little by himself*' The 'field' selected for this purpose was his own *shop* Placing himself in a military attitude, with sword drawn, he exclaimed—'Attention the whole!—Rear rank, *three paces back!*' He immediately retreated three steps, and tumbled down cellar! His wife, hearing the noise he occasioned in falling, came running out, and asked, 'My dear, have you killed yourself?' 'Go into the house, woman,' said the Major, 'what do you know about *war?*'

Some whiskey being spilt in Perthshire recently, a drake sipped a little, and being pleased with the flavor, cocked up his head and sounded, 'quack, quack' In a short time, a score of ducks had become inspired, and quacked and staggered through the street in a most unbecoming manner Old wives were seen hurrying home with baskets filled with these intemperate ducks and drakes

Longevity—There is now in the family of Mrs Stillwell, in Gravesend, a colored woman, who has attained the age of 103 years. She came into the family when she was 28 years of age, and has remained in the same house since that time. She is industrious, milks the cows, and does the washing for a family of ten persons, and will not suffer others to assist her Her faculties are all good, and particularly her eye sight.—*N Y Jour of Com*

In Maine there are 126 Temperance Societies, with 7734 members, New Hampshire 54, members 4279, Vermont 127, members 12,497, Massachusetts 202, members 15,095, Rhode-Island 10, members 2842, Connecticut 205, members 25,820 Total, New-England, 773 societies, 68,027 members New Jersey has 61, members 1168, Pennsylvania 106, members 4305, Delaware 2, members 72, Maryland 21, members 2086, Columbia District 6, members 569, Virginia 113, members 5153, North Carolina 22, members 852.

Dr Fessher, of Connecticut, says that after twenty years' experience, during which he has vaccinated *ninety seven thousand* people, he has put many hundreds of them to the test of the small pox infection without being able to produce a single symptom of that terrible disease.

The expense of making the new railway from Liverpool to Manchester was £35,000 a mile!—The canal it has so much affected, and whose shares have fallen so low, was made at one guinea per inch! The total expense of the railway when finished, is calculated at £1,200,000 sterling It is said that when there is, by a railway, direct communication from London to Liverpool, the journey will be accomplished in seven hours!

The following extract from Lord Byron's Diary has a moral

'Went to bed, and slept dreamlessly, but not refreshingly Awoke—and up an hour before being called, but dawdled three hours in dressing When one subtracts from life, infancy (which is vegetation)—sleep, eating and swilling—buttoning and unbuttoning—how much remains of downright existence? The summer of a dormouse.'

Singular Birth—A poor woman, in the vicinity of Winchester, was on Tuesday safely delivered of twins, united to each other precisely in the same manner as the celebrated Siamese youths, who have excited such curiosity in the metropolis—*Liverpool Journal of Jan 8.*

In the seven provinces of which Prussia is composed, there are published no fewer than 262 periodical works. Of these, 27 are political gazettes, 60 scientific journals, 65 advertising sheets, 100 purely literary 10 devoted to religion and ethics, 3 legislative 3 journals of the arts, and 4 agricultural and technological

There are now manufacturing in England 500,000 muskets for France, 300,000 for Russia, and 300,000 for Prussia, these valued at a moderate rate will reach in amount nearly a million and a half stg about $7,000,000 &c

Cobbett says, 'In France they have national guards, national songs, national colors, &c., but in England every thing is His Majesty's, we have nothing national but the national *debt.*'

A London paper says, 'A young woman fell over the upper cliff, near Brighton, the depth of 169 feet, but pitching upon some ivy covered bushes, she escaped unhurt, and walked home with only the loss of her shoe'

The Government of Bombay has made it culpable homicide to aid a Hindoo widow in burning herself with her husband's corpse Suttees are therefore abolished throughout the British territories in India

A Chinese critic and scholiast on the poetry of the Tang Dynasty, having given the text of a single verse of a favorite poet, adds 'Whoever carefully rehearses this verse only once will find a lasting fragrancy in his mouth for ten days to come.'

Of 100 persons committed to Clerkenwell prison in England last year, for assaults not one could write well enough to act as wardsman over the rest.

The Edinburgh Courant announces the death of Henry Mackenzie, author of the Man of Feeling, &c aged 86 Mackenzie was one of the sweetest and most finished writers of his day His works were placed among the classics of England, and referred to as specimens of pure old English writing, while the author was yet living

The following logical article appeared in a late Baltimore Patriot—'Citizens of Old-Town, will you SLEEP, while you SEE such exertions are making to CARRY the RAIL ROAD down Pratt st to tide water, to the exclusion of Old-Town?'

A splendid gold-mounted cane inlaid with tortoise shell has been presented to the Mayor of Boston, by about fifty gentlemen at the head of various mechanical and other operative establishments. The maker is Mr Wm B Swift, celebrated for his ingenuity in tortoise shell work In the head of the cane is a gold pen, an ivory inkstand, and a paper receiver Its value is about $75

Congressional Morality—A Washington paper of the 25th ult. says—'We stand in no fear of contradiction when we lay down the broad proposition, that our morals are deteriorated by the examples of members of Congress, in their individual character'

The Natural Historical Society of Montreal has passed a unanimous vote of thanks to Miss D L Dix, of Boston, for a present of a fine collection of marine plants, collected by herself in Rhode-Island

A poor blacksmith, an elector of Lanark named Brodie, at the late election was offered by one of the parties £1000 for his vote He refused the offer, and voted for the opposite candidate, Mr Gillies. A friend of Mr Gillies presented him with a handsome silver snuff box, in testimony of 'his great admiration of this unrivalled instance of sterling worth and incorruptible integrity'—*Eng. pa.*

Singular Fact—Among the bibles voted to persons in indigent circumstances at the last Committee meeting of the Elginshire Auxiliary Bible Society, was one to a poor woman upwards of 80 years of age, who had learned to read within the last three years.

Near Augusta, Ga a colored ferryman lately found floating down the river a nice mahogany cradle, in which was carefully deposited a beautiful infant, which he carried to his mistress, who gives it the protection denied by its unnatural mother

The livery stables of the Rev. Richard Allen, of the African Methodist Church, were burnt in Philadelphia, 24th ult

The Roman Historian Niebuhr died recently in Germany, aged 54 years

Forty gentlemen lately went from Philadelphia on skates to Bristol, 20 miles, in one hour and forty-six minutes, and returned the same day

New Holland Pine—The Hispaniolans, with the highest degree of pride, challenge any of the trees of Europe or Asia, to equal the height of their cabbage trees towering to an altitude of 270 feet.—The New Holland pine, however, is stated to attain the height of 600 feet!

Specie.—It is supposed that the amount of specie now lying in the vaults of the Atlantic Banks is nearly 30 millions of dollars. The U S. Bank and branches have above 11 millions

Royalty in 1830—This has been an ominous year for Princes Three have died—the Kings of England and Naples, and the Pope of Rome—Three have been driven from their dominions—the Kings of France and Saxony, and the Duke of Brunswick Queen Donna Maria has been refused admittance into her kingdom, and the King of Holland has lost half of his, while the two thrones, Belgium and Greece, are going a begging

A beggar woman, pretending to be blind, lately died in London, leaving the enormous sum of $450,000!

There are in the State of New-York five thousand five hundred and ninety-one professional persons, viz. 1742 Practising Attorneys, 1300 Clergymen, 2549 Physicians.

The Maine Legislature has been called upon to pay the bounty of eight cents per head upon 40,000 crows—$3200

The population of Virginia, according to the returns under the new census, is 678,818 free white citizens, 452 080 slaves, and 45,393 free colored persons, making a total population of 1,186,282 persons In 1820, the total population was 1,065,366 persons.

On the back of a $1 bill, Darien Bank, Georgia, was lately found, endorsed, a confession of a ruined young man, dated Milledgeville, Nov 23, 1830 that it was all he could call his own of an estate of $10,000, his character was gone, his health impaired, he was that day 21, far from any friend or relation, and without a place to lay his head, all from *gambling*

Burials in London in 1830, 21,645—Births, 26,743—Increase of population, 5,098 Among the deaths, 6115 were under two years of age—and three over 100

Intelligence is received of the safe arrival of Mr and Mrs Skinner, Baptist Missionaries, at Liberia.

A book with a most crazy title is announced by the English papers, viz. The Death wake, or Lunacy, a Necromaunt, in Three Chimeras The extracts show some lines characterized by the flashing sublimity of a great mind in ruins—but it is a strange wild thing.

Legal Claim.—Jack Ketch being asked on what ground he claimed the clothes of those he hanged, answered, as their executor

A bell has been cast in New-York for the City Hall, weighing two tons

The king of Benin never goes abroad except to the chase, or to war,—when he goes to the latter, his station is always in front of the battle—not because it is the post of honor, but because the people do not wish their kings to be fond of making war

The Superiority of Nature—I once asked an Albanian woman why she did not use a fork in eating She held up her hands in answer, and said, 'You have only one fork, I have ten!'—*Trant's Greece*

In civilized society, Law is the chimney through which all that smoke discharges itself, that used to circulate through the whole house, and put every one's eyes out,—no wonder, therefore, that the vent itself should sometimes get a little sooty—*Walter Scott*

Prussia for every 80 inhabitants, has always one man under arms, Austria has one soldier for 118 inhabitants, France one for 142, England one for 229 In Russia, for every 67 inhabitants one carries arms, and every Russian must be a soldier at 24 years

Sympathy—It is from having suffered ourselves that we learn to appreciate the misfortunes and wants of others, and become doubly interested in preventing or relieving them 'The human heart,' as an elegant French author observes, 'resembles certain medicinal trees, which yield not their healing balm until they have themselves been wounded'

There are some evils so frightful, and some misfortunes so horrible, that we dare not think on them, the very prospect makes us tremble, if they chance to fall upon us, we find more relief than we could imagine, we arm ourselves against perverse fortune, and do better than we hoped for.—*La Bruyere*

Friendship does not display itself in words, but it acts unremittingly Those pretended friends, who talk of nothing but their hearts, are like those cowards who are continually vaporing about bravery and battles.

The day which makes a man a slave takes away half his worth, and he loses every incentive to action but the base one of fear

The known propensity of a democracy is licentiousness, which the ambitious call, and the ignorant believe to be liberty

MORAL.

THE BIBLE.

This little book I'd rather own,
Than all the gold and gems
That e'er in Monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

Ah! no—the soul ne'er found relief
In glittering hoards of wealth,
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest wo,
And those who seek this book in tears,
Their tears shall cease to flow

From the Genius of Temperance.

ANOTHER CHAIN.

Passing the door of one of our theatres a few evenings since, we observed a young man of country look, with a young woman of genteel dress, hanging upon his arm She was trying to persuade him to pay a hackman for a passage to her lodgings, but the young man being an economist, remonstrated, and thought they could walk. The hackman said it was a shame, he had rather go for nothing than see the lady walk so far, but did not go, though the young man persevered in his remonstrance They passed on till they came against one of the cellars, by the theatre, when she insisted upon his going in to give her something to drink He demurred again, and said he thought they might do without. It will cost you only three cents, said she But even this argument with the economical beau had no effect. Now this little circumstance discovers the connexion of certain branches of business, in this city The theatre is where the man went for a beau Having secured the victim, the hackman must have a job, the keeper of the cellar's customer, and thus—Here is a chain—not exactly like Lorenzo Dow's, for that had five links, two hooks and a swivel, but this only four links, one hook and no swivel She hooked him, and twisting merely will not free him, he must break the chain, or remain a prisoner

Intemperance and Murder—Morris Webb has been arrested in Greene county, N Y charged with killing his own infant only a few days old When *drunk*, he went to his house, and there beat and abused his wife—then seizing his infant, he one by one broke the bones of its fingers and arms, struck it on the head and threw it into the fire!! The child being missed by the neighbors, search was made and its half-burnt body was found under the floor of the house.

The Baptist Register mentions, that Elder Wiley has lately baptised, on two occasions, in connexion with the African Church in Albany, *fifty-three* persons, in token of their profession of faith in Christ.

A CARD.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church-street is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible   *New-York, March 1.*

MEMOIRS OF HOWARD,

COMPILED from his Diary, his Confidential Letters, and other authentic Documents By James Baldwin Brown Abridged by a gentleman of Boston, from the London Quarto Edition Just published and for sale by LINCOLN & EDMANDS, No. 53, Washington-street.   February 15

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 13.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, MARCH 26, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 11, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS

☞ Two Dollars per annum, payable in advance

☞ Agents allowed every sixth copy

☞ No subscription will be received for a shorter period than six months

☞ All letters and communications must be post paid

AGENTS

Charles Whipple, *Newburyport, Mass*
Philip A. Bell, *New-York City*
Joseph Cassey, *Philadelphia, Pa*
William Watkins, *Baltimore, Md*

THE LIBERATOR.

'I shall briefly give my opinion of slavery. I know it to be inhuman; I am certain it is unjust; and no *honest* man can support a trade founded upon principles of injustice and cruelty. We are accused of enthusiasm. Are we then fanatics—are we enthusiasts—because we cry, *Do not rob! Do not murder!* I have ever considered this business as a most unjust and horrible persecution of our fellow creatures; and in whatsoever situation I may ever be, as long as I have a voice to speak, *this question shall never be at an end.*'

CHARLES JAMES FOX

ADVICE.

☞ To my pertinacious but anonymous adviser I say—*Be patient.* My correspondents are so numerous, and my limits so narrow, that my own dissertations on the subject of slavery have been *necessarily* excluded. I am willing others should be heard before I speak; my turn will come by and by, and then I will outwrite them all, in quantity, though perhaps not in quality.

Another thing. When the patronage to the Liberator will enable me to devote hours and days, instead of minutes as at present, to the investigation of the subject, there will be less cause of complaint on the part of my adviser.

'I could wish' he says in his private communication, 'to see the Liberator such that every one would approve it who approved its object.' So could I. But I would as soon undertake, in M Adams's ... to attempt following the crude indefinite, unstable opinions of those philanthropists to whom he alludes. As to such remarks as these: 'I fear Mr G is not the person to do much good to the cause or to himself — I stand up for Mr G as much as I can, but some things I cannot defend'— there is more ... pretexts for doing nothing in behalf of negro emancipation. Why, if words prove anything, the community is inundated with philanthropy—everybody is friendly to the blacks—everybody is opposed to slavery; but unfortunately the Mr Everybody is so fastidious and cautious in his taste, that he will not co-operate with anybody; he is ready at all times to quarrel with the real actual undoubted friends of the blacks, and to pile up obstructions in their path, but he positively refuses to enlist against slaveholders. O yes! there is an abundance of philanthropy among us: the difficulty is, we have *too much*, instead of *too little* of it. Everybody abominates drunkenness, and applauds temperance; but, paradoxical as it may seem, if we had not so many temperate men, we should not have so many drunkards. *There is nobody to reform* [except the reformers]—here lies the difficulty.

Further. I conceive it no part of my duty, as editor, to prove that the holding of slaves is criminal. I take it for granted that slavery is a crime—a damning crime: therefore my efforts shall be directed to the exposure of those who practise it. As well might I attempt to prove that there is light in the sun, or water in the sea.

My 'sarcasms upon the character of Judge Brice' were appropriately applied. I know the man—he is not a philanthropist. The public shall not be imposed upon, and men and things shall be called by their right names. I retract nothing—I blot out nothing. My language is exactly such as suits me; it will displease many, I know—to displease them is my intention. If I accuse a man of theft, his anger will kindle in proportion to his guilt; or if he who exercises a tyrant's power, be charged with oppression, he will endeavor to smite me to the earth; nevertheless, I will call a thief—a thief, an oppressor—an oppressor.

'Your manner of opposing the Colonization Society seems to me indecorous and unjust.' So says my adviser: the charge sits lightly upon my conscience. My *manner* and *matter*, on that topic, remain to be developed. The honest and benevolent supporters of that pernicious combination, I expect to convince; the dishonest and inhuman, I expect to offend.

And now a parting word to my friendly and unblenching scrutator: I could not oblige you by not making any reference to your criticism. You are, I believe, a sincere friend to the cause and the Liberator: I trust I am sufficiently grateful for your valuable communications at various times. I give you full credit for the disinterestedness of your motives. But here I must advertise, that further advice will be considered intrusive. I do not want it. I want more leisure from manual labor, in order to do justice to the cause—I want a larger periodical, that will enable me and my correspondents to appear before the public without crowding each other; and if you or your friends can give me these, the gift will outweigh in value mountains of admonition.

Other things are wanted, which you and they may carry into operation.

1 A National Anti Slavery Society, which shall call into being a multitude of auxiliaries, in every part of the country. Its objects—to overthrow, by a systematic effort, slavery in the districts and territories of the United States; to vindicate the rights of the free people of color; to multiply schools for the education of our black population; to scatter tracts, like *rain* drops, over the land, filled with startling facts and melting appeals on the subject of negro oppression; and in other ways to operate upon public opinion; and to turn that tide of charity, which is now lost in the Atlantic, into channels which shall fertilize and beautify our own shores.

2 Anti-Slavery Produce Societies, whose members shall agree to abstain from the use of slave productions, and to give the preference for those which have been raised by free labor. This will strike at the root of slavery.

3 The establishment of anti-slavery presses in every State in the Union, and the employment of Agents to circulate through the country, delivering anti-slavery addresses and forming anti-slavery societies.

A QUESTION. We find the following interrogation in the last number of the Southern Religious Telegraph:

'How long shall companies of vagrant negroes be seen in our streets, in city and country, wandering about—visiting markets and grog-shops—playing marbles—corrupting one another, and corrupting, too, the white children whose education, on the Sabbath, is entrusted by their thoughtful parents to the hands of slaves?'

REPLY. Just as long as the editor of the Telegraph and his correspondents advocate the propriety of withholding instruction from the free colored and slave population of Richmond. He who endeavors to perpetuate ignorance, should be prepared to meet its disastrous results.

The General Assembly of Ohio have resolved, 'that it is premature and inexpedient to express any opinion whether the appropriation of money by the General Government, in aid of the Colonization Society, be or be not constitutional.'

From the Genius of Universal Emancipation.

THE SLAVE'S APPEAL.

Christian mother, when thy prayer
Trembles on the twilight air,
And thou askest God to keep,
In their waking and their sleep,
Those whose love is more to thee
Than the wealth of land or sea,
Think of those who wildly mourn
For the loved ones from them torn!

Christian daughter, sister, wife!
Ye who wear a guarded life—
Ye whose bliss hangs not, like mine,
On a tyrant's word or sign,
Will ye hear, with careless eye,
Of the wild despairing cry,
Rising up from human hearts,
As their latest bliss departs?

Blest ones! whom no hands on earth,
Dare to wrench from home and hearth,
Ye whose hearts are sheltered well
By affection's holy spell,
Oh forget not those, for whom
Life is naught but changeless gloom,
O er whose days of cheerless sorrow,
Hope may paint no brighter morrow!

AGNES

☞ *Liberty* County, in Georgia, has, according to the late census, 1568 white inhabitants, and 5645 slaves! We dare say, the slaveholders in that county are very pious.

INSURRECTION.

The following particulars relative to the insurrection at Martinico, were unavoidably excluded from our last number; but they deserve to be recorded. Accounts from the island to the 24th ult. have been received at Salem at which time every thing was quiet. Many blacks were in prison.

SLAVES AT MARTINIQUE.—*Feb* 10.—Ten days ago the tocsin and the drums gave the alarm—the workshops were in full revolt. The blacks were animated with ideas of liberty, and thinking that the measures of the French revolution ought to extend to them, attempted to obtain by force what could not reasonably be granted. In this spirit they rose against their masters. They rose at St Pierre, by sawing down the gibbets during the night, and planting over the gate of the church at the anchorage, a tri-colored flag, bearing the motto *Liberty or Death.* The officers of justice knew not whom to suspect, when two days afterwards, the cane fields of M de Pereelle being set on fire, left no doubt as to the authors of those conflagrations. Soon the plantations Dupate, Lecoul and others in the same quarter, to the number of eleven, became the prey of the flames, and the alarm spread throughout the colony. The Governor set out for St Pierre, and marching towards the town, to the great surprise of the whites, the incendiaries were found armed with muskets and cutlasses; they however made no very vigorous or skilful use of them, since they killed but two men and wounded a third.

On their own side they had several dead but it was desired, if possible, to take them alive, with a view of learning from them whatever might interest the whites. Two hundred and sixty-eight men and women have been arrested, and are about to take their examination and trial. Their intention, it appears, was to set fire to the whole colony, for while the plantations near St Pierre were yet smoking, two houses in the town were in flames, as well as two plantations at Basse Pointe and one at Vauclin.

The colony has been placed in a state of siege, and every body, young and old is enrolled. Every night in town as well as in country, piquets of cavalry and infantry are out and patrolling the plantations.

At present all is quiet, but the precautions will continue for a long time yet. Fortunately, the people of color are in favor of the whites; certain measures adopted ... general council, such as the enjoyment of ... the title of *Monsieur* and of *Madame* and *Mademoiselle* the liberty allowed the whites of contracting marriages with people of color, the registry in the same book of the births and deaths of the two casts, have created among them a feeling of gratitude which attaches them to the whites. God knows, however, how it will all end.

FROM LIBERIA.

The success of a colony, and the good conferred upon another land by its establishment, cannot justify the oppression which drives out a people, whether by physical, political, ecclesiastical or moral force, from their own country. To the colonists who are already in Liberia, we wish health and prosperity; and none can feel a deeper interest in their welfare than ourselves. The following items of intelligence from the colony may interest some of our readers.

In addition to our former files (says the New-York Commercial Advertiser) we have received the Liberia Herald to the close of the last year. From the last number we select the following items.

The regular quarterly parade of the militia of this Commonwealth, took place on Saturday.

On Wednesday last, the anniversary of the battle with the natives was celebrated. A procession was formed from the Agency House to the Methodist church, which was escorted by the volunteer companies. Oration by Mr H Teage.

Recent advices from the interior inform us that a native war is raging at the Merboe, between King Boatswain and the Bassa people—and that the former had succeeded in capturing many of the latter.

The papers contain numerous advertisements.—We give the following as a sample.

J R Daily, offers for sale in lots to suit purchasers, 20 hhds Va tobacco, selected for this market, 50 sacks best Liverpool factory filled salt, 90 boxes yellow soap, 20 boxes sperm candles, 35 bbls. mackerel, 25 kegs nails, assorted sizes, 10 kegs powder, 3 crates assorted earthenware, 1 hhd pots skillets, &c., 3 cases loaf sugar, elegant calicoes, coffee, furniture checks, superior knives and forks, pocket knives, needles, blunts assorted, gun-flints, bolts, padlocks, hinges, bull-eyed lanterns, superior polished scissors, London pins, pound beads and elegant necklaces, round jackets, vests, parasols, fancy cravats, Madras hdkfs. new style, fancy soap, &c. &c.

Monrovia, Dec. 7th, 1830

Notice.—Mrs C M A M Lundy intends opening a school on the first Monday in January 1831, at her residence, where she will teach young ladies reading, writing, marking, and working. The number of pupils will be limited to twelve.

She respectfully solicits the patronage of the public, and promises her best exertions to give satisfaction. For terms apply to Mr Shephard.

C M A M LUNDY

Monrovia, Dec 6, 1830

Died, in Monrovia, on the 13th Dec Mrs Ann Devany, (late of Philadelphia,) in the 75th year of her age, after a short but painful illness, which she bore with christian fortitude and resignation. She was born in Charleston, South Carolina, in which city she lived for many years; witnessed with grief the attack made on that city by Sir Peter Parker, and its surrender afterwards to the British, in May, 1780.

Strange Arrival.—Governor Mechlin has lately purchased from one of our citizens, who has just returned from the Condo country, an *Ourang Outang*, of the female species. She is quite young, and is yet but a baby: has a great liking to her country people, and is rather shy of a person with clothes. She resembles the human person in many particulars; sits up and eats like a child, using her right hand very dexterously, and though but two or three weeks in the colony, is now quite fond of many articles cooked for the table. Her face resembles that of an aged person, with a white beard; her body is covered with long stout black hair; and she walks at present on her hands and feet. The natives however inform us, that when full grown, they walk erect with a stick. One of our citizens, who has travelled considerably in the country, assures us, that two years ago, he saw one crossing St John River with a stick in his hand. He was about five feet high. As incredulous as we have ever been about this animal, our natives since the arrival of this one, have put our credulity to the highest stretch, from the incredible stories which they hand down from one generation to another; and our belief is, that many things, stated by travellers, have been gathered from the natives of the countries, through which they have travelled, and not from actual observation.

☞ We put the following resolutions on record. Six vessels to be despatched all in one year for the colony at Liberia! They may carry away, perhaps 1100 souls—is the increase of a week! Subtract 1000 from 82,000, (the annual increase,) and how many will remain?

Resolutions of the Board of Managers.—The Board of Managers of the American Colonization Society have considered their course of duty for the present year, and adopted the following resolutions.

Resolved, By the Board of Managers of the American Colonization Society, that ... by the ... Providence which ... efforts they will ... means for obtaining the ... fund, and sending to Liberia within the present year, six vessels, from different parts of the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York on the first of May; and the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September, and the others from different places, whenever such places shall with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

Resolved, That the Society's Agent in Liberia, be directed to ascertain whether settlements can be formed by Colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and upon what terms, and in what manner, a sufficient ... suitable territory can be obtained at all or ... these places, and what are the peculiar ... and disadvantages of these situations, ... earliest information in his power to the ... these subjects. And that in the discharge of his duties, he may (if circumstances may ...) associate with himself either of the phy... the Colony.

A TEST OF SINCER...

Here is something in good earnest ... from the Western Luminary printed ... Kentucky—a religious paper which ... tion of slavery with great plainness and ... It is often asserted, that slaveholders ... desirous to get rid of the evils of slavery ... ble method can be adopted for that purpose ... conceive the plan here proposed to be unobj... able to all such individuals; and we hope it ... unite thousands of them in so laudable an object as the 'consummation of the coming generation.' Let those citizens, who have made the proposition, liberate the offspring of their slaves whether others consent to follow the example or not. It is scarcely necessary for us to add, that we believe there are no 'insurmountable obstacles to the general emancipation of the present generation of slaves. Provided their owners are willing, they may be released without danger.

PROPOSITION.

Several citizens, slaveholders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slaveholders of every religion, opinion, or country, who are wil-

ing to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by mutual consent, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And as soon as the names of fifty slaveholders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

☞ The Luminary of the 9th instant contains the following communication:

GRADUAL EMANCIPATION.

Mr T. T. Skillman—I have been travelling for some time as you know. I therefore have not read all the late essays in your paper on the subject of slavery. But I this day have read the Essay No. 6, and I heartily approve of the proposal there made. You may set me down as one of the fifty who will with all readiness of mind come into the arrangement. The proposal does not go far enough for me. But it is a maxim with me, if I cannot get people to go as far as I wish them, to go with them as far as they are willing to go, and help them to do all the good they are willing to do, whilst I leave myself free to go as much farther as I choose. With joy I say, therefore, you may put me down as one of the fifty.

SAMUEL K. SNEAD.

February 26, 1831.

Office of the Colonization Society,
WASHINGTON, *March 17th.*

By the return of the ship Carolinian, the brig Valador, and the schooner Zembuco, from Liberia, despatches have been received from the Colony up to the first of February. The Colonial Agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention, and that the settlers generally seem resolved to develope the resources of the country. Two of the Colonists, Messrs Francis Taylor and Frederick James were about to depart on an exploring expedition into the interior, and would probably be absent 6 or 8 months. A number of the native Chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same boon and ready to submit to the laws of the Colony. They deem it a great privilege to be allowed to call themselves *Americans*. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers and a desire nation to fulfil, by their industry, enterprise and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of the one hundred and six who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev BENJAMIN RUSH SKINNER, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Valador arrived with Dr TODSEN and all the passengers in safety.—Dr TODSEN will reside for the present at Caldwell, to which place the emigrants by the Valador were immediately removed. The conduct of the Captains of the Carolinian and Valador is spoken of in high terms, and the attentions of [illegible] of the Colony to their important duties [illegible] unremitted.

[illegible] of the New-York Commercial Advertiser [illegible] ing some items from the Liberia Her[illegible] following flourish:

[illegible] proceedings speak volumes in favor of the [illegible] scheme. It must be considered, that [illegible] ple, now in fact independent citizens, [illegible] perty and business, were within the last [illegible] ered either from bondage or from [illegible] ost degraded, in the United States—[illegible] were an inferior cast, or, in the South, [illegible] al property, like the oxen with which [illegible] ploughed. Now look at them. They [illegible]—FREE CITIZENS of a fruitful soil of [illegible]—disenthralled and regenerated by THE [AMER]ICAN COLONIZATION SOCIETY! And yet [illegible] are they to the interests of their own pro[illegible] at the very few of this injured race, who have [illegible] ed to accumulate a little property in this city, are calling meetings, and dissuading their credulous kindred from availing themselves of the inestimable advantages of emigration.'

These are 'independent citizens, men of property and business,' men of intelligence and virtue among the colored population of our own land—a tribute to their merit and virtue, if you please, Col. Stone. No partiality—no puffs exclusive—give honor to whom honor is due. The people of color Sir, do not need your advice; they best understand their own business; they see clearly, they comprehend what is meant by 'the inestimable advantages of emigration!'

Slaves.—By a document recently transmitted to Congress, it appears that the estimated number of Slaves in the United States in 1830, is 2,153,378. The average value of these is $200 each, making a total value of $119,042,600.

Anti-Slavery Meetings.—Within the last three months, forty meetings for the purpose of petitioning against slavery have been held in England and Scotland.

COMMUNICATIONS.

For the Liberator.

THE ABUSE OF LIBERTY.

I know no evil under the wide spread canopy of Heaven, so great as the abuse of one's liberty; and no where has this vice a more extensive sway than in this boasted land of Philanthropy, that offers to every white man the right to enjoy life, liberty, and happiness. I say every white man, because those who cannot shew a fair exterior, (no matter what be the noble qualities of their mind,) are to be robbed of the rights by which they were endowed by an all-wise and merciful Creator, who, in his great wisdom, cast a sable hue over some of the 'lords of creation.' And does it follow, that these are to be loaded with ignominy, crushed by the galling chain of slavery, and degraded even to the level of the brute? Is it because their skins are black that they are to be deprived of every tender tie that binds the heart of man to earth? Is it for this contemptible cause, that they are to bow beneath the lash, and with a broken, bleeding heart, enrich the soil of the pale faces? Yet it is no less true than infamous, that this monstrous vice has been suffered to pursue its course in the breasts of so many of our noble countrymen. It is a lamentable fact, that they can with remorseless hearts rush like fiends into the retirement of a happy, unsuspecting family, and with an unshaken hand, tear the unconscious husband from his tender wife, and the helpless babe from its mother's breast. And is he a happy man, who can thus without a shudder,—yes, without a sigh, plant the thorn of misery where once contentment reigned? No—there is no state of life so anxious as his; he lives contrary to the dictates of conscience; he is in constant dread lest they, whom he unjustly condemns to bondage, will burst their fetters, and become his oppressors in their turn.—And is it the insatiable thirst for mammon that has blinded our countrymen? and the glitter of paltry gold that has made them so callous to their immortal safety?

Oh! that the scales of error might fall from their eyes, that they might clearly behold with what rapidity that little stream they first introduced into their country has spread itself. It will soon expand into a mighty river, that will ere long overwhelm them in its dark abyss. Awake from your lethargy; exert every nerve; cast off the yoke from the oppressed; let the bondmen go free; and cry unto your offended God to send freedom with its strong battlements to impede the progress of this raging flood. [illegible], cry unto Him for aid; for can you think He, the Great Spirit who created all men free and equal—He who made the sun to shine on the black man as well as on the white—will always allow you to rest tranquil on your downy couches? No,—He is just, and his anger will not always slumber. He will wipe the tear from Ethiopia's eye; He will shake the tree of liberty, and its blossoms shall spread over the earth.

MAGAWISCA.

Philadelphia, March 14, 1831.

For the Liberator.

MR EDITOR—I send you (enclosed) a communication from the Boston Recorder. I presume you have already seen it, and have been greatly astonished at the proposition therein contained. I certainly am, for one, utterly confounded. Why, Sir, it is proposed, that at the next FOURTH OF JULY, the white children, of the different Sabbath schools in these UNITED STATES, should contribute one cent a piece, for the purpose of sending all those children whose skins are a little darker to AFRICA. Is not this abominable? Is it not cruel? But, Mr Editor, I forbear; the piece I allude to will speak for itself. My object in sending it to you, is that you may republish it in your paper with such comments as you may please to make. Yours, with respect,

A. D.

From the Boston Recorder.

A NEW PLAN FOR JULY FOURTH 1831.

In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States should meet, in their respective towns on the fourth of July, 1831, and publicly commemorate the *fiftieth* anniversary of the establishment of Sunday Schools and the fifty fifth of American Independence. This I consider to be a very happy suggestion and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the *colored population* of this country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholar would give one cent, *six thousand* dollars at least would be contributed; a sum sufficient to pay for the transportation of *five or six hundred* emigrants to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished? What subject more suited to the occasion or the one more [illegible]?'

☞ We thank 'A. D.' for calling our attention to the above article. The proposition is contemptible and inhuman. The white children of this country are to be arrayed against the black ones—and white men against black men—and white women against black women—for the benevolent purpose of pushing them out of the land! Have black parents no tender feelings, that they should thus be robbed of their offspring? Let the money collected in the Sunday Schools be appropriated to the education of the colored children at home: such a gift would be praiseworthy.—*Ed. Lib.*

A HOME THRUST.

☞ A Senator may be taught his duty even by an obscure colored man—for example:

For the Liberator.

It appears by accounts from Washington, that a meeting was held in the first Presbyterian meeting-house, in that city, on the 16th ult. to take into consideration the resolution of the American Sunday School Union, to supply the Valley of the Mississippi with Sunday Schools. On motion of the Hon. N. D. Coleman of Kentucky,

Resolved, That this meeting does highly approve of all systems of instruction designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

The motion was seconded by the Hon. Mr Haynes of Georgia. This is noble: but why does this gentleman go to the Valley of the Mississippi in this generous manner? It would be highly gratifying to many, if he would make another resolve—that when he returns to his place of residence, he will think of his poor slaves who lack good schooling, which is the first step to the moral culture of the mind. How can this man show so much hypocrisy, as publicly to pretend to so much zeal for the promotion of learning among the ignorant of the Mississippi Valley, when his own poor slaves are not allowed to learn a single letter, or to cultivate their benighted minds? The people are not so easily deceived.

HARTFORD.

For the Liberator.

MR EDITOR—I would notice the observation made by the late commander Clapperton, of the Royal Navy, in his Journal of an Expedition into the Interior of Africa. He mentions, page 216, that in Kano he found there were thirty slaves to one freeman; and he told them that they had better look out—that if the slaves knew their strength, they would soon take the place of their masters.—He then informed them of the manner in which those of St Domingo and Yourriba freed themselves by killing their masters. I leave others to make on improvement upon this hint.

In the last war with Great Britain, the slaveholders at the south were very willing to have their slaves assist them in repelling the enemy; and still they keep them in slavery! A slave who is willing to fight to keep his master free, ought to be forever a slave, and punished severely.

Hartford, March 13, 1831.

☞ Our correspondent 'Ada' and 'Magawisca,' we are proud to learn, is a young colored lady of Philadelphia.

For the Liberator.

PRAYER.

The sacred right man are denied,
Which makes the soul in Christ allied;
Man bends the heart and bows the knee,
And knows in prayer that he is free.

Yes free to ask of Him, whate'er
The fainting heart alone can cheer;
To worship at that holy shrine,
Where beams thy Spirit, Lord, divine.

And Afric's children they are free,
To breathe their vows, their prayers to Thee;
With thought of future joy and gain,
The slave forgets his grief and pain;

Forgets awhile his slavish fear;
Forgets,—that fetters bind him here;
And in that sweet communion rest
His hopes, his fears,—for he is blest.

Philadelphia, March 16th. ADA.

EXTRACT OF A LETTER.

From a member of the Society of Friends in the State of New-York.

'I have felt considerable interest in knowing the substance of thy lectures in some parts of New-England; for having travelled through the eastern states, myself, with this subject almost ever before me, it [illegible] my settled conviction, that even your enlightened [illegible] inhabitants had much very much to part with, before they could think right on the question of slavery, and the equality of the rights and color of men. Would it not [illegible] should a cabbage, that had spent the [illegible] in a farmer's cellar, boast himself of his fair complexion? Yet what better founded claim have we to natural superiority on account of color?

A field of arduous labor is before you: and I wish to suggest a few items for your consideration, not being able to do justice to them myself. Judicious writers on political economy divide mankind into two classes; and sometimes style them 'productive,' and 'unproductive laborers:' the one produces the necessaries and comforts of life; and the other wastes them, often wantonly, without adding anything of value to the common stock. In a land like this, not yet half peopled, should a project be set on foot to colonize a part of the inhabitants in some distant country, it is worth consideration which of these classes could be spared with least injury. It is my full conviction that the colored people in the southern states are even now the most valuable part of its population, and are capable of real improvement. Their masters are the most helpless part of the community, but the act that would exalt the usefulness of the former, would tend to impoverish the latter. These will have the option to liberate their slaves or eventually to outlaw themselves from the charities of civilized life. Instead of striving to keep up distinctions of caste, by making absurd laws to prevent intermarriage, it would be wise policy to promote them by offering bounties in land, &c.'

SLAVERY RECORD.

For the Liberator.

EXTRACTS FROM A JOURNAL.

[CONTINUED.]

On the 12th of February, we crossed the eastern branch of the Potomac river twice, and quite a town by the name of Bladensburgh. We still find black servants everywhere; painful to see, because they are slaves.

In Baltimore, ladies, in bad walking, not unfrequently take their black girls with them, when they go out, to lift them across the streets. Poor creatures—these ladies, as they think themselves, do not think it (one might presume) of much consequence about black feet. How can they feel easy to keep their own feet dry, at the expense of wetting and exposing others to colds and disorders? Who is it that has made the different conditions of mankind? Certainly not the Creator of all things. His most necessary gifts are equally distributed to all. No,—it is selfish, unjust man. God has given his sun, the same sun to diffuse light and heat over all; the moon's silver beams shine for all; when the sun goes down from his daily journey, the bright and beautiful stars equally shine for all; and the earth yields his productions for all creatures. What right, then, has man to deny to his fellow man the favors bestowed by an impartial Creator for the benefit of all?

While in Alexandria, we visited at a very respectable Quaker's. These people have great horror of slavery. Dr S. is one of the most interesting men I ever saw, and uncommonly intelligent. He is very much respected by the inhabitants, who consider him one of their first men. In one of his conversations with us, he spoke with the utmost horror of slaveholders, as well as the slave trade. I can never forget how animated he was, when he said, what made it 'most dreadful in his mind was, the responsibility a slaveholder was under;' and added, 'that if he deprived a being of liberty, he became accountable to God for his conduct: a most awful consideration.' In Richmond, the whites are in constant alarm, dreading an insurrection from the blacks; and I understand a few weeks since they had the streets patrolled. What a dreadful evil have they brought upon themselves! We were very much gratified with all our visits to Dr S's, and parted from him and his family with deep feelings of regret. The family is large but well regulated and appears very much united: the parents so easy and interesting with their children, and they so respectful, yet fearless of them, you cannot but feel deeply interested in them. Neatness was one of the characteristics of the house.

March 5th. This night we lodged at Stafford Court House, in Virginia. There are few other buildings in this place, except a Court House, and I presume it derives its name from that circumstance. There is a small jail here, with only one prisoner, and this is a black woman. Poor creature! my heart ached when told she was put there before Christmas. Who could help feeling for her? She has had no fire all winter; and though they have not so much cold weather as we have, they do have some. In Boston, we think it is warmer than it is to the south than it really is: their spring is earlier, and their autumn later; but still they have winter. I inquired and found the woman was confined for having beat another; but whose fault was that? Those who deny the colored people the knowledge of the mild and gentle religion of Jesus.

March 6th. We passed by a negro village of huts *miserable enough*.

March 7th. Fredericksburg. The more you travel south, if it were only on account of the negroes, you would be thankful you live in Boston; not because they are black, *but because they are slaves*. They excite our continual compassion; and those who make them so, our censure. A gentleman told me, he saw advertised, 'Negro stock for sale,'—and these poor creatures are sold like beasts. The woman, who is chambermaid in the house we are at, was up all night, in consequence of the stages which arrive and leave here in the night. Never did I hear such a continual noise as we had all night; and *this is every night*. The woman is a slave; so, whether she prefers this life or not, must stay. No choice for her. It grieves me to see her working about, and have her, so fatigued, wait on me. Not long since she came into our chamber, and spoke so languishing, I asked her if she was sick? She answered, No—but sleepy. I hope in that world, where the difference of color will have no influence, she will have rest, *liberty*, and happiness. T.

For the Liberator

A FACT.

It is the custom of many slave owners in the state of Missouri, to let their slaves as servants to transient residents in the state. About ten years since, an army officer of high rank, then stationed at Belle Fontaine, hired a negro woman of Mrs St ——, of St Louis. The woman not proving a good servant, was soon discharged, and the officer immediately after missed certain silver spoons and other articles of value. Circumstances concurred to fix the guilt on the woman, and the officer wrote a letter containing a statement of the facts to her mistress. The next morning, the slave appeared at the gentleman's quarters, denuded of all clothing but a thin petticoat. She was followed by a male slave, who held in one hand a tremendous raw hide whip, and in the other a billet. The officer opened the note and read to this effect:

'Mrs St ——'s compliments to Col ——. She sends him the thief and a cowskin, and desires him to make use of the latter, so as not to leave an inch of her skin. But she requests that he will spare her breasts, as *she is giving suck to a very young child!*'

'Tell your mistress,' said the Colonel, to the black man, 'that she is a brute!' Then turning to the delinquent he added, 'Go, woman, and sin no more.'

The above may be relied on as fact. If I refrain from giving the name of this abominable mistress, it is for the sake of her very respectable family. V.

Georgia.—We are told in a New-York paper, that the City Council of Savannah has passed a law imposing a tax of $100 on every free person of color coming to that city after the 10th ult. Were I a free colored citizen of Massachusetts, I would immediately wend my way to Savannah, to test the validity of this law. It is declared in the second section of Article 4 of the Constitution of the U S that 'the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' Is the City Council of Savannah to nullify this constitutional clause with impunity?—Let it fine or imprison, if it dare, a free colored citizen of a free State, who is charged with no other crime than that of having a black skin, and presuming to emigrate to the south.

The First Man Stealer.—John de Castille has the infamy of standing first on the list of those whose villanies have disgraced the annals of Commerce. Having made a voyage to the Canaries in 1447, he was dissatisfied with the cargo he procured, and by way of indemnification ungratefully seized twenty of the natives of Gomera, who had assisted him, and brought them as slaves to Portugal.—Prince Henry, however, resented this outrage, and after giving the captives some valuable presents of clothes, restored them to freedom and their native country.

Louisiana.—The rapid increase of population in Louisiana, and the superabundant slave population of the older southern states, have caused extensive exportation of slaves from the latter to the former, where their number are so few as to cause a constant demand for them. In this traffic, the most depraved and ungovernable slaves are always selected for sale by the owner, and the great number of that description landed at New Orleans, has induced a recommendation by the Governor to the Legislature to prohibit the farther importation. A committee of the House of Representatives, however, upon this part of the Message, has reported against the expediency of an immediate prohibition—so that the older states have still a prospect for sometime longer, of relieving themselves of a population, the absence of which will put farther off the evil day that their wisest statesmen ever will eventually overtake them.

The Slave Trade.—Previous to the adjournment of Congress, the following resolution, offered by Mr Mercer, was adopted by a vote of 118 to 32.

Resolved, That the President of the United States be requested to renew and prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation as piracy under the Law of Nations, by the consent of the civilized world.

Anti-Slavery Petitions.—From the 17th of Nov to Dec 23d, inclusive, eleven hundred and twenty five petitions for the early and entire abolition of Colonial Slavery were presented to the House of Commons. From the commencement of the session to the Christmas recess, the whole number presented was three thousand two hundred and fourteen. A very large additional number, it is believed, will be presented before the discussion of the question, in pursuance of the notice given by Mr Buxton, for the 1st of March.—*Anti-Slavery Reporter.*

Slave Trade.—We learn from an authentic source, says the Liverpool Albion, that by the most recent accounts from Fernando Po, no less than 9 French vessels were in the Calabar river, about 40 miles from that island, actively engaged in the slave trade, under the tri-colored flag—the emblem of freedom!

JUVENILE DEPARTMENT.

For the Liberator

THE WHITE INFANT'S REPLY
TO THE LITTLE SLAVE

With many a smile and tear I read
Your pretty letter, dear;
A smile to think you loved me so,
And for your griefs a tear.

My mother read your letter too,
A tear fell from her eye;
She wished I might have power to break
Your chains before I die.

As I lay thinking on her words,
And what they all could mean,
Sleep gently pressed my eyelids down,
And nought around was seen.

And as I slept I had a dream,
Which I will tell to you;
I dreamed that I had grown a man,
And you a man were too.

I thought we loved each other then,
As well as we do now;
But I thought that you looked very sad,
And wore a mournful brow.

There came an ugly, cruel man,
And put on you a chain,
And lashed you with a cruel whip,
And made you suffer pain.

And then I tried to break that chain,
And earnest efforts made;
But the chain was much too strong for me,
So I called aloud for aid.

I thought because I was a man,
My voice was very loud;
And all the country heard my call,
And I felt glad and proud.

Then all good people of the land
To help me came with speed;
There was not one of all the good,
But to my call gave heed.

That cruel whip we soon destroyed,
That heavy chain we broke;
The breaking made so loud a noise,
I started, and awoke.

And then I thought upon my dream,
And on that cruel chain,
And wondered if I e'er should see
Such frightful things again.

And then I fixed it in my mind,
If when we both are men,
Such things should really come to pass,
I'll do as I did then.

My voice, indignant, *shall* be heard
Throughout the mighty land;
For sure I am that all the good
Will help me heart and hand.

Farewell, dear baby, love me still
As well as I love you;
I ever through my life shall be
Thy friend sincere and true.

C T E.

Barbadoes.—Barbadoes papers to the 10th ult have been received. The Provincial Legislature was opened on the 8th. A meeting of the planters of Barbadoes, was held at Bridgetown on the 9th, at which delegates were appointed to meet commissioners from the other West India Colonies, in order to make an united representation to the British Government concerning "the present alarming and depressed state of the Colonies," and of the "urgent necessity which exists for immediate and substantial relief, to save them from impending ruin."

In Wilmington, N C 8th inst four runaway slaves were caught, who confessed many robberies, among others, stealing the trunks of two gentlemen from Alabama, a week before, which contained among other things checks drawn by Alabama banks on those of New York for $3830.

African Slavery.—It would be easy to prove, says Humboldt that the whole Archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattoes, (free and slaves,) received from 1670 to 1825, nearly 5,000,000 of Africans.

One Wm Lewis, a colored man, agent for the Wilberforce Colony in U Canada, has lately been very successful in obtaining funds in Albany and other places for colonizing the blacks there. The Buffalo Journal states that he is unworthy of public confidence, that he was originally the agent of the Colony but has been an unfaithful steward, and used the contributions for his own comfort.

New Orleans.—The population of this city has greatly increased. 1810, it was 17,242; in 1820 it was 27,151; and in 1830, about 50,000. And to its trade, it is supposed that in this year, there will probably be exported about 100,000 hogsheads of sugar, 5 millions gallons molasses, 10,000 hogsheads tobacco, and 400,000 bales of cotton, besides immense quantities of flour, &c.

BOSTON,

SATURDAY, MARCH 26, 1831.

NEW PAPER.

We congratulate our colored brethren on the establishment of a periodical devoted to their cause, by one of their own body. The first number of 'The African Sentinel and Journal of Liberty,' edited and published at Albany by Mr John G. Stewart, a respectable colored man, is now on our table. It is printed in the quarto form, and will for the first four numbers be published monthly; and after that time should patronage warrant, it will appear semi-monthly, at the rate of $2,00 per annum. It is handsomely printed and well filled with valuable matter. We commend it to the patronage of people of all colors. Subscriptions will be received at this office.

The Liberia Herald, edited by a colored emigrant, has excited much exultation among our colonization crusaders, and they quote and puff, and puff and quote, every article in its columns. See what a black man can do in *Africa!* they exclaim. How will they receive the 'African Sentinel' at home? Will they quote—will they compliment? Pardon our forgetfulness, good friends. A black man, in this country, can do nothing that deserves encomium. O the wonders produced by colonization!

☞ Ex-President Guerrero, of Mexico, who was driven from his station in Dec 1829, by force of arms, has been condemned and executed for endeavoring to regain his legitimate trust. This is a savage act. To his immortal honor be it remembered, he made proclamation in 1829, that slavery was forever abolished in the republic of Mexico.

☞ A meeting of the free colored citizens of Boston, (at the request of Primus Hall and George Putnam,) will be held at their School-House, in Belknap-street, on Tuesday evening next, at 7 o'clock.

☞ We beseech our correspondents to have patience. 'T T' and several others next week. A great deal of matter, prepared for this number, is unavoidably excluded. Further remarks on the marriage law on Saturday; also a notice of Lyon.

GREAT BANK ROBBERY!—Between Saturday afternoon and Monday morning, the New-York City Bank was entered with false keys, and upwards of *two hundred and twelve thousand dollars* taken therefrom. A reward of $5,000 is offered for the recovery of the money, and a proportionate sum for any part of it.

☞ The decision of the U S Supreme Court, in the case of the Cherokees against the State of Georgia, has been declared, and is in favor of the pretensions of Georgia. So perish the hopes of the poor Indians!

We find in the Western Times, published in Centreville, Indiana, the following account. We were informed a few days since, by a gentleman traveller, from the west, that during the severe weather, a man, about 45 years of age, his wife, six children and four horses, were frozen to death on the great prairie, in Illinois. When discovered, *the mother lay with a small child in her arms*—five other children around her—the father, with an axe and flint in his hands, as if he had been trying to strike a fire—a part of his wagon was cut into small pieces for kindling and all the horses in a heap, stiff in their harness. The name of the unfortunate family, or where they were from, was not ascertained when our informant passed along.

Lewis Cummings, aged 17, of Floyd, Oneida county, N Y was killed on the 28th by a tree falling on him. The Little Falls Friend says the tree fell on his head, broke both his shoulders, both hips, one thigh, an arm and leg in two places.

It is stated that the town of Stafford, England, was lately thrown in commotion, in consequence of a Mr Stringer, aged 24, having committed suicide by opening the jugular vein, and a Miss Ward, 16, having been found dead in her bed, supposed from poison, on the same day. S had been courting Miss Ward, but her mother forbade their union and the unfortunates had had an interview the same night.

More than one hundred members of Congress have declared themselves gratified that Dr Webster's Dictionary bids fair to be a standard work, and express a hope that his elementary books will commend themselves to general use.

Massachusetts Claim.—A message from the Governor to the Legislature last week, announced that the sum of $419,748 94 on the Claim had been allowed and paid. One third of this sum is due to Maine by the terms of the act of separation, which leaves $279,832 16 for the treasury of Massachusetts.

Mr E C Purdy, has transferred the "Horn of the Green Mountains" at Manchester, Vt to Messrs G A Strong & Co who will render it, he thinks, worthy the handsome patronage it has received. This will be no easy task. We hope the notes of his successor's Horn will be like those of Mr Purdy,—

Though loud yet clear, though gentle yet not dull;
Strong without rage, without o'erflowing full.

Patriot.

Michigan Territory.—This territory is in the full tide of successful operation. Its population is estimated at 35,000 souls, and $96,000 have been received from the sale of public lands, since April last. There are 80 physicians, as many lawyers, and 28 preachers, besides 5 missionary stations,—and *no slaves!*

Prince Hohenlohe has predicted the immediate destruction of Paris, Lyons, Geneva, and four other cities, marked out by the finger of the Lord. These cities are to be destroyed like Sodom and Gomorrah, with showers of flaming sulphur, after which they will be restored to happiness under the paternal sway of Charles X.!!

Advantage of having a Senate.—Just before the adjournment, the Senate, by a vote of three to one, *rejected* the nomination of an Indian Agent appointed last year by the President. As soon as the Senate had adjourned, General Jackson re-appointed him.—*N Y Adv.*

The Mails.—Among the reasons given for the irregular arrival of the Southern Mails is, that the drivers, on the *Connecticut* line, *stop to peddle tin ware.*

Comparative Pauperism.—In England, about 1 person in 11, on an average, is a pauper. In Massachusetts, 1 to every 88; in New York, 1 to every 220; and in the interior of Pennsylvania, where the poor-house system prevails, 1 to every 338.

By the liberality of *Arthur Tappan, Esq* of New York ALL pious indigent young men may have their tuition at Yale College, for two successive years, *free of expense.*

☞ We are again compelled to divide the communication of 'T.'

NOTICE.

The Boston Telegraph, edited by Rev Moses Thacher, will hereafter be published at No 97, Milk-street, store of George Odiorne and Son, opposite the Commercial Coffee House, where the business concerns of the paper will be attended to, and subscribers supplied by Mr James C Odiorne, who is our authorized Agent.

H K STOCKTON.

DEATHS.

In this town, very suddenly, Richard Hollis, a man of color, aged about 60. The death of a man in so humble and obscure a situation, cannot be supposed to excite any particular regret, excepting among the very few who knew him: yet it is not proper that such a man should go down to his grave without holding up his many virtues for imitation, particularly to those of his own color. With no advantages of education, he exhibited the virtues of temperance, industry and integrity; and nature having endowed him with a fine temper, he was always good humored, and was with children a child,—many of whom will long miss his habitual playfulness and kindness. In the observance of his religious duties he was particular, and to judge from his life, which can be our only criterion, he was a religious man. The writer of these brief remarks has known the deceased many years, and he can truly say, that a more honest and upright man he has seldom met with, let his color be what it may; and were all men to act their parts on the great theatre of life, as well as this poor black man has done, the world would be much better than it now is,—or probably ever will be, unless the cultivation of sound morals should exceed the progress of human knowledge.—*Salem Gazette.*

At Caldwell, (Africa,) Rev G Erskine, of Tennessee, pastor of the Presbyterian Church in Liberia.

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern,
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz:

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Rowse Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps, Shoe, Head, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomeroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do Wade and Butcher's Superior do Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England, Roman de Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do, Hayden's do, Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Dressing Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N B Razors and Penknives put in surple order at short notice. March 26. eop6m

A CARD.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally that his House, No 152, Church street is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, March 1*

LITERARY.

From the Ladies' Magazine

THE LITTLE FOOT.

BY MISS HANNAH F GOULD

My boy, as gently on my breast,
From infant sport thou sink'st to rest
And on my hand I feel thee put,
In playful dreams, thy little foot,
The thrilling touch sets every string
Of my full heart a quivering,
For, oh! I think what chart can show
The ways through which this foot may go!

Its print will be, in childhood's hours,
Traced in the garden, round the flowers,
But youth will bid it leap the rills—
Bathe in the dews of distant hills—
Roam o'er the vales, and venture out,
When riper years would pause and doubt,
Nor brave the pass, nor try the brink
Where youth's unguarded foot may sink.

But what, when manhood tints thy cheek,
Will be the ways this foot may seek?
Is it to lightly pace the deck?
To, helpless, slip from off the wreck?
Or wander o'er a foreign shore,
Returning to thy home no more,
Until the bosom, now thy pillow,
Is low and cold beneath the willow!

Or is it for the battle plain?
Beside the slayer and the slain—
Till there its final step be taken!
There, sleep thine eyes, no more to waken?
Is it to glory, or to shame—
To sully, or to gild thy name—
Is it to happiness or woe,
This little foot is made to go?

But wheresoe'er its foot may fall,
Whether in cottage, or in hall,
O may it ever shun the ground
Where'er His feet hath not been found,
Who on his path below, hath shed
A living light, that all may tread
Upon his earthly step, and none
E'er *dash the foot against a stone!*

Yet if thy way is mark'd by fate,
As guilty, dark and desolate,—
If thou must float, by vice and crime,
A wreck upon the stream of time—
Oh! rather than behold that day,
I'd know this foot, in lightsome play,
Would bound with guiltless, infant glee
Upon the sod that shelters me

I KNOW THOU HAST GONE.

BY T K HERVEY

I know thou hast gone to the house of thy rest,
Then why should my soul be so sad?
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off in the land of its birth,
The stain he had gathered in this
And hope, the sweet singer that gladdened the earth,
Lies asleep in the bosom of bliss!

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal
I know thou hast drank of the Lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine,
And the love that made all things music to me,
I have not yet learnt to resign,—
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee and thy home,
In many a token and sign
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer

And though, like a mourner that sits by a tomb,
I am wrapped in a mantle of care—
Yet the grief of my bosom—oh, call it not gloom,
Is not the black grief of despair
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a creature of light,
Is born—like the rainbow—in tears

SLEEP.

Impartial as the grave,
Sleep robs the cruel tyrant of his power,
Gives rest and freedom to the o'erwrought slave,
And steals the wretched beggar from his want

MISCELLANEOUS.

INTERESTING LETTER.

Washington City, Feb 21

MESSRS EDITORS—Mr Everett has this day concluded his speech on the Indian question, and the House have adjourned, refusing to make it a special order for a further hearing of it.

Two of the Cherokees stood immediately behind and over me. In the midst of Mr Everett's peroration, I thought I heard something like a drop of rain fall upon the cape of my cloak, near to my ear. I looked up, and the head of one of these Cherokees had fallen upon his hand, and he was endeavoring to conceal his tears Sir—there is honesty and great power in tears Never did I stand in such a place before—never can I expect to again The moment I discovered the fountain and the muse of that one since of my attention,—a world of thought and an ocean of feeling rushed upon me First I felt like being dissolved and annihilated—as if I could not stand before that tear All the sins of the nation done to this people seemed embodied concentrated in it—crying for atonement. An innocent drop in itself—but charged with such associations and such a cause, it seemed to my conscience—(as a part of the conscience of this community)—as if charged also with the elements of Jehovah's wrath If the voice of God could hear the cry of Abel's blood, will not his eye regard the Indian's tear, and make inquisition? —thought I I looked at the majestic columns of marble, which encircle the Hall, and it seemed—that *they* would dissolve, and the lofty dome, supported by them, crush in its falling ruins those very men, who a year ago enacted the ill-fated doom of their red brethren

A man may listen for hours—and *even* days—to the most luminous and powerful ratiocination, that was ever uttered by man—and on almost any theme—and still remain in his moral affections unmoved But who can sustain himself against a tear? Would, that this whole nation could have stood in my place. He, who had been there, would need no other argument

Besides the all subduing scene I have just referred to, two Indians, from the North West, called upon me this morning for a trifling errand, and as they retired, one of them whispered to me—that the Indians, now at Washington, from various parts in view of their present discouraging prospects—more discouraging than ever, so far as their hope has been in man—have agreed to observe a day of religious solemnity on that account a day of fasting, humiliation, and prayer and as they immediately withdrew, I understood no more I confess, Sir, though perhaps as much alive upon this theme as is common among the friends of the Indians, under all the appeals which have ever been made to me—under all their forms—and with all their concentrated influence and power,—and with all the admonitions of judicial visitation from the hand of God, I have never been so moved, so awed for the injuries we have done and are ready to do to this afflicted and imploring people,—as if I had heard nothing, seen nothing, felt nothing before—the announcement of the contemplated religious solemnity, in such circumstances for such purposes and to be observed by such a group—the representatives of such a people—has moved me as if I had been overcome by an unexpected and mighty wave of the sea! Are they indeed about to give themselves to prayer!—to weep before the throne of God?—to prefer their complaints into the ear of Him who will punish the oppressor, and pity the oppressed!—Having suffered the breach of all covenants between themselves and us—are they about to seal a covenant with Jehovah—that he may be their advocate and their defender!—I would not, that they should pray against me,—I would not that they should pray against my people I would not see them on their knees and hear them lifting their voices mingled with their tears and sobs, unto God 'Be thou the avenger of our cause—and visit our oppressors.' Are there no visible stores of wrath in the magazine of Jehovah's retribution! Where—and how far distant—and on what contingency is suspended—the scourge of civil discord!—and when once it has broken loose, where will it be restrained!—Where sleepeth the spirit of general strife among the nations, that his face should not look on us!—Where is the earthquake and pestilence, and famine—and the innumerable scourges of God's avenging hand—which ever be in abeyance to his summons!—Dare we challenge them!—Can they not—will they not, some of them, in their wasting, desolating power, be awakened up by the prayers and strong cryings of these poor Indians! They have appointed a day, in which they are to spread their cause before the throne of heaven.—They have no expectancy from earth. Their hearts are sickened by disappointment They are gathering up their wasted and lost affections—arming their wounded spirit with a new species of courage—and beginning to lift their eye up where Jehovah dwells. We (Christians once) have taken their lands—and they have taken our religion—and learned to use it against us Not that they would hurt us. O, no Nor desire our hurt Far from it. But we have taught them to pray—to pray in distress—and for relief from trouble But, peradventure, God cannot give them relief, except as he turns his hand upon their oppressors, to humble their pride, and make them willing to be just Shall the sufferer, in the hour of his importunity, while prostrate before the throne, dictate to God the *methods* of his deliverance!—He thinks of his misery—and he prays for relief, as God shall please. This is all And God chooses his own methods

For one, I fear the prayers of these Indians. I never looked upon them as I do this day I had ever supposed that they were in our hands. But as I am a Christian, I verily believe we are in their hands They have betaken themselves to a weapon whose strokes are invisible, they have engaged in a warfare, the guidance and control of which are vested in the all controlling hand We cannot meet them on this ground, except we come as they—*weeping and repenting* There are no truths more true than these God will hear prayer, and punish pride—when the prayer cometh up from the oppressed And it is more blessed to be the injured than the injurer —*N Y Observer*

ETHIOPIAN VARIETY.

Characters The skin and eyes are black, the hair black and woolly, the skull compressed laterally, and elongated towards the front, the forehead low, narrow and slanting, the cheek bones are prominent the jaws narrow and projecting, the upper front teeth oblique, the chin receding. The eyes are prominent, the nose broad, thick, flat, and confused with the extended jaw, the lips, and particularly the upper one, are thick The knees turn in, in many instances

All the natives of Africa, not included in the first variety, belong to this

The striking peculiarities of the African organization, and particularly the great difference between its color and our own have led many persons to adopt the opinion of Voltaire, who had not a sufficient knowledge of physiology and natural history to determine the question, that the Africans belong to a distinct species There is no one character so peculiar and common to the Africans, but is found frequently in the other varieties, and the negroes often want it, and the characters of this variety run by insensible gradations into those of the neighboring races, as will be immediately perceived by comparing together different tribes of this race, as the Foulahs, Jaloffs, Mandingoes Caffers and Hottentots, and carefully noting how in these gradational differences they approach to the Moors, New Hollanders, Arabians, Chinese, &c

Again a great stress has been laid on the fact, that the negroes resemble, more nearly than the Europeans, the monkey tribe, the fear of being drawn into the family, even as distant relations, has, we believe, induced many to place our black brethren in a distinct species, while others have brought forward this approximation to the monkey tribe, with the view of degrading the African below the standard of the human species, and thereby palliating the cruel hardships under which he groans in some of our southern plantations

It is undoubtedly true, that in many of the points wherein the Ethiopian differs from the Caucasian variety, it comes nearer to the monkeys, but this fact is not very important if there are varieties of bodily formation among mankind, some one of these must approach nearer to the organization of the monkey than the others, but does this prove that the variety in which the conformity occurs is less man than the others? The solidungulus, or whole-hoofed variety of the common pig is more like the horse than other swine, do we hence infer, that the nature of this animal in general is less porcine or more like that of the horse than that of other pigs? The points of difference between the negro and the European do not affect those important characters which separate men in general from the animal world the erect attitude the two hands the slow development of the body, the use of reason, and consequently perfectibility, are attributes common to both

That very little importance can be attached to the general observation of the resemblance of the negro and monkey, founded on external appearance, may be clearly inferred from the fact, that the same remark has been made, even by intelligent travellers, of particular people in the other varieties.

Cartwright thought the Esquimaux very like monkeys he informs us, that walking along Piccadilly one day with two men, I took them into a shop to show them a collection of animals We had no sooner entered, than I observed their attention riveted on a small monkey, and I could perceive horror most strongly depicted in their countenances At length the old man turned to me and faltered out—Is that an Esquimaux? I must confess that both the color and contour of the countenance had considerable resemblance to the people of their nation On pointing out several other monkeys of different kinds, they were greatly diverted at the mistake which they had made, but were not well pleased to observe that monkeys resembled their race much more than ours

Cook calls the people of the island Mallicolla an ape like nation, and Forster uses the same comparison—The natives of Mallicolla are a small, nimble, slender, ill-favored set of beings, that, of all men I ever saw, border nearest upon the tribe of monkeys. As the characteristic form of the head and features of the negro are just opposite to those of the Esquimaux and native Americans, we must regard these comparisons, which cannot be correct in all the instances, as loose expressions, not meant to be interpreted literally

Under the Ethiopian variety, as under the Caucasian and Mongolian are included numerous nations and tribes, distinguished from each other by well-marked modifications of organization and moral qualities. Nothing is more erroneous than the common notion, that all Africans have one and the same character Winterbottom says so great a variety of features occurs among these people as is to be met with in the nations of Europe, the sloping contracting forehead small eyes, depressed nose, thick lips, and projecting jaws, with which the African is usually considered are by no means constant traits, on the contrary, almost every gradation of countenance may be met with, from the disgusting picture too commonly drawn of them, to the finest set of European features Want of expression does not characterize them, and faces are often met with which express the various emotions of the mind with great energy

The Koromantyns from the Gold Coast are characterized by firmness of body and mind activity, courage and ferocity, by the greatest fortitude and contempt of death. Mr Edwards adduces a horrid example of these qualities in a punishment inflicted for a revolt Two of them were hung up alive in chains one died on the eighth, the other on the ninth day, without having uttered a groan or complaint —*The Naturalist*

Leo Africanus, who travelled in the interior of Africa in the sixteenth century, says that Literature was cultivated with ardor at Timbuctoo, and that Manuscripts bore a higher price than any other commodity

Eating Match.—A short time ago there was a famous eating match at a village in Yorkshire, between two men named Gobbins and Muggins, which caused a great deal of interest in the neighborhood, a countryman, leaving the place a little before the match, was stopped by almost every one on the road with 'Who beats?' 'How does the match get on?' &c to which he answered, 'Why, I don't exactly know, they say Gobbins 'll get it, but I thinks Muggins 'll beat him, for when I left *he was only two geese and one turkey behind*'

Folly—Sir Joshua Reynolds being asked how he would personate Folly, in a painting, replied that he would represent a man climbing over a wall, at the risk of his neck, with an open gate close by, through which he might walk with ease and safety.

Folly's son a thousand times
Over the wall of danger climbs
'Lo! the door!' Experience cries,
'Let me mount,' the fool replies
Yet once more climbs—he falls and dies

African Ideas of Beauty—Mungo Park relates, that the ladies of Bondou, after a careful survey, approved of his external appearance, with the exception of the two deformities of a white skin and a high nose, but for these they were kindly disposed to make allowance, being as they believed produced by the false taste of his mother who had bathed him in milk when young, and by pinching his nose, raised it to its present absurd height

N Y Constellation

MORAL.

For the Liberator

CREATIVE POWER.

God made the earth and all that dwell therein,
The meanest beggar and the greatest king,
By his command their spirits rose at first,
By his command return again to dust

God made the stars that in their courses roll,
His hand directs, his eye o'erlooks the whole,
He bids the sun to know his destined place,
And urged the comet on his trackless race.

The mighty torrent, and the murmuring rill,
Know their Creator, and obey his will,
And ocean's waves that wash the distant shore,
Feel his great power, and that power adore

The soaring eagle and the plaintive dove,
Join the great anthem to their Maker's love,
In Nature's temple they their altars raise,
And offer there a daily song of praise

And every blooming flower, and smiling field,
An eloquent, tho' silent, homage yield,
E'en the tall tree that stands where men ne'er trod,
Bows to his power, and owns a Sovereign God

And shall no sound be heard but Nature's song?
Awake, my soul! the tuneful notes prolong,
Praise the Almighty's name for favors given,
For the blessings of this earth, for the promised rest
of Heaven

J

UNFOUNDED PRETENSIONS

There is scarcely any thing more trying to Christian patience than the pretensions, which the puny atheists and infidels of modern times set up to independence of mind, and to enlarged and comprehensive views of subjects The very derision with which they treat the Bible, they would have us regard as a proof, that they are free from the shackles of authority But we do not believe such debasing mental slavery can be found in any other class on earth, or at least in the civilized world—'For when they speak great swelling words of vanity, and boast of their own liberty, and promise the same to those whom they endeavor to allure through the lusts of the flesh, through much wantonness,—they themselves are the servants of corruption'—There is not a more obvious proof of limited research, and superficial inquiry, than contempt for the Bible The most diligent and successful students of nature, have been among the most forward to avow their reverence for the Holy Scriptures, and their obligations to them for the most valuable knowledge. To Lord Bacon belongs the extraordinary merit of having found out and exhibited to the world the *true method of philosophizing*, and it was by following his directions that Newton successfully investigated and explained the laws of matter, and Locke those of mind Yet all these men esteemed it their privilege and honor to bow with reverence to the dictates of Revelation Bacon, in addressing Jehovah, uses this remarkable language—'Thy creatures have been my books, but thy Scriptures much more I have sought Thee in the courts, fields, and gardens, but I have *found* Thee in *thy temples* —*Christian Mirror*

Anecdote of Sir T Lawrence—A Lady once asked him the reason why he had so long ceased to play at billiards, the only game he was fond of, and at which he so greatly excelled His reply was full of character 'My dear Mrs ——,' he replied, 'although I never played for money myself my play attracted much attention, and occasioned many and often high bets Next to gambling yourself, is the vice of encouraging it in others, and, as I could not check the betting, I have given up my amusement I have not played a game for many years The last time I was in a billiard-room was a few years ago, who should casually come in, but the Duke of Wellington We had often played together, and with nearly equal success We agreed to have a match but we were both so out of practice, that, after a few strokes, we could not help smiling at each other, and we laid down the cues' —*Annual Obituary*

THE LIBERATOR.

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AGENTS.

CHARLES WHIPPLE, *Newburyport, Mass.*
PHILIP A. BELL, *New York City.*
JOSEPH CASSEY, *Philadelphia, Pa.*
[illegible], *Baltimore, Md.*

THE LIBERATOR.

'What hypocrisy and villany, to profess that we are votaries of liberty, while we encourage and countenance the most ignoble slavery! We cannot form to ourselves an idea of an object more ridiculous than an American patriot signing declarations of Independence with one hand, and with the other, brandishing his whip over his affrighted slave!'

BRANNAGAN.

☞ Very clever, and exceedingly entertaining. The changes in society, which are described in the dream as having taken place, may now serve to curl the lip or to strain a smile on the countenance of the reader; but the time is assuredly hastening, even in our own country, when they will be sober realities; when the distinctions of color will be as seldom consulted, in the circles of business and friendship, as the height and bulk of the body; when colored men shall be found in our legislative halls, and stand on a perfect equality with the whites. We have a strong faith in the accomplishment of these events: it will come slowly but surely—and the unmanly, unchristian and anti-republican prejudices of the present generation will then be regarded with astonishment, and even incredulity. How happy it would be for us, as a community and people, if we could now witness this reform! if merit and virtue constituted the only distinctions among us! if the road to science, wealth, preferment and fame, were open to all! What a healthy renovation would at once take place in the habits, feelings, hopes, and exertions of our colored population throughout the land! How different would be our estimation of their worth, how strongly would our sympathies flow in their behalf, how desirous should we be to repay them for all the indignities and cruelties which they have received at our hands! Why should we not now sacrifice our pride and vain glory? why delay justice? why refuse to make immediate reparation for past misconduct?

For the Liberator.

A DREAM.

'*Time obliterates the fictions of opinion, and confirms the decisions of nature.*'—DR JOHNSON.

I was reading, the other day, some very curious reasonings upon *time*, which, as well as space, the author annihilates without any ceremony. 'I have proved elsewhere,' says he, 'that the idea of duration offers nothing absolute. Let us suppose, placed in space, intelligences who see, at the same instant, the earth in all the points of its orbit, as we ourselves see a lighted coal, at the same instant, in all the points of the circle which it is made to describe. Is it not evident that, if these intelligences can observe what passes upon earth, they will see us, at the same instant, tilling the ground and gathering the harvest?' After reading these somewhat whimsical speculations, and building thereupon some of my own not less strange, my waking fancies passed, by an imperceptible transition, into the vagaries of a dream. On casting a look out of my window, I saw, with some astonishment, that a young tree which I had planted in the morning, was now full grown, and cast a venerable shade over the surrounding lawn. My surprise was but momentary. On recurring again to my speculations upon time, I perceived that the thing was perfectly natural. For, in fact, I reasoned, the time of planting, of the growth, and the maturity of the tree are one and the same, if the mind of the observer is capable of perceiving them at once, at which desirable state my mind appears now to have arrived. And, thought I, since there is usually in nature a conformity of one thing to another in these matters, why may I not behold other equally remarkable appearances as this of my tree? I felt an irresistible desire to go out and make discoveries. As I was hastening out of the room for this purpose, a card of invitation, upon the table, caught my eye. The name of the inviter was new to me, but I did not on that account hesitate to proceed to the appointed place.

A momentary surprise again crossed my mind, when on entering a splendidly lighted room, I perceived that nearly one half the company were of the negro race, and that blacks and whites were mingling with perfect ease in social intercourse. Ah! thought I, this is one of the effects of that same non-existing but wonder-working *time*. I was introduced as a stranger, and presently found myself in the train of a lively young lady of sable hue, whom the surrounding group of gentlemen, of both colors, showed to be the reigning belle.

'A wonderful change, indeed,' an elderly gentleman was replying to some remark, 'and, having been absent from my country since I was a boy, I must say, to me perfectly unaccountable. May I ask the favor of some account of the manner in which it has been brought about?'

'Nay,' replied the lady, 'you should ask some one better able to give you information than I am, some of our great statesmen for instance.'

'But it would dwell longer in my memory, and, therefore, be far more instructive, as well as agreeable, could I hear it from the lips of the fair.'

'*Fair* is not the word of compliment now in vogue,' said the lady, apparently much diverted by the mistake.

No way abashed, however, he recovered his ground admirably.

'Allow me then to say, that whatever is uttered in that most musical voice, cannot fall upon inattentive ears.'

This compliment did not appear displeasing to the lady, whose voice struck me as being the softest and sweetest I had ever heard, a peculiar attraction which is in fact not unfrequently possessed by persons of African extraction.

'May I ask the subject of discussion?' said I.

'Oh, how it has come to pass,' said she with an air of mock humility, 'that we, poor degraded slaves, have now an equal station in society with our quondam masters.'

'I give my vote,' said a young white beau, 'that the attractions of female loveliness first made the tyrants ashamed of their prejudices.'

'But to speak seriously, upon what is indeed a subject for serious joy and gratitude,' said a black gentleman, Mr A., 'our emancipation, and subsequent restoration to the rights and dignity of men, were conducted throughout upon Christian principles, upon principles of justice and humanity; and this, I think, is the true account of the total overthrow of former prejudices. And a *speedy* overthrow, I think we must call it, considering how strong and deeply rooted those prejudices were.'

'Miss B.,' said the elderly gentleman who had first requested information, 'I thought you had promised us your views of this wonderful revolution.'

'I was not upon the stage,' she replied, 'when the emancipation of the slaves took place; but, as I have been informed, some bright geniuses made the discovery that black men have rights as well as whites, and are no more fond of having their rights trampled upon. Well, the discovery was denied to be a discovery, and was argued against with great zeal and skill.'

'And pray by what sort of arguments?'

'O, the most logical. "It would be very inconvenient to restore these pretended rights, *ergo* they are not rights." "These persons are black, and have different shaped heads from ours, *ergo* they are inferior, *ergo* nature intended them for slaves." "We want them to till our ground and raise our sugar, *ergo* we will have them."'

'Admirable! this last argument, I presume, was borrowed from that kingly legislator the lion, in his division of the prey.'

'Most probably. But I have not yet exhausted their arguments. One of the most acute still remains. "It is impossible they should be freed till they are educated, and impossible they should be educated till they are free, therefore they must remain as they are."'

'And how could the advocates of emancipation escape this dilemma?'

'By denying the premises, and better still by proving them false, both by educating before they freed, and by freeing and then educating, both of which plans answered perfectly well. Our discoverers proceeded to promulgate the new doctrine, that blacks have rights, in the usual way; they talked, they wrote, they preached, they published; they reasoned, they entreated, appealed to sympathy, conscience, religion. Gradually, by their efforts and the resistless force of truth, the new doctrines made their way.'

'Aided a little, I suspect,' said Mr W., 'by the fear that the blacks would begin to reason themselves, and use the logical arguments of powder and ball.'

'O, you wrong them; that motive operated only on a few and those the basest minds,' said the lady.

'How fortunate is it,' said Mr A., 'that this revolution was brought about more by the instrumentality of the whites than our own! Even if it had been possible for our fathers to accomplish it without bloodshed, (which it was not,) I would rather it should be as it is.'

'Why so?' said I.

'Because, in no other way could the seeds of jealousy and ill-will have been so completely destroyed. But now, the good they have done us, and the kind and noble feelings they have shown towards us, have neutralized the effect of former wrongs.'

'And how beautiful a bond of union,' said Miss B., with enthusiasm, 'is formed between us by our common admiration of those great and generous men who exerted themselves most in this cause, the ornaments of their race, the benefactors of ours! How can we but love all their color for their sakes? And how can the whites feel otherwise than kindly towards a race, in whose behalf were called forth the noblest efforts of the noblest minds which our country has produced?'

'Is there never,' said the elderly gentleman, aside, to me, 'is there ever any appearance among the blacks of a recollection of their former condition,—any feeling of inferiority?'

Miss B., overhearing him, smiled, certainly with no appearance of conscious inferiority. 'You forget,' said she, 'that none of the present generation have been in the condition to which you allude. Indeed, I think I have quite as often seen slight symptoms of shame on the part of the whites for their former misdoings.'

'But in fact,' said a black gentleman, 'there is scarcely anything of the kind on either side. We are so well familiarized with the present state of things. We are too completely united into one [illegible] and there is little thought of separate interests and feelings between blacks and whites, as between tall and short, or dark eyes and blue, or between men and women.'

'Custom is a wonderful magician indeed,' said the elderly gentleman. 'Still when I recall the days of my boyhood I am amazed. For though all the blacks had then been emancipated, I well remember it seemed to be mad, that it was impossible they should ever mingle upon equal terms with the whites. It was considered fixed as the decrees of fate, that they must always continue a distinct and degraded race. So universal was this feeling, that I do not see how custom could have done anything but keep things as they were.'

'And so in truth it might, had it been allowed to,' said Mr A. 'But the work having been begun, as I said before, upon right principles, those principles did not allow those who held them to stop till it was complete. The Philo Africans, or rather philanthropists, would not rest satisfied with a scanty measure of justice, but continued to urge our full and free admission to all political and social privileges. Great enthusiasm was excited in the cause, and enthusiasm was successfully opposed to prejudice. Many persons made it a point wherever they could find a tolerably well educated black, to introduce him into society. And now was the time for them to do something for themselves; and, in fact, the talents, learning and energy of individuals, not only made their own way to fame or respectability, but shed some lustre on our whole dark race. Our first black President was a man of such distinguished talents, that none chose to risk their own reputation for discernment by not acknowledging it, and African inferiority was heard of no more. In short, after the amalgamation was once begun, it is vain to attempt to enumerate all the circumstances that contributed to forward it.'

'You should not omit, however,' said another of the company, 'that, in this money loving world, cash sometimes balanced color in the accounts current of society, and proved a passport to gentility. Moreover, a few individuals married into respectable white families.'

'Among minor causes of this most happy revolution,' said Mr W., 'I think should be mentioned, as having had some influence in diminishing the absurd prejudices relating to complexion, the happy termination of the Cherokee troubles, when the faith and honor of our nation were in such terrible jeopardy.'

'And when they hardly escaped without a stain,' said Mr Y.

'True,' replied a person who had just joined our group, 'even to be in danger is almost a stain in such a case; but let us be thankful that justice and honor prevailed at last.'

To this last speaker, an intelligent looking black gentleman of most dignified aspect, I had presently the honor of being introduced as to the President of the United States.

'The work of amalgamation and reconciliation was a slow one, however,' said Miss B. 'Even when I was a child, I remember one little Charleston miss refused for some time to stand up in the same class with me.'

'I remember,' said Mr A., 'hearing a very respectable old gentleman, and a clergyman, tell of his having once been invited to a dinner party while on a visit to one of the northern cities in his younger days, and afterwards receiving from his inviter a note of apology and explanation, stating how very much distressed he felt to inform him that his mother, an old lady full of old fashioned prejudices, had absolutely refused to sit at table with a negro, and that therefore it would not be in his power to receive him.'

'Is that possible?' said Miss B.

'Fact,' said Mr A., 'it took place, I think, before emancipation. I dare say the good lady would have been quite as willing to receive a black bear at her table.'

'And there are still living,' said Mr H., 'a few old ladies who retain very similar feelings.'

Our conversation was here interrupted by the sound of music. Two ladies, seemingly intimate friends, sung a duet together very charmingly; but she of jet complexion so entirely outshone her fair coadjutor, that if the latter had not been singularly free from vanity, she would not have subjected herself to the comparison. In all the music that followed, the blacks were unquestionably superior, and I remarked that national music at least had gained by the union of the two races. This led to a discussion whether the national character also had not been improved by the peculiar qualities of each supplying the deficiency of the other. It was generally agreed that in manners at least the whites had gained a certain ease and dignity, which were still, however, more conspicuous in the blacks. Some of the company also were of opinion, that the pugnacious disposition of the former was softened by intercourse with a milder race, and that the benefit was repaid to the latter by the growth of a more active and enterprising spirit among them.

The company soon after dispersed, and I found myself on my way home. Bright moonlight then changing very conveniently into brighter sunshine, I was exploring the city the next morning, without having passed any intermediate night. With enough that was familiar to make me feel at home in my native city, some things looked strange, but nothing perplexed me more than the new names to old places which continually met my eye—'LUNDY PLACE,' 'BENEZET STREET,' 'GRANVILLE STREET,' and many others which have escaped my recollection. At almost every turn, I came in sight of a monument in honor of some worthy, who had been a distinguished promoter of the cause; but the names which I had never before heard remain shrouded in that obscurity, in which the scenes of a dream are so often left. We are sure we should recognize them, if we could but hear them again.—One monument was to JAMES STEPHEN, considered as indirectly a benefactor of this country, since, as the inscription stated, he was 'one of the few who took the part of an oppressed race, when nations were the oppressors,—one who, for a length of years reaching through half a century, devoted himself to their cause.'

Presently I joined a knot of politicians, who were discussing the news of the day.

'What is thought of the proposal for changing the seat of government?' said one. 'Will it be carried?'

'Impossible to say,' was the reply; 'many of the black members, indeed the southerners generally, seem to think WILBERFORCE a more eligible situation than Washington, but the northerners oppose it.'

'What other business is going on this session?'

'Very little. CLARKSONIA will probably be taken into the Union. With what wonderful rapidity that territory has grown up!'

A faint sound of a bell in a distant part of the city now fell upon my ear, which announced, as I was informed, the approaching celebration of the anniversary of the grand emancipation. Then followed the firing of cannon, the noise of which awoke me. I started, and found that my black servant had in a passion thrown to the door with great violence. I looked out of my open window, and his passion was explained and excused. *I saw a drove of negroes driven by, and the sound I had taken for a bell was the clanking of their chains.*

T. T.

FREE AND SLAVE LABOR.

To the Editor of the Liberator.

Sir—In your paper of the 19th of February, a correspondent gave a number of questions on the subject of free and slave labor. I had hoped that these inquiries would have been answered in your paper before this time, and I still hope that you or some of your correspondents who are better qualified than myself, will reply to them. Every suggestion as to the modes in which the abolition of slavery may be promoted deserves serious attention.

Your correspondent, among other questions which it is not my intention to consider at this time, asks—'What reasons are there for giving a preference to those articles which are produced by the labor of freemen in our own country, over articles of the same kind produced by the labor of slaves?'

In attempting to answer this question, I shall take it for granted that slavery is an evil, and that the emancipation of the slaves is a desirable object.—Both these positions I know are denied by individuals at the South, but I am writing only for persons who believe them; and to prove these assumptions would take more time than I can at present devote to the purpose.

Does, then, purchasing any article produced by the labor of freemen in preference to the same article produced by slaves, have any tendency to effect the emancipation of the slaves? I cannot doubt that it has. No one, I believe, will question that if all the inhabitants of the northern States were to purchase articles produced by slave labor, the effect which it would have in producing emancipation would be irresistible. The demand for the produce of free laborers, being very much increased and that for the produce of slaves very much diminished, slaveholders in every part of the country would have the strongest inducement to liberate their negroes, in order to bring them into the preferred class of laborers. Indeed I have no doubt, that if all the inhabitants of the northern States were to agree to prefer the products of free labor in the manner supposed, and would act in strict conformity with the agreement, the result would be a general emancipation of the southern slaves.

On a smaller scale, the result would be similar. Suppose that only a few hundred persons in Philadelphia or Boston resolve to buy rice, the produce of free labor, whenever it can be obtained. Is not the tendency of this measure to lead some planters to cultivate that article by free negroes, in order to supply this demand?

But it may be said, what can one person do?—His buying the products of free, in preference to those of slave labor, can produce no perceptible effect. But this reasoning is not sound. The whole community is made up of individuals. If every individual should always take it for granted, that his own exertions in any cause could not produce any good effects, it is very clear that all works of benevolence, which required a general co-operation, would go on but slowly.

Besides, there is every prospect that so far from any person, who entered upon this cause, being alone, he would soon find himself joined with many others. That this result may be confidently expected, will not be doubted by any one who recollects what numbers in Great Britain agreed to abstain from West India productions, when it was supposed that it would tend to put an end to the slave trade. At this very time, too, there are numerous associations in Great Britain of persons who abstain from slave produce with the hope that it will diminish slavery. Societies of the same kind have already been formed in Philadelphia and New-York. I doubt not that there already numbers in this vicinity, who are prepared to adopt a similar course. I have, without making any inquiry, heard of several persons who now abstain altogether from articles produced by slave labor. If the whole community could be brought to think upon this subject, I am sure that large numbers would soon be found ready to prefer the produce of free labor wherever it could be procured.

I am inclined to believe that the establishment of a store in this city, which should vend only free groceries, would meet with a liberal patronage. I hope that some conscientious person will be found to attempt it.

If individuals giving a preference to free over slave produce have but little effect directly on slavery, by diminishing the market for its productions, the efforts made in this mode will not be unavailing.—They will, by directing public attention to the subject, tend to disperse the prevailing prejudices against the African race in this part of the country, and to put an end to slavery at the south, by showing to the planters the conscientious opinions of many persons here on the subject.

I am sensible that I have not done justice to my subject, which I consider one of great importance. I have confined myself to the question, whether the produce of free should be preferred to that of slave labor wherever it can be procured. I have not examined the other question, of equal importance, as to the duty of entire abstinence from all articles produced by slave labor. But I hope, as I remarked in the beginning, to see this question, as well as the others connected with it which were proposed by your correspondent, answered in some of your papers.

To those who are doubting whether it is worth while to make any effort on this subject, I recommend the following remarks of the benevolent Clarkson, taken from his History of the Abolition of the Slave Trade.

'It cannot be otherwise than useful to us, to be impressively reminded of the simple axiom, "that the greatest works must have a beginning," because the fostering of such an idea in our minds cannot but encourage us to undertake the removal of evils however vast they may appear in size, or however difficult to overcome. It cannot again be otherwise than useful to be assured (and this History will assure us of it) that in any work of righteousness, however small the beginnings may be, or however small the progress may be that we make in it, we ought never to despair, for that whatever checks and discouragements we may meet with, "no virtuous effort is ever ultimately lost."'

A VOICE FROM BALTIMORE!

Below are the resolutions passed at a meeting of the free colored citizens of Baltimore, held on the 21st ultimo. This is the third expression of their sentiments which the people of color have given within a few weeks, in three great cities, in direct opposition to the object of the American Colonization Society. As long ago as 1818, the colored inhabitants of Philadelphia unanimously protested, in a manly and cogent manner, against the Society as unjust, fruitless and preposterous in its measures; and it is probable that the exigency of the times will induce them, in a few days, to repeat their objections in a public and powerful manner.

The American Colonization Society, then, stands in the same attitude to our colored population, as Georgia does to the Cherokees. It wilfully disregards their earnest, unequivocal and reiterated declarations, pretending at the same time to be actuated by the most disinterested and benevolent motives, promising to remove them to Africa only with their own consent, yet determining by every artifice to render their situation so intolerable here, as to compel them to emigrate. With such a knowledge of the feelings of the colored people—feelings which ought to be tenderly regarded—will really benevolent men continue to sustain the Society? We sincerely believe that they cannot do it, and be innocent.

Query.—Does not justice require those [illegible]—especially of religious periodicals—who re[illegible]lish everything favorable to A[illegible] give the sentiments of the people of color [illegible] this subject?

ANTI-COLONIZATION MEETING!

Baltimore, March 21st, 1831.

At a respectable meeting of persons of color, convened pursuant to public notice, for the purpose of expressing their sentiments in regard to the pretensions of the American Colonization Society, William Douglass was called to the chair, and William Watkins appointed Secretary. The object of the call having been explicitly stated the meeting immediately proceeded to the consideration of the following resolutions, which were unanimously adopted:

On motion, *Resolved*, That the object of the American Colonization Society, as published to the world, be read to this meeting.

Resolved, That it is the belief of this meeting, that the American Colonization Society is founded more in a selfish policy, than in the true principles of benevolence;—and, therefore, so far as it regards the life-giving spring of its operations, is not entitled to our confidence, but should be viewed by us with all that caution and distrust which our happiness demands.

Resolved, That we are not insensible to the means usually employed by that Society, and its auxiliaries, to effectuate our removal—that we sincerely deprecate their gratuitous and illiberal attacks upon, and their too frequently exaggerated statements of our moral standing in the community—that such means are unworthy of a magnanimous people, and of a virtuous and noble cause.

Resolved, That we consider the land in which we were born, and in which we have been bred, our only '*true and appropriate home*,'—and that when we desire to remove, we will apprise the public of the same, in due season.

Resolved, That we are deeply sensible that many of our warm and sincere friends have espoused the Colonization system, from the purest of motives,—and that we sincerely regret their efforts to ameliorate our condition are not more in accordance with our wishes.

Resolved, That the proceedings of this meeting be published in the daily papers of this city, signed by the Chairman and Secretary.

WILLIAM DOUGLASS, Chairman.
William Watkins, Sec'ry.

☞ The following extract of a letter, from a highly respectable colored gentleman of Baltimore, (received last week,) may appropriately follow the above proceedings. Is it not well written?

'I had thought of saying something in your paper in regard to African Colonization, but having said much on this subject elsewhere, and finding that all I could now say, to any purpose, has already been anticipated in your columns, I shall wait the issue of a meeting we purpose calling shortly on this subject. The members of the African Colonization Society know they are acting in direct opposition to our wishes; they know, or they ought to know, that we are not blind to the principles which keep them in perpetual motion;—they know that we have never authorised them to *represent*, much less *misrepresent*, our sentiments and interests as connected with their selfish policy—their unwarrantable operations. They know, and the people ought to know, and the people shall know, that we are not '*begging*' them to send us to Liberia. If we are begging them to do anything, it is to *let us alone*; it is to lay aside those unholy weapons they are continually wielding against us, and against those who would elevate us to the dignity of men, in the land of our birth, our veritable home. But this they will not do; for they are now about to publish, if I mistake not, 5000 pamphlets to *enlighten*, more effectually, the public mind in regard to their labors of love. Their proselyting spirit seems unconquerable. In addition to all they have done, they must publish 5000 pamphlets! Well, I think we should publish 5000 in reply; we can throw a little *light* upon the subject too. This will be necessary; for I venture to predict that after they shall have done, there will be so great an *eclipse* of the truth, that a little *light*, from the proper source, will be indispensable.

'P. S. I must not forget to inform you, that during the visit of the Rev. Dr. Edwards, a Temperance Society was formed among the people of color, consisting of about 200 members! What will the members of the African Colonization Society say to this? Surely, if they are consistent, they must condemn this good work; for all must know that temperance prolongs life, and contributes to the multiplication of the human species: but the complaint is, we increase too fast already!'

A palpable hit. O, these terrible 'thrusts of ingratitude!'

NO MISTAKE.

The editor of the Southern Religious Telegraph says, we have converted our inferences drawn from his remarks on the danger of instructing the colored population at the south, into doctrines which he abhors as much as we do, and that he is 'not responsible for these doctrines.' Our inferences were legitimate; and he is responsible for their results, if we understand the meaning of language. Is he not desirous to perpetuate the ignorance of the black population? Has he not substantially declared, that teaching them to read the bible will be of little or no utility? When he says that 'it is *morally impossible* to deliver them from improvident and servile habits and feelings, in a community of white people,' does he not deny the moral efficacy of the gospel in elevating the human character—in subduing prejudice—in expanding the heart—in levelling the distinctions of pride and vain glory? Do you really believe, Mr Converse, that the American people must always be the enemies of the blacks? Do not your doctrines make their republicanism and piety spurious? When you further aver, that '*plain oral* instruction is the most direct way to give the blacks the knowledge of the gospel,' do you mean to say that that alone is sufficient? that ignorance is the soil best adapted to the growth of piety? that secular knowledge is an help to holiness? that those clergymen, who would not trust the bible among the blacks, are infallible guides to heaven?

THE BIBLE.

It is stated that thirty thousand copies of the Scriptures were issued from the New-York General Tract Depository, in October, most of which went to the valley of the Mississippi, as donations.

We receive this intelligence with lively sensations of joy. The cause of emancipation will receive an immense benefit from this liberal distribution of the 'Word of Life.' The Bible—the Bible! how shall we subdue the obdurate heart, and awaken the seared conscience, and successfully impeach the criminal conduct of slave owners;—how shall we operate upon public opinion, and call into vigorous exercise the moral energies of the nation, and establish justice throughout our borders, and break down the middle walls of partition which separate man from his fellow men;—how shall we preach deliverance to the captive, and the opening of the prison doors to them that are bound, and transform the benighted and suffering slave into an enlightened and happy freeman, and the haughty master into a familiar friend—how shall we accomplish this, and more, without the Bible? Human legislation—what is it? It is incoherent and contradictory; it justifies in one state or country what it punishes in another; it holds no jurisdiction over the hearts of men; it is capable of disastrous perversion; it is governed by worldly policy; it alters with the fluctuations of society. Take away the Bible, and our warfare with oppression, and infidelity, and intemperance, and impurity, and crime, is at an end: our weapons are wrested away—our foundation is removed—we have no authority to speak, and no courage to act.

We desire to thank God for the Bible. It is the Statute Book, in which are recorded all the laws, and ordinances, and commandments, necessary to govern mankind. It is immutable: the vicissitudes of time, the waves of revolution, the explosions of empires, cannot abrogate or change one of its acts. It is impartial: it exalteth the humble and abaseth the proud, it has no respect of persons, it levels all the vain distinctions of the world. It is of universal application: wherever man is found, or society exists, among all castes, in every form of government, its precepts are obligatory and rational. How terrible are its denunciations against the oppressor! How it detects and exposes the thief, the drunkard, the voluptuary, the impostor! How it puts falsehood to the blush, and unmasks hypocrisy, and levels pride! What crime does it not punish, what vice not lash, what injustice not abominate! How reasonable are its requirements—love to God and love to man! Its spirit is so benevolent, that it would dry up rivers of human blood, and turn the sword into a ploughshare, and break every fetter, and renovate the face of the world, and make earth heaven.

Thanks be to God for the gift of the Bible! Let it circulate as freely as the air we breathe—let it circumnavigate the globe—so shall the nations of the earth be joined in marriage, and the bodies and souls of men be enfranch[illegible] deeming love be magnified [illegible] every tongue!'

SLAVERY RECORD.

For the Liberator.

EXTRACTS FROM A JOURNAL.

I have found, with much satisfaction, many who sympathise with their colored brethren. It is too often the case, that man views his fellow man sick, emaciated, disheartened—*untouched*; yet there are those who do feel for their misery; who, like the Sensitive when touched, shrink at the severe suffering of others. Human nature is a mixture of good and evil, pleasure and pain. We ought to be inclined to make all allowances for it, nor view it on its darkest side; and while we may feel with Thomson, that beautiful and interesting poet of Nature, who thus touchingly describes the misery of some, and the thoughtless unfeeling gaiety of others—

'Ah! little think the gay licentious proud,
Whom pleasure, power, and affluence surround,
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste,
Ah! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain!
How many sink in the devouring flood,
Or more devouring flame. How many bleed,
By shameful variance betwixt man and man.
How many pine in want, and dungeon glooms;
Shut from the common air, and common use
Of their own limbs. How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery. Sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty'—

We should still recollect, that there are many who do think of all these severe pangs; many who are not 'gay, licentious and proud,' many who have pleasures, can *think of* those (with a decrease of their own) who have none; many who possess power, through the grace of God do not abuse it; many who have property, dispense it, through the same grace, to those who are in poverty; many who feel for all the 'sad variety of pain that flesh is heir to,' who would willingly do all in their power to give freedom to all slaves.

White Chimnies, March 9th. We left Fredericksburg before 7 o'clock this morning; rode 11 miles before breakfast; found the land much better cultivated, and much better for cultivation, than from Alexandria to Fredericksburg. We saw some black women mending and building fences, and one ploughing; they make no distinction; the men and women work indiscriminately alike. It appears, with all the talk of their want of ingenuity, &c. they are capable of working well. The houses of owners of plantations are built some distance from the road: the log sheds (for they can hardly be called houses) for the poor negroes, are, many of them, in sight. I observed to a gentleman with us, our barns at the north for cattle were better. Passed to-day through several small places. You do not meet, as with us, houses of public worship. They never teach their slaves to read; these human beings, possessing souls like their owners, living in a christian country, are denied the blessing and pleasure of reading, or even hearing the Holy Scriptures. I cannot but hope there are some benevolent owners, who do devote some of their time to this important subject. They certainly ought to be taught the character of the blessed Jesus; the goodness of God in giving him to live and die for them; his sufferings for our sins; his detestation of guilt; his constant presence, that he sees and knows all they do; his promises of forgiveness to the penitent believer—If they were properly taught all this, and to pray for the grace of their Heavenly Father for direction, what an incentive would it be to them to be virtuous!

Richmond, March 18th. This is a beautiful place, but the poor slaves take up our attention here, more than any other subject. Alas for them! In most of the stores, the merchants have beds, fearing

the blacks. The gentlemen, both horsed and at Fredericksburg, patrol the streets. It is said that if it were not for slavery, Virginia would be the first State in America. Pause, O! ye, who profess to be Christians, and think, through the grace of God, what you might be capable of. Do what you can, what you ought, to prevent this disgrace to your country! T.

MEANS TO PAY THE CLERGY!

The following (says the Trumpet) is an extract of a letter from a gentleman of high standing in South Carolina. It needs no comment.

'While I was at Prince Edward Court House in Virginia, I learnt there was a Presbyterian Society at that place, which owned a gang of Negroes, perhaps 30 or 40—these are hired out from year to year, and the proceeds of their labor pays the Preacher. What do you Yankees think of this?'

One of the New-York constables received a severe and probably mortal wound on Thursday, in attempting to arrest a fugitive and runaway slave. The culprit was apprehended.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.---NO. VI.

'Children are excellent Casuists.'

'Father,' said Lucy, 'what was the reason that you would not tell us whether you thought it wicked for people to keep slaves?'

'My dear,' said her father, 'I thought it was more useful for you to think for yourselves, than to decide about it merely from knowing what my opinion is.'

'We have thought about it,' said Lucy, 'and George and I have talked about it a great deal, and we think it is very wicked indeed, and I almost know you must think so too. For we are quite sure that we should not like to be slaves ourselves, and that we should think it very wicked for anybody to make us slaves.'

'And we cannot see,' said George, 'how the masters can have any more right to make the slaves work for them, and mind them, than the slaves, or anybody else, would have to make the masters mind.'

'George and I think,' said Lucy, 'that the surest way to tell whether a thing is right or wrong, is to think how it would seem done to ourselves.'

'That is a very good way,' said her mother, 'and I dare say, you can tell me where a rule like that is to be found?'

'O yes,' said Lucy, 'in the bible. "Whatsoever ye would that men should do unto you, do ye even so unto them."'

'I hope,' said her mother, 'that all of you apply this rule to your own conduct. It is not merely a rule to judge other people's conduct by, but to act by ourselves. Remember always, that it is wrong to do anything, to any person, which you would not like done to you.'

'I always try to,' said George. 'But I am sure it is breaking that rule, to make people slaves, for I do not believe that there was ever anybody who would like to be a slave.'

'I never heard of anybody who would,' said his father.

'And for people who think so much about their own liberty, as people in this country do,' said George, 'it does seem abominable to deprive others of their liberty.'

'The most like liberty, the slaves ever enjoy,' said his father, 'is when, as is sometimes done, they are allowed to live at their own disposal, and to hire themselves out, wherever they can find employment, provided they carry a certain sum of money to their masters, from time to time.'

'How do they get their money?' said Lucy.

'They are paid for the work they do,' said her father, 'and part of what they earn goes to support themselves, and part they must pay to their masters. Some have to pay six, some eight, some ten dollars a month, and some, perhaps, more.'

'Why should the masters have any,' said Lucy. 'What right have they to it?'

'Is it possible,' said George, 'that anybody would really take away any part of what a poor man had earned by his own hard labor?'

'Why it seems just like stealing,' said Lucy.

'It sometimes comes very hard,' said her Father, 'upon a poor woman, with two or three children to support, to have to pay away a considerable part of her wages.'

'It must, indeed,' said her mother, 'for it is only by very hard work that a woman can earn enough to support herself and children, even when she has all her earnings.'

'If a slave did not carry the required sum to his master, he would be punished,' said their father, 'and I have heard it said, and, indeed, it seems very probable, that they are sometimes reduced to steal, in order to get enough.'

'How shocking,' said Lucy.

'There are some white persons,' said her father, 'who are supported entirely by what their slaves earn and pay to them.'

'A person here,' said George, 'would be ashamed to have a number of poor men join together to support him, out of their earnings, even if they did it willingly; but to compel them to do so, is down right robbery, as far as I can see.'

'I would rather work as hard as I could, than live so,' said Lucy.

'I would rather starve,' said George.

'And the masters,' said Lucy, 'cannot have any more right to make the slaves work for them, than to take away what they get by working for other people. It comes to the same thing. It is all a kind of stealing.'

'To be sure it is,' said George.

'Stop a minute, children,' said their father, 'and try to consider the subject fairly. Perhaps you do not fully understand it. Suppose a man had bought another man for a slave, and given a good deal of money for him, would he not have a right to do as he pleased with what he had bought?'

George paused a moment, and then said,

'How could that make any difference? Suppose anybody should steal you and sell you, I guess you would not think that gave anybody else a right to buy you, and make a slave of you, and take away a part of every thing you earned from you.'

'No I should not,' said his father. 'But, suppose I was black.'

'I do not think you would like to be a slave any better, if you were black, than you would now.'

'I do not think I should,' said his father.

'So, if anybody really thinks that makes any difference, it is very silly,' said George.

'It is certain,' said his father, 'that nobody would have a right to seize upon me, and make me his slave, nor, of course, to do so to any other person. But, is it equally wrong to keep them slaves after they have been so a good while, and to keep their children for slaves?'

'Why not?' said George; 'it is keeping on in the same wrong thing that was done at first. I do not see but what it is as bad to keep on doing wrong, as to begin.'

'Oh,' said Lucy, 'stealing people away from their homes, does seem worse than anything.'

'Well,' said George, 'it is very wrong to keep people in slavery, and I do not see any use in trying to calculate which is the worst of two things, which are both so bad. If they keep them slaves, ever so long, it cannot give any more right to keep them, than they had at first. And, certainly, stealing the fathers and mothers, cannot give people a right to make the children slaves.'

'Some persons,' said his father, 'give, as a reason for still keeping the negroes in slavery, that, being very ignorant, and, having been always used to be controlled in everything, they would not know how to behave if they were set free. They are afraid they would do mischief.'

'They cannot be afraid of the little babies,' said Lucy; 'so, it is no reason for making any more of them slaves.'

'I know,' said George, 'if I were a slave, I should not think people's being afraid of me, gave them any right to keep me a slave.'

'People also say,' said his father, 'that if the slaves were set free, they would not be so well off as they are now, because they are ignorant, and require to be directed as much as children do.'

'Then,' said George, 'it only shows that they ought to set about teaching them directly, and ought to try to help them along, after they are free. It cannot give the masters any right to keep them slaves. And it must be the masters' fault that they are so ignorant.'

'But, father,' said Lucy, 'would there really be any danger in setting the slaves free?'

'I do not, myself, think there would be,' replied her father; 'certainly not so much as there is from keeping them as they are, because, now they cannot help feeling angry with the people who are so unjust to them. Slaves have sometimes killed their masters to get their freedom.'

'Then, father,' said Lucy, 'you do not think these are good reasons for keeping slaves? And you do think it is unjust and wicked, and that they ought to be free?'

'I do, indeed,' said her father; 'and I think so for exactly the reasons that you and George have given, and I am glad you have judged so well.'

'There George,' said Lucy, 'father thinks just as we do, that the slaveholders are the wickedest people in the world.'

'By no means,' said her father. 'On the contrary, I have no doubt that some of them are very good. If I were to keep people for slaves, it would be very wicked in me, certainly, because I perfectly understand how wrong it is; but, I believe, for some of the poor slaveholders, we must make the same excuse that we did for the poor slaves. They do not understand how wrong it is. You can, surely, see the difference, Lucy, between a person who does a wrong thing, knowing it to be wrong, and one who does the same thing without knowing it is wrong?'

'Yes, sir,' said Lucy, 'but then I do not see how anybody can help knowing that it is very wrong to keep people slaves.'

'Try and recollect, my dear, if you have never heard of good people doing what was very wrong indeed, because they did not understand that it was so?'

U. I. E.

The infant C. T. E. whose letter was published in the Liberator of the 26th ult. feels himself aggrieved by the interpolation of the word *indignant* in the last stanza but one, and enters his protest against this infringement of the right of an infant to express his own thoughts in his own language. He knew the line was two syllables too short, but left it so purposely, that there might be a longer pause, and stronger emphasis on *shall*, meaning, that the loudness of his voice and justness of his cause would bring all the land to his aid.

☞ We stand corrected by this precocious babe. The line should read thus:

'My voice it *shall* be heard,' &c.

We made the alteration in order to give the line full measure, and on the supposition that the horrors of slavery

'Would stir a fever in the blood of age,
And make the infant's sinews strong as steel.'

BOSTON,

SATURDAY, APRIL 2, 1831.

LYNN.

We visited this flourishing town (village is now an inappropriate term) a few days since, after an absence of sixteen years. It having been recently stated in the Mirror, that when Friend Lundy passed through that place, in 1827, he collected an audience of twenty individuals to hear an address on slavery, we felt desirous to know whether as many could again be gathered for a similar purpose; and, if so, we were ready to take a trip. We went—the little band of twenty had become a thousand—the meetings were large and respectable. A blessing on the good people!

A few familiar faces we espied, on whom time had made some slight encroachments; but the aspect of the town was essentially altered.

Lynn deserves a better panegyric than we can bestow. It is a proud specimen of what free, untiring, patient labor can accomplish. Look at its buildings, spread over a very large extent of ground! there is nothing showy or huge about them—they are, like the people, on a republican equality—nevertheless, their elaborate neatness and excellent condition constantly elicit one's admiration. Look at its population! how indefatigably industrious! how essentially important their esteemed but really honorable business! Where is a more valuable community of men, whether you consult their profession, their character, their [illegible], or their patriotism? *The whole country stands on a better footing for their labors.* These are not the men to be sneered at by a purse proud aristocracy—O no! Long life and success to them all!

The town has now upwards of six thousand inhabitants. Its rapid growth has not been owing to uncommon natural advantages, or to extraordinary wealth. Perhaps no other place in the Union, with so small a capital, employs so many operatives. The amount of work annually produced must be enormous, which gives a substantial if not a large profit. There are *three* papers printed in the place (and the fact is creditable to the liberality and intelligence of its inhabitants)—two of them, the Mirror and Record, are neatly printed and well conducted. The Democrat we have not seen; but we are bound to believe that our worthy friend Mudge makes a useful and entertaining sheet, except that portion of it which is filled with Jackson politics.

CORINTHIAN EDITORS,

OR A SPECIMEN OF ROYAL BLOOD, AND PROOF OF THE 'MARCH OF MIND.'

The editor of the Pennsylvania Inquirer bids fair to rival the celebrated beau Brummel. A mere delicate, sensitive, effeminate personage never *soiled his vision* by looking at a black man. In alluding to the Marriage Bill recently before our Legislature, (which has thrown him into hysterics,) he uses the following *respectful* language:

'We should like to see an exposition of the constancy to their partners of the sensible and liberal gentlemen who voted for this bill,—also, a history of their progenitors and so forth. The passage of such a bill in this country, and with the enlightened views which characterize the times, is to us a mystery, not in the slightest degree developed by the subject of debate.'

'That a clergyman should not be esteemed capable of judging whether he was marrying two people of distinct colors, or the same, is indeed ridiculous. We should not be surprised if Mr Bigelow has been paying his devotions to some "elegant creole," and has adopted this method of exonerating himself from a portion of the obloquy in consequence.'

As to the slang bestowed upon Mr Bigelow, it is worthy of a Billingsgate blackguard, and makes the editor, in that particular, a far more contemptible object than the meanest slave in the republic. Mr B. acted like a man of sense and principle; and his proposal to amend the Marriage Law will make his memory honorably flourish, when his witless assailants shall have been buried in oblivion.

The editor of the Philadelphia Gazette must also show *his* wit and republican feelings on this subject, [illegible] lowing style:

'[illegible] preposterous law was lately manufactured and [illegible] by the sage Legislature of Massachusetts giving liberty to all white individuals of both sexes, that may be so disposed, to intermarry with the sable portion of the Yankee community. Whether there is a propensity for such junctions in the east, which requires legislative protection, we are unable to say. But we consider the law beastly and infamous in all its bearings. We do not believe that the most hair-brained philanthropy—(and philanthropy *will* sometimes be misguided) can sanction such enactments. *Ridicule* is perhaps the only good means wherewith to render such a proceeding unpopular.'

Our friend Willis Gaylord Clark had better attend to his poetical concerns—marry whom he can—and let the good people of Massachusetts manage their own matrimonial concerns. 'A beastly law,' forsooth! If it be, then you are a *brute*, and come in for a share of its privileges.

The editor of the Boston Palladium exhibits his taste and sagacity in a very similar manner—thus:

'We believe man is man, whatever quarter of the globe he may inhabit, and whatever may be his physical formation; but, nevertheless, no one of European origin would wish to encumber himself or transmit to his posterity the flat nose, thick lips, dark skin, woolly hair, thick skull, tender shins, and other physical peculiarities of the African race. Law should combine with public opinion to prevent alliances, the consequences of which are so foreign to our habits and prejudices.'

If 'no one of European origin would wish' to do such a *horrible* thing as Mr Kingsman names, then why legislate in relation to this matter? 'Law should combine with public opinion' to take away a right which is inalienable—to make a dark skin criminal—to stop the flow of affection—and to make a certain class of society odious on account of their color!

Finally—Mr Buckingham, of the Courier, tells his readers, 'if we had been a member of the legislature, we should certainly have voted against the proposition to repeal.' Pardon us, friend B., there is a *littleness* of mind in this avowal, which we did not believe you possessed. You shall not get our vote, until you change your views, or the law be repealed—depend on that! The law is a disgrace to the Commonwealth. What right have you, or I, or the Legislature, to make a man's color odious, or to restrict the choice of the people in selecting their own wives? None at all—Nature will have her own way. More next week.

☞ I perceive that my correspondent 'U. I. E.' is slightly disposed to extenuate the conduct of southern men. But I must repeat what I have before avowed in print. I hold no fellowship with slave owners—I will not make a truce with them even for an hour. I blush for them as countrymen—I know not how they are christians; and the higher they raise their professions of patriotism or piety, the stronger is my detestation of their hypocrisy. They are dishonest and cruel; and God, and the angels, and devils, and the universe *know that they are without excuse.*

For the Liberator.

SONNET.

O Persecution! fearful as thou art,—
With scowling brow, and aspect stern and rude,
Thy hands in blood of innocence imbrued,
Wrung, drop by drop, from many a tortured heart,—
Why should we dread thy gibbet, axe or stake?
Thou dost spur forth, our hope, our courage try—
Thou mak'st us valiant where we thought to fly:
Who shuns thee, never [illegible] crown of vict'ry take.
Thy fires but purify our gold from dross;
Once undiscern'd, our value now appears,
Which shall at interest increase with years;
So do we gain by thee, nor suffer loss!
'Twere base to sacrifice the truth, to save
Our names from foul reproach—our bodies from the grave.

G——n.

A petition signed by 121 inhabitants, has been presented to the Assembly of Upper Canada requesting a stop to the introduction of colored people into the Western District, and that the blacks already settled should 'be put under perpetual bonds of good security for their good behaviour, as well as all foreign renegadoes of whatever color they may be.'—This is no doubt, the work of those American whites who have settled in Canada with all their vile prejudices accompanying them.

The whole of the silver furniture of the steamboat North America, consisting of 186 tea spoons, 98 table spoons, sugar tongs, soup ladles, &c. lying at New-York, has been stolen.

Benjamin L. Thaxter of Massachusetts, lately committed suicide by hanging himself at Nashville. He was there as the agent of Mr Joseph Hunt, of Abington, with an assortment of shoes.

☞ The annual State Election takes place on Monday next. Governor Lincoln will probably be elected by an overwhelming majority. There will be hot work in some counties, in the choice of Senators!

☞ A word to the American Spectator next week. Mr Orr will find another 'thrust of ingratitude' on the preceding page.

☞ The communications of 'A Colored Lady of Medford,' 'S.,' 'Adrian,' 'Ada,' 'Paul Cuffee,' 'C. D. T.,' &c. are on file for insertion. 'An Eye Witness' next week. 'J.' is in type, but unavoidably postponed.

☞ Accounts from China state, about a million of human beings have perished by the destructive energies of a hail storm, earthquake and flood.

☞ Intelligence of the death of Dr Humphreys at Monrovia, Africa, is received.

LITERARY.

☞ On my departure from Bennington, Vt in the spring of 1829, the following simple effusion was put into my hands by a young country lad, who was an apprentice in the office of the Journal of the Times. Among the various tokens of respect and attachment which I have received, this I appreciate in a high degree. It alludes to the vicissitudes of my life in a manner which none can understand or feel but myself. If I should not again meet the lad on earth, I hope to find him in heaven, where the mourner is glad, and adversity cannot come, and "tears are wiped away from every eye."

A TRIBUTE OF AFFECTION.

Fare thee well—thou knowest I love thee,
Though misfortune on thee frown,
And thy prospects, blackening o'er thee,
Weigh thy manly spirit down;—

Though the tempests round thee raging,
Threaten to annihilate,
And a life of pain and sorrow
Seems decreed to thee by fate;—

Though the flowers which thou hast loved,—
Flowers which once were blooming fair,—
Now are leafless, drooping, withered,
Now are scattered to the air;—

Though there is no earthly object,
Which can thy affections claim,—
Though the friends which round thee hover,
Prove to be but friends in name.

We must part—perhaps forever!
Wheresoe'er thou shalt be driven,
May thy God watch o'er thee ever!
Farewell! may we meet in heaven!

COMMUNINGS WITH THOUGHT.

BY MRS HEMANS

Could we but keep our spirits to that height,
We might be happy; but this clay will sink
Its spark immortal. *Byron*

Return, my thoughts, come home!
Ye wild and wing'd! what do ye o'er the deep!
And wherefore thus th' abyss of time o'ersweep,
As birds the ocean foam?

Swifter than shooting star,
Swifter than lances of the northern light,
Upspringing through the purple Heaven of night,
Hath been your course afar!

Through the bright battle-clime,
Where laurel boughs made dim the Grecian streams,
And reeds are whispering of heroic themes,
By temples of old Time!

Through southern garden bowers,
Such as young Juliet looked from, when her eye,
Filled with the fervid soul of Italy,
Watch'd for the starry hours.

Through the North's ancient halls,
Where barons thrill'd of yore, where harp-strings rung,
But grass waves now o'er those that fought and sung—
Hearth-light hath left their walls!

Through fo[illegible] and dim,
Where o'er the leave[illegible] dead ringe seems to brood,
And sometimes on the haunted solitude,
Rises the pilgrim's hymn.

Or where some fountain lies,
With lotus cups through orient spice woods gleaming!
There have ye been, ye wanderers! idly dreaming
Of man's lost paradise!

Return, my thoughts, return!
Cares wait your presence in life's daily track,
And voices not of music call you back,
Harsh voices, cold and stern!

Oh! no, return ye not!
Still farther, loftier, let your soarings be!
Go, bring me strength from journeyings bright and free
O'er many a haunted spot.

Go, seek the martyr's grave,
'Midst the old mountains, and the deserts vast;
Or through the ruin'd cities of the past,
Follow the wise and brave!

Go, visit cell and shrine!
Where woman hath endured!—through wrong, through scorn,
Uncheer'd by fame, yet silently upborne,
By promptings more divine!

Go, shoot the gulf of death!
Track the pure spirits where no chain can bind,
Where the heart's boundless love its rest may find,
Where the storm sends no breath!

Higher, and yet more high!
Shake off the cumbering chain which earth would lay
On your victorious wings—mount! mount!—Your way
Is through eternity!

MISCELLANEOUS.

ALEXANDER HAMILTON.

☞ A great dinner has been given to the Hon Daniel Webster by several distinguished citizens of New-York, at which about three hundred gentlemen were present. Chancellor Kent presided—Mr Webster, on a toast complimentary to his talents having been given, rose and addressed the meeting in a speech which occupied an hour and a half and which was received with enthusiastic approbation and applause. A sketch of it is given in the papers from which we extract the following tribute to the memory of Alexander Hamilton—a tribute to the mightiest intellect which has ever been developed in this country by the mightiest intellect which now exists in the land.

'I should feel that I did injustice to myself to you, and to the occasion, if I did not speak in commendation of the name of Alexander Hamilton, coming from the military service of his country, yet a youth, where he was known to some venerable persons near me, making this city the place of his adoption, he gave the powers of a mind matured far beyond what is common to be met with, in support of the best interests of his country. Daily increasing in the confidence and affection of the people of this city—seeing the necessity of a general government—and that the benefits of the revolution might be felt—he sought that object with a diligence untiring, and a view which never lost sight of its object. When experiments had failed—when the States had been unsuccessfully called on to adopt measures for the maintenance of public credit, Mr Hamilton, with his friend, a venerable man now living, (Judge Benson) were delegated by this State to meet with gentlemen of other States, to hold council on the desponding and distressed state of our country. They assembled in September, 1786, their report which proceeded from Alexander Hamilton, is on record.—They saw the necessity of a general Convention; they recommended to the country a general Constitution—that Constitution under which we now live. Having agreed upon it, another great work was to be done—to recommend and urge its adoption.—They kept the object singly in view, and laboring for its accomplishment with their strength and firmness, the country received the publications which were commendatory to the constitution, and which will last while it lasts. Still possessing the confidence of this community the same gentleman was a representative in Congress, associated with other great men, with Jay, with Morris, with Livingston. A convention of the state of New-York was called to ratify the constitution. On this occasion were displayed the force of reason and the power of argument of Alexander Hamilton.—[illegible] fulfilled—he saw that constitution bec[illegible] constitution of the country, and the d[illegible] of Washington, In his first administration [illegible] past, beyond all question, the [illegible] time. At that moment, gentlemen, [illegible] was the condition of this city?—With an undefined currency, with no public or private credit, with no possibility of encouragement of enterprise, with no power to protect commerce, or guard against foreign or domestic competition the fair enterprise of merchants. Hamilton was placed at the head of the Treasury Department. He carried on the government finances—he smote the rock of national resources, and flourishing streams of revenue poured forth! He touched the dead corpse of public credit and it sprung on its feet. The fabled birth of Minerva from the brain of Jove was not more perfect than the financial system of the United States, which sprung from the conception of Alexander Hamilton.'

AFFLICTING DISPENSATION.

From the Christian Secretary

Extract of a Letter from Mrs Sarah Skinner, to a relative in Hartford, dated

ASHFORD, March 21st, 1831

Dear Cousin—I have taken my pen in hand, to inform you, that I have just received a letter from my son in Africa. Your acquaintance with him, and connexion with my Father's family, has induced me to address you at this time.—but O my friend and Cousin, how shall I begin to tell you the melancholy tidings the letter contains, but by making extracts from it? 'On the 7th day of January, he says, It was my birth day, and I was led to reflect on the goodness of God to me; we had all had the fever so common to this climate, and were so far recovered as to be comfortable; but on the next day which was the 8th, we were called to part with our dear Ann Eliza. Mrs Skinner bore her death with Christian fortitude. On the 13th, my wife was delivered of a son which on the same day was buried by the dear remains of Ann Eliza; and on the same day, I took the parting kiss of the breathless corpse of my dear companion, Eliza—she was buried on the 14th. Thus in the short space of five days, I ceased to be a Father and a Husband, nor am excluded all from which I had anticipated domestic comfort. I enjoyed not the consolation in my afflictions of the company of parents brothers or sisters, but I had the consolation to think I had done all in my power for her, and that numerous kind friends had waited upon her, and done every thing that was in their power to do. Governor Mechlin kindly offered his assistance, and was her physician through her sickness; but I have still greater consolation than this, that from the first time of my acquaintance with her every thing in her life has given me reason to believe that she was what she professed to be, a Christian; that the cause of God and of souls was entwined about her heart, and that she is now with Christ enjoying more, far more felicity than she ever did, or ever could here. She said after the death of Ann Eliza, she had no expectation she should live—referring to the prospect of her own death, she said with an air of submission, the Lord reigns. Her only desire to live was, that she might be useful to Africa.

I have no assurance had I staid in America, I should not have been as desolate as I am now; and am conscientious that in every step I have taken, I have sought the direction of God, and have walked in what I thought the path of duty. God has been my support and my comfort on this occasion. You have lost a daughter, lovely and amiable, but I have lost a wife, kind and affectionate—a help meet indeed. You have other children, and other friends, but I am a solitary being, isolated from all the connexions in life; but Jesus is my friend, and he sticketh closer than a brother.'

Mrs Skinner was 23 years old, and their eldest child, 13 months. By a postscript to the letter from Mrs S it appears that Mr Skinner was quite out of health, and unable to finish his letter.

☞ After our paper had gone to press, we received the melancholy news that Mr Skinner was dead.

THE LAW OF LIBEL.

We talk of the law of libel—but where is it? In what page and volume of our statutes can it be found? We have no such law. would to Heaven we had! a Draconian law would be preferable to the Chapter of Accidents; for men may avoid what they know and dread, or not dreading, may endure at their own discretion. 'The great difference, it has been justly remarked, 'between a country governed by laws, and one governed by *men*, is that in the former every man knows what he has to expect.—*Laws* here are fixed and definite, so that all men are punished alike in the same circumstances; but men are subject to caprice, so that it cannot be known beforehand how the same judges will be disposed to decide, and much less will one man's decision be a rule for that of another.' Apply this description to a country governed by men and not by laws, and you have an exact representation of our own condition with regard to libels. Men, not laws, determine what is libel, and assign the penalty. Juries perform the first office; judges the second; and the consequence is, no man can tell beforehand what a jury may choose to consider a libel, and still less what punishment a judge may choose to inflict. I am inclined to disregard the warning of the learned Junius, who cautions us against prophesying, unless we fix a period for the accomplishment of our prophecies sufficiently remote to avoid the chance of outliving their failure. I venture to predict that even Sir James Scarlett, silvered o'er with age though his head be already, may live to see the auspicious change when Englishmen may hold their gray goose quill, with no other fear before their eyes than that which every honest man would wish to have, the fear of transgressing the laws.—*Blackwood*

IMPRISONMENT FOR DEBT.

The following is the law relating to this subject, as it finally passed the Legislature of Massachusetts, and received the Governor's signature on the 19th ultimo.

An Act to abolish Imprisonment for Debt in certain cases

Sec 1 Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That from and after the first day of July next, no person shall be arrested, held to bail or imprisoned on mesne process or execution, for any debt less than ten dollars, contracted subsequently to that day.

Sec 2 Be it further enacted, That from and after the first day of July next, no female shall be arrested, held to bail or imprisoned on mesne process or execution for any debt contracted subsequently to that day. *Provided*, that nothing herein contained shall be construed to extend to any case in which any female shall be charged as trustee for a sum exceeding ten dollars, or any judgment rendered by the Supreme Judicial Court or Court of Common Pleas.

Sec 3 Be it further enacted, That from and after the first day of July next it shall be the duty of the Clerk of the Court, or Justice of the peace who may issue any execution upon any judgment founded on any contract made subsequently to the said first day of July, so to vary the form of such execution, that the same shall not run against the body of any female debtor, nor against the body of any other debtor, unless the judgment exclusive of costs, shall amount to the sum of ten dollars; and the form of all writs of execution which shall be issued upon a judgment founded on a former judgment, against any female whose original debt shall have been contracted subsequently to the said first day of July, or any other debtor whose original debt shall have been contracted subsequently to the said first day of July, (the amount of which originally shall have been less than ten dollars) shall be so varied as not to run against the bodies of such debtors.

WASHINGTON AND THE INDIANS.

After the treaties made by the United States with the Cherokees, in the years 1785 and 1791, usually known by the names of the treaties of Hopewell and Holston, intrusions were frequently meditated upon the territories of that nation and Governor Blount, of the territory south of the Ohio in 1796, apprised President Washington of these designs; upon which he addressed a message to Congress, as appears in the following extract from the Journals of the House of Representatives:

'TUESDAY, Feb 2d, 1796.—A message in writing was received from the President of the United States, by Mr Dandridge, his secretary, as followeth:

'Gentlemen of the Senate and House of Representatives:—I transmit herewith a copy of a letter, dated 19th Dec last, from Governor Blount to the Secretary of War, stating the avowed and daring designs of certain persons to take possession of land *belonging to the Cherokees, and which the United States have by treaty solemnly guaranteed to that nation.* The injustice of such intrusions, and the mischievous consequences which must necessarily result therefrom, *demand* that *effectual provision* be made to prevent them.

GEORGE WASHINGTON.

United States, Feb 2d, 1796.'

NEGATIVE GOODNESS.

Some people seem to plume themselves upon the notion that they never did any *harm*, though every body can testify that they never did any *good*.—So far as public evils can be cured by letting them alone, so far they are excellent reformers. An editor lately closed a flattering obituary by boasting that the deceased never had made an enemy during his life. Another editor remarked that in all probability he never undertook to do any good in the world, for no such person ever failed of making enemies. There is some truth in this. Jenkins, the celebrated writing master, used to say that if people even suspected a man of trying to do any good, they would try to kill him.

Perhaps it was in revenge for this testimony, that the people called Jenkins crazy. History is—alas! too much on the side of Jenkins in this matter. Who ever did any good, or attempted any, without bitter opposition from enemies, coldness from friends, and secret hindrances from professed supporters?

Never did any harm! Never made any enemies! Is this thy almost claim most worthy citizen? The same may be said of a barber's block, a doll, a wax image, a cabbage head. Most worthy citizen! thou shalt be embalmed. Thou dost deserve a *statue*, that is, thou dost deserve to *have*, what thou hast been, a [illegible]*-head.—Genius of Temp*

PHILOSOPHIC CONFESSION.—I have ever preferred the humble distinctions of private life to any station that could only be gained by a sacrifice of principle. I have ever thought and I continue to think, that happiness, to a well-governed mind, depends upon neither station nor fortune. The pleasure derived from these ceases with their novelty, and the man relapses again into his former habits and feelings. My philosophy, humble as it is, has taught me to view, not with contempt, indeed, but with indifference, all that fortune or the favors of a court, or, what is more captivating, though more capricious than either, the applause of the multitude, can bestow, in comparison with an approving conscience, in the steady pursuit of active duties.—*Sir James Scarlett's Speech.*

Which is most expensive?—Some twenty years ago there lived in Berkshire County, Mass two physicians of considerable skill and eminence. One of them used no spirituous liquor—the other drank *freely*, and while the one had acquired considerable property, the other remained poor. Meeting each other one day, when the former was returning from a distant town with a richly painted and well made carriage—the latter accosted him 'Doctor ——, how do you manage to ride in a carriage painted so neatly as mine? I have been in practice as long and extensively as you, and charge as much, but I can hardly live and drive the old one.' 'The *paint* on my carriage, (he replied) didn't cost *half* as much as the *paint on your face*.'

MORAL.

From the Genius of Temperance

ARDENT SPIRITS DESTROY MATERNAL AFFECTION.

A woman in —— was left a widow with a child a little girl three or four years old, of whom her mother was very fond. In the course of a few years after the death of her husband, this woman became intemperate, and spent in dram drinking all the property left her by her husband. Her little girl from neglect and want, fell sick and died. The mother went to some of her compassionate neighbors, and begged a few articles to dress her child for the grave. On her way back to her hut, she passed a grog-shop—called and pawned for whiskey the articles she had begged—became intoxicated—and when found, was lying on the floor by the side of her child dead drunk.

In the town of —— lives a family by the name of ——. From generation to generation, this family have been drunkards. The father and mother of the present representative of the family were both sots. The same may be said of the parents and grand parents of his wife. When she (his wife) was a babe, her father and mother together with her grand parents, went to a neighboring store, where they became intoxicated. On their return, the horse became frightened—the wagon was overturned, and her mother was killed. The babe was spared—became the wife of G——, and is now the drunken mother of several drunken children.

A few weeks since in the town of ——, a man by the name of —— spent the sabbath at a tavern drinking and making sport of religion. In the evening soon after dark, he started to go home. When within a few rods of his own door he fell down, and rose no more. Next morning he was found a stiffened corpse—his soul had fled. A few years since, his brother, in a fit of intoxication, put an end to his own life by hanging. Their father is a sot.

In the month of November last, in the town of ——, one Brown was found dead by the side of the fence. He had been to attend a law suit that afternoon, and was furnished by the justice with liquor, of which he drank freely. Verdict of the jury—'Death by ardent spirits.'—Two or three years since he son hung himself. He was intemperate.

In the town of ——, lives Doct. —— who states the following facts. When the Temperance reform first began, he (the Doct) felt rather opposed to measures adopted. At that time he was troubled with certain complaints, the usual and certain temporary remedy for which was ardent spirit. At length he signed the pledge except as a medicine. Shortly after he was attacked with his old disorder. As he was conscientious in giving pledge, he determined to use ardent spirit as the last resort. He persevered under every discouragement, and succeeded in obtaining relief after thirty six hours of exquisite suffering. From that day to this, he has not had a return of the disease, though formerly it generally returned at intervals of two or three weeks. He now considers that ardent spirit, although it relieved, perpetuated the disease, by weakening the nerves connected with the disordered part.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 15.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, APRIL 9, 1831.

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TERMS.

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☞ All letters and communications must be post paid.

AGENTS.

CHARLES WHIPPLE, *Newburyport, Mass.*
PHILIP A. BELL, *New-York City.*
JOSEPH CASSEY, *Philadelphia, Pa.*
HENRY OGDEN, *Newark, N. J.*
WILLIAM WATKINS, *Baltimore, Md.*

THE LIBERATOR.

"We assert, that no slaveholder is innocent; that he is no equal, cruel, criminal kidnapper, who is guilty of the most atrocious transgression against God and man; that it is the most infatuated delusion for such men to believe, or the most impudent hypocrisy in them to profess themselves innocent; that while countries may be traversed, in which comparatively but few persons can be traced, who distribute so many comforts in so much care to their slaves, as to their horses; that the general management of the slave is a complication of indescribable barbarity; that Christian professors are not exempt from the enormity of the crime, or the application of the charge; and every *man-stealer* is DARED *either to refute the doctrine*, or to *disprove the accusation*.'

BOURNE.

REVIVALS.

At the present time, there seems to be an extraordinary excitement, on the subject of religion, in many of our great cities and towns. It embraces several states, and is spreading with singular rapidity. In our own city, there is certainly an unusual solemnity visible in the aspect of our religious assemblies, and the houses of worship present a large increase of attendants.

In our opinion, nothing but extensive revivals of pure religion can save our country from great plagues and sudden destruction. We know that they are regarded, by many, as the wildness of fanaticism; but why should they be thought unnatural or ingenious? All reformations, whether political, civil or religious, are generally sudden in their nature; they are seldom the result of a momentary excitement, but of a series of long accumulating causes. They are the harvests of the spiritual husbandmen, who have tilled the ground and scattered the good seed with the industry of faith and the watchfulness of care. Why may not truth operate as extensively and signally, upon the heart of one, as error? 'A little leaven leaveneth the whole lump.' If the disobedience of one man may lead many astray, why may not his obedience induce many to imitate his example? If, on the day of Pentecost, by a powerful application of the truth, three thousand were added to the church, who a few hours before were scoffers and persecutors, why should the conversion of a few hundreds, or a greater number, in a much larger space of time, now be deemed incredible? If a nation is to be born in a day, why may not a village or city?

It argues nothing against the efficacy of revivals, that individual excesses are sometimes committed during their continuance. No church or minister is responsible for these excesses; the spirit of God is not responsible; the bible is not responsible. The struggle between holiness and sin is often protracted and terrific, and so the conscience is always uncertain. There must necessarily be a reaction of inclination and purpose; sometimes conscience and duty will hold the sinner, and again unbelief and depravity will entice him back to the world. It is not to be expected that all who are alarmed, will embrace the offers of salvation, and hold out to the end.

Revivals of religion—or, to speak more accurately, religious conversions—are rational occurrences. Special grace, or a miraculous interposition of the spirit, is no more requisite for men to love and obey God, than special depravity to hate and rebel against him. They are free agents—good and evil, obedience and disobedience, are placed before them, and they possess every essential endowment to accept or reject. If they can love the amiable character of an earthly friend, what hinders them from paying homage to that Being, in whom centres everything benevolent and perfect? Has he not done enough for them to elicit their gratitude? Surely they are without excuse.

Religious conversions are scriptural occurrences.—Without them, the promises of God would fail, and the earth be flooded with iniquity. If the kingdoms of this world are to 'become the kingdoms of our Lord and of his Christ,' then the event can never come to pass independent of great revivals. Occasional and rare conversions cannot reclaim the world: they must keep pace with the increase of population—they must outstrip it—or Satan will always retain his supremacy.

We took encouragement, last week, on account of the liberal circulation of the bible at the south and west. We stated that the cause of African emancipation would be powerfully supported by this distribution; because the precepts and doctrines of the bible teach men neither to oppress nor defraud, but to break every yoke and let the oppressed go free. In proportion as *pure religion* prevails in the land, will the grasp of oppression be weakened, and the liberation of the slaves hastened. Emancipation of the slaves must be the work of christianity, and of the churches; they must achieve the elevation of the blacks and place them on the equality of the gospel. If the present revivals be (as we trust they are) the fruit of the Holy Spirit, we pray that they may embrace the nation, nor cease till the bodies and souls of its population be 'redeemed, regenerated and disenthralled,' and every man shall sit under his own vine and fig tree, there being none to molest or make him afraid! Take courage, ye mourning slaves! for your redemption is at hand!

SHALL THE BIBLE BE READ?

'Shall we, whose souls are lighted
By wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?'

We find the following pertinent Queries in the last number of the Southern Religious Telegraph. Mr Converse says, 'they are worthy of serious and prayerful attention.' If his correspondents do not, we hope *he* will give 'direct and explicit answers,' as requested by Berea. We are curious to learn his opinion. If he answer the first question in the negative, to what consequences will it not lead, and how can he support the American Bible Society? If in the affirmative, will he not have to retract some editorial remarks which advise slaveholders to withhold the bible from their slaves, and will he depreciate the value of education among the free people of color?

QUERIES FOR EVANGELICAL CHRISTIANS.

1st. Is it right for every human being to have a Bible and be taught to read it?

2d. If not, what exceptions are to be made to the general rule, and what is the ground of those exceptions?

3d. Do those exceptions arise from color or from circumstances?

4th. If from color, ought the Bible to be distributed in Africa?

5th. If from circumstances, are not the Roman Catholics right in withholding it from those whom they hold in subjection?

6th. If there is any limitation to the Bible to the command '*Search the Scriptures*,' where is it to be found?

7th. Is there any rule by which this limitation is to be applied, or is every one at liberty to apply it as his interest or his feelings may dictate?

Direct and explicit answers are requested to these queries.

BEREA.

For the Liberator.

APOLOGIES, NO. I.

THE SLAVE TRADE.

I marvel that any objections are made,
By those who contend for the 'balance of trade,'
To dealing in crowns, and souls, and black skins—
As if it could rank 'mongst the least of all sins!

For unless we can kidnap and purchase at pleasure,
We must do our own labor, and spurt—when we've leisure!

Oh! shocking the thought, that these delicate hands
Must take hold of the plough, and cultivate lands!

Besides—these wild animals bring a high price,
And make better returns than corn, camwood or rice,
And as it costs little to get and to keep them,
Why not from all Africa speedily sweep them?

Do we not, by the transfer, improve their condition?
Yet, ingrates! there are, to return who petition!
They catch not a spark of our Christian devotion,
And our kindness excites not a grateful emotion!

Since Congress has laid its terrific embargo
Upon the importing of slaves as a cargo,
Our commerce has lost its plethoric dimensions,
And to this (not the Tariff) may we trace its declensions.

For certain I am, if the law were repeal'd,
The traffic in souls would a rich harvest yield;
Though our markets were fill'd, yet we've buyers so many,
No less would ensue to the importers of any.

G——n.

COMMUNICATIONS.

INTERESTING EXTRACTS.

To the Editor of the Liberator.

RESPECTED FRIEND—While different religious societies are taking up the subject of slavery, it may interest thee to learn how far the meetings of Friends are interesting themselves in what has heretofore been only an individual concern. The last Yearly Meeting of Philadelphia says, in its epistle to its members,

'The situation of many of the slaves in the southern States is peculiarly afflicting; the laws of their taskmasters are cruelly at variance with the principles of the Lord Jesus, whose holy religion they profess. Thus, in some places, it is made a penal offence to instruct slaves in reading and writing, by which they are debarred from a participation in the benefits of reading the scriptures, although some of their oppressors consider a knowledge thereof *essential to salvation*. The treatment of free colored persons, in some of the States, is most unjust and degrading; as by iniquitous laws they are liable to be banished from their native soil on account of their color. Among the means proposed for the correction of this enormous evil, none has appeared better calculated, in the view of many Friends, for the attainment of that object, than refraining from the use of articles which are produced by slave labor.'

The Epistle from the Yearly Meeting of Friends in New-York, contains the following paragraph:

'The long protracted oppression of our brethren of the African race calls for our continued sympathy; and since some of their faithful advocates have been recently removed from works to rewards, it becomes an interesting question, whether our testimony on their behalf shall decline or rise with renewed energy. The public mind is, we trust, awakening to a sense of the rights of this people; and it is deemed worthy of inquiry, whether we could not more generally, by abstaining in any way might open from the use of the products of slave labor, consistently and powerfully plead their cause.'

Hudson, N. Y.

For the Liberator.

REFLECTIONS ON SLAVERY.

I have lived free, and in many respects happy; but my happiness has been greatly diminished, by hearing a great portion of the human species groaning under the galling yoke of bondage. God has created men of all nations, of all languages, of all colors, equally free. Slavery, in all its forms, in all its degrees, is formed by man—not by God. How dare the whites to say that negroes (as they call us) are a race born for slavery? Are we not made after the image of God? No christian friend will deny it. Slaves shall one day enjoy their freedom; but they are now under the arbitrary will of their cruel task-masters, from morning till night.

Africans are stolen from their country; husbands are torn from their wives, parents from their children, and all the ties of blood and affection cruelly separated. The unhappy natives are put together into the hold of a ship, and are carried away and sold for slaves. Multitudes are trembling under the most tyrannical laws of a free government! Can I trust my life or my liberty in such violent hands?

It is monstrous to see a professed christian a slave owner. Perhaps he is making his last will and testament, and in the most solemn manner addressing the Judge of all the earth. In the name of God, hearken to him! He certainly must be in earnest! He is closing his last will; he will shortly appear before the Judge, where kings and slaves have equal thrones. Slaveholder! take heed what you do; for you must give an account to God, for denying your fellow beings freedom, who are as worthy of it as yourself!

If a small number of white people happen to be pressed on board of ships of war, how soon is the cry of injustice spread through the land! Yet how many can tamely and silently behold a great number of blacks sold for slaves! Will not God be avenged on such a nation as this? Had we no other national sin, this, if persisted in, would be enough to sink us into the deepest gulf of national wretchedness.

Could the whites bear to be doomed to spend their days in slavery, and to have their children, from generation to generation, in the same deplorable state? What would they think of the heart that would not feel for them, or the tongue that would not plead their cause? My friends, you are not aware of the danger in which you stand. God is able to strip you of your country, and of all those privileges of which you deprive us? What more could be done for you than has been done? Heaven has with a liberal hand granted to you a continent, producing all the rich variety of nature; your civil and religious liberties are protected; but, sad to relate, in despite of all this divine goodness, you permit in your country an atrocious system of tyranny. It is awful to think that millions are at this time lingering in chains of slavery, even here in America, which is called the land of liberty, free and independent forever! God grant that this idea may soon be realized.

A COLORED LADY IN MEDFORD.

For the Liberator.

VINDICATORY.

MR. EDITOR—From the satisfaction which a number of your subscribers have already expressed relative to the manner in which your paper is conducted, it is hardly necessary for me to pass any more encomiums upon it, as it is one of those works, that require only an impartial reading to interest every one in favor of the cause you have espoused. As an individual, I cannot find words sufficiently impressive, to express my heartfelt joy at our having such an able advocate; and if we only evince the same disposition to support your work, as you do to plead our cause, I have every reason to believe that, in the course of a few years, it will be instrumental in crushing, in a great measure, the existing prejudice, and of elevating our situation in life; and we shall be able, through the medium of its columns, to convince thousands that we are making great progress in literature; also, that there is nothing of which we are not susceptible, if the same advantages are held forth to us. As a proof of the latter, we have only to look back a few years, to the time of our greatest oppression, when slavery and prejudice had reduced us to the lowest stage of degradation! compare those times with the present, and mark the difference. Since then, many have become respectable mechanics, others have received classical educations, and we are, collectively, gradually advancing in literature, to the astonishment of such as would not believe in our mental qualifications; and it now remains for us, in conjunction with our friends, to persevere until we shall have reached the meridian of our new life. We have, it is true, commenced receiving our rights, in some part of the United States, by very slow degrees, and I hope we shall unite with each other never to leave them, until the last portion is received. Again, Sir, I will take occasion to remark, that I observed some extracts, published in the United States Gazette, of the 25th ult., from a letter of Mr Russwurm, editor of the Liberia Herald, where he speaks in the highest terms of African Colonization, and also asserts that we can never become a people in America. These, I positively do believe are not his own sentiments; but he is obliged, on account of motives of interest, to sacrifice his own opinion for the convenience of others; and, although he has been favored, when reduced to extremities, he acts very inconsistently by endeavoring to mislead the great mass of his brethren in the United States; but, as his sentiments have been purchased by the Colonization Society, we cannot expect anything else from him.

This I am certain of, that the people of color, instead of being more reconciled to the Society, (as he observes) are protesting, more and more, against its inconsistency; and I hope that every parent will make it a religious duty to impress it upon the minds of their children to regard the Society as an evil scheme, intended to lead them from their homes, from the land of their nativity, to the shores of Africa, where, instead of bettering their condition in life, it will be the means of consigning a majority of them to the grave. For myself, I shall say, very briefly, that I protest against the Society, altogether, and consider those who tell us we can live better in Africa than here, after being reared in this climate, as insulting our better judgment and they shall receive the contemptuous opinion of

Philadelphia. ONEAS.

INQUIRIES.

To the Editor of the Liberator.

SIR—I cannot tell why so many reflecting minds, as well as nervous pens, are wanting, when called upon, to devise some plans for our elevation. Is it that our intellectual and moral degradation has fallen so much below any who have preceded us on the great stage of life, that it will not admit of remedies which were applied to others very similarly situated? This cannot be the case; because when we turn to the pages of antiquity—particularly Greece—and watch the rise and fall of that country and people, we see a susceptibility in the human constitution of receiving impressions of almost any kind. We there see the zeal of the warrior, looking with deliberate indifference upon the most imminent danger, and there we see the statesman, at the

helm of state, with perfect composure, while all the destructive elements of faction and discontent rage both without and within. And yet philosophers were found even in this disordered state of society, to collect materials and rear edifices for the reception of science, and gathered in the people, composed and instructed them; while poets elevated their taste. Then, sir, if knowledge was the true spirit by which a revolution was effected in the then state of affairs, why not instil the same into us? Why cannot institutions of learning be raised in every state and county, for the reception of colored youth, and suitable teachers provided, and annual appropriations made by the legislatures for their support? Or let them be countenanced by the public authorities, and work one half of the time for the support of the other; and when this is done, give them employment according to their abilities; and my word for it, sir, our condition would soon be materially changed. For surely we have brought no impediment into the world with us, that argues an objection to this experiment; for when we take a flight across the great bridge that connects ancient with modern times, we behold the man of color with as much admiration as any.

Philadelphia. ADRIAN.

THE TRUTH.

To the Editor of the Liberator.

SIR—I have read your papers with attention, and I believe that you are a man of feeling—a man of truth—and one who is not willing to fold your hands, and sit and see human beings crushed to the earth without speaking. You act like one who is not afraid of the laws of this country, but of the laws of God. You have taken truth for your sword, and it cuts wherever it goes. You have not taken truth, and shut it up, as our good Christian people do in Hartford. They shut the truth up so closely here, that a colored person cannot find it. I have not seen one, who has heard the truth from your paper, but is alive to the subject. I do not know, that their truth agrees with yours. If it does, they do not come out as Christians, and proclaim it; they must be afraid that the truth will not stand by them, if they should be engaged in making a black skin equal with a white one. They say that slavery is wrong, but dare not do anything to prevent it, because they are afraid they shall not keep good the laws of their forefathers. They cannot alter these laws, for they would not be doing honor to their country. They know there are slaves bought and sold in their country; they know that there is such a difference between a black Christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The black stay behind, until they have done; for the black lips defile the cup, but the white are pure. I say they know this, and say it is wrong. But their truth will not let them come out from the world, and say that an African ought to be made equal with them.

So it must be, that your truth and their truth do not agree. Your truth tells us, that all men are equal with God, and with him there is no respect of persons. I believe it, and trust that your paper never will want support. Your truth has sealed up our Sunday School teachers' mouths, on the grand subject of colonizing to Liberia; for all of a sudden it is done. *Hartford, Ct.*

AVARICE.

To the Editor of the Liberator.

SIR—When I look around me, and discover the innumerable order of species in the brute creation and of the social compact, and the harmony which prevails amongst them, my mind is filled with wonder;—I feel that there exists another species, preeminently superior to them, infinitely more powerful and wise. But with all his wisdom, with all his superior functions of judging, comparing, and admiring the beauties of creation, man is man's worst foe!—Oh! Avarice, thou deadly worm of human existence—when will 'the venom of thy spleen' subside? Hast not yet thy cankering, soul-destroying nature satiated its brutish appetite? Hast thou not sufficiently marred and desolated the peaceful habitations of ill-fated Africa? Hast thou not yet satisfied thy demon-thirst, in the blood of innocent victims? Ah! no. The redolent groves of Africa, and the goodly savannahs of Columbia, bespeak thy existence. Wo! wo! to that country, in whose bosom thou holdest despotic sway!—For the time is fast coming, which is procreative of dangers—great and lasting. For the Great Arbiter of nations has, in his infallible word, declared, that the wicked shall be punished, and that He will be the friend of the oppressed.

PAUL CUFFEE.

Philadelphia, March 27th.

UNION OF PRAYER.

The three churches composed of colored persons in this city, two of the Methodist and one of the Baptist denomination, agreeably to an invitation of the latter, met at the African meeting house, on Tuesday of last week, in solemn prayer to God, for the outpouring of His Holy Spirit upon their unfortunate brethren throughout the world; and that He would revive His work in their hearts, and create in them a spirit of union and christian fellowship. The churches severally prayed for the downfal of the Man of Sin and every species of oppression; and for the final triumph of the Redeemer's Kingdom, and all liberal principles. The benediction of heaven was also earnestly invoked upon all those, who have exerted, or shall exert, their influence in sustaining their cause. The meeting was well attended, and continued to Wednesday the 30th of March, at which time it was more numerous and solemn than before; and it is stated that it will continue to the 6th of April. The like, I am informed, was never before known to have taken place in this city; and I hope the impression it appeared to produce upon all, will prove lasting and beneficial.

AN EYE WITNESS.

☞ The above was prepared last week.

THE COLORED POPULATION OF THE UNITED STATES. NO. 5.

The next rule which I shall advert to in considering the relation of master and slave, is the following:

RULE V. *The master may imprison, beat, scourge, wound, and otherwise afflict or injure the person of his slave, at his discretion.*

This rule I have expressed in the words of Mr Stephen, who uses it in giving an account of West Indian slavery. It is equally true in its application to the slaveholding states of our own country.

All arbitrary power is liable to great abuses, unless it be constantly under some check. This tendency to abuse is strongly exhibited in jails and mad-houses. The keepers of these institutions have so often been found to treat the unhappy beings under their care, with severity and even cruelty, that the situation of these places of confinement is now always watched by the public with great jealousy. It would be happy if the conduct of the owners and overseers of slaves could be submitted to the perpetual scrutiny of an intelligent and conscientious community, whose opinions on the subject were not warped by interest or prejudice.

Slaves, as we have already seen, are completely under the power of their masters. The authority of the owner of slaves is absolute and despotic. All their motions depend upon his will. He can exact from them any quantity of labor; and they have no claim on him for food and clothing, in return, any farther than his sense of interest or humanity may lead him to bestow them. This tremendous authority is placed, in this country, in the hands of thousands of persons, of every variety of character, which can be produced by differences of age, sex, education, and disposition. Under these circumstances, it is a moral certainty that this authority will be abused by many. It seems therefore, highly important that the master's power of punishing his slaves should be carefully regulated by law. Provisions, for instance, should be made for bringing the master to justice in all cases of extreme cruelty, and in case of the master's conviction, the slave should be declared free. Where punishment by confinement is permitted, its length should be limited by law. Where it is by whipping, the number of blows, the part of the body on which they may be given, and the instrument to be used should all be the subject of exact rules. It should also always be provided that no punishment of this kind should be inflicted, except by the express orders and in the presence of the master, or some one specially authorized by him for the purpose. Regulations of this character would tend to mitigate, in some degree, the severity of the present system of slavery. I confess, however, that I have no great confidence in them as likely to produce any important amendment in the condition of the slave. Still they would do something. And those who conscientiously believe that immediate emancipation would be dangerous are bound to exert themselves to procure even this imperfect improvement.

What then are the laws in the southern states? The rule given above is literally true, with very unimportant exceptions. The right of the master to punish, or rather to inflict any severity on his slave, is unbounded, provided he does not mutilate him, or deprive him of his limbs or life. He may beat him with any instrument, he may give him any number of blows, and repeat the infliction as frequently as he pleases, he may load him with chains, and he may confine him in prison, as often, and as long as he pleases. These severities, too, severities which elsewhere, with few exceptions, can only be awarded to persons convicted of crimes, after a trial in a court of justice, may be inflicted, whether the slave has committed any fault or not, for the master is the judge of his offences, without appeal.

In one particular, I acknowledge with pleasure, that the laws of the slave states are improved from what some of them formerly were. In every state, the wilful, malicious and deliberate murder of a slave is now punishable with death. Until the year 1821, the murder of a slave, in South Carolina, was only punishable by a fine of £700 current money.

That the reader may judge better of the character of the southern laws and the disposition which dictates them, I give the following extract, from a law of South Carolina, with Mr Stroud's remarks upon it. This law provides that if any person shall wilfully cut out the tongue, put out the eye, * * * cruelly scald, burn, or deprive any slave of any limb, or member, or shall inflict any other cruel punishment other than by whipping or beating with a *horsewhip*, cowskin, switch or small stick, or by putting irons on, or confining or imprisoning such slave, every such person shall, for every such offence, forfeit the sum of one hundred pounds, current money.' 2 *Brevard's Digest*, 241. 'This statute has, so far as I have been able to learn, been suffered to disgrace the statute book from the year 1740 to the present hour. Amidst all the mutations which Christianity has effected within the last century, she has not been able to conquer the spirit which dictated this abominable law. To say nothing of the trifling penalty for *mutilation*, what idea of humanity must a people entertain, who, by direct legislation, sanction the beating, *without limit*, of a fellow creature, with a *horsewhip or cowskin*—and the infliction of any torture which the ingenuity and malignity of man may invent, in the application of irons to the human body, and the perpetual incarceration, if the master so will, of the unfortunate slave, in a 'dungeon keep,' however loathsome. Such, nevertheless, is the just interpretation of this law—a law too, which at the same time denominates these very acts WHICH IT AUTHORIZES, *cruel* punishments.'

The following extract is from a law of North Carolina.—

'Whereas by another act of assembly, passed in the year 1774, the killing of a slave, however wanton, cruel and deliberate, is only punishable in the first instance by imprisonment and paying the value thereof to the owner, which distinction of criminality between the murder of a white person and one who is equally a human creature, but merely of a different complexion, is disgraceful to humanity, and degrading in the highest degree to the laws and principles of a free, christian and enlightened country, Be it enacted, &c. That if any person shall hereafter be guilty of wilfully and maliciously killing a slave, such offender shall upon the first conviction thereof, be adjudged guilty of murder, and shall suffer the same punishment as if he had killed a free man. Provided always, this act shall not extend to the person killing a slave outlawed by virtue of any act of assembly of this state, or to any slave in the act of resistance to his lawful owner or master, *or to any slave dying under moderate correction*.'

On this law Mr Stroud remarks:

'The glaring inconsistency of the declaration in the preamble to the act of North Carolina that "a distinction of criminality between the murder of a white person and one who is equally a human creature, but merely of a different complexion, is disgraceful to humanity, and degrading in the highest degree to the laws and principles of a free christian and enlightened country," and the impunity which is granted, in the same section, to the murderer of an outlawed slave, needs but little explanation or comment. To set the matter, however, in its proper light, it may be added that a proclamation of outlawry against a slave is authorized, whenever he runs away from his master, conceals himself in some obscure retreat, and, to sustain life, kills a hog, or some animal of the cattle kind!!'

P. H.

SLAVERY RECORD.

PICTURE OF SLAVERY.

INTREPIDITY OF A NEGRO WOMAN.

Extract from a publication translated from the French.

'Some hundreds of Negroes were spread upon the deck, all of whom had their feet in irons. Their hands were disengaged, because it was the hour in which their miserable nourishment was distributed to them. There did I see grief express itself in all its varied forms; some deluged the planks with their tears, others fiercely demanded vengeance from heaven; and others, with motionless eyes, looked towards their native land, which they could no longer perceive. On one side a husband sustained his fainting wife, whose weeping infant in vain sucked the breasts which were dried up with suffering; on another a son, driven to raging madness, tore out his teeth with knawing the chains which crushed his father's limbs. Around us were planted armed murderers, with smiles on their lips, audacity on their fronts.

'Nothing was wanting to complete this scene but an instance of that dumb ferocity, that last courage of despair, of which man is capable, when his soul has become steeled beneath the torments of injustice; a female Negro gave us this example.—She was pregnant, and the pains of labor seized her; by a gesture she gave intimation of it to our guards; they removed her from the crowd, and placed her on a sail in the after part of the vessel; without uttering a single cry, without a moan, without shedding a tear, she delivered herself. Scarcely did she perceive her infant, when she seized it, gazed on it with a fierce eye, looked around her, saw herself little observed, crawled to the edge of the ship, gave her son the first and last kiss, and precipitated herself with him into the waves. Then the alarms of disappointed avarice took the place of humanity. Urban swore, stormed, threatened the guards. They slacked sail, some sailors threw themselves into the sea. Useless efforts! the waves of the poor Negro woman had plunged her beyond their reach; they took up the infant, but it was dead.'

Murder.—The Washington, N. C. Union states that on the evening of 12th ult. Mr Samuel Harvey, a respectable citizen of Bath, was deliberately murdered on his own plantation by a runaway slave, while endeavoring to effect his arrest. The negro used a knife, and has been arrested. Mr H. lived about 36 hours. A few hours previous, Mr C. Hammond, an overseer, had his hand nearly cut from his wrist, while endeavoring to secure the same negro.

NEWBERN, N. C. March 28.—On Tuesday night, the 15th inst. a number of blacks belonging to Portsmouth, amounting to nineteen, crossed the bar in a lighter, with a view of making their escape to the North. On Wednesday, as soon as their departure was ascertained, several pilots went in pursuit of them in a sloop, and the next day, at half past 4 P. M. overtook them on the edge of the Gulph Stream considerably wrecked, and in a leaky condition.—They took the negroes on board of the sloop, and abandoned the lighter to her fate. The negroes would in a few hours inevitably have perished in her, but for the timely rescue afforded by the sloop, as the weather was squally and that night blew a severe gale.

☞ This is the manner in which the execution of a negro is viewed in a slave state.

The fun spoiled.—Yesterday was the day fixed for the execution of Hardy, a slave, convicted of burglary, at the last term of the Circuit Court. An immense crowd attended, and rare sport was anticipated at the gallows, where, to the great distress of hundreds, a *reprieve* was produced.—*Columbia (Ten.) Mercury, March 5.*

A letter dated St Pierres, Martinique, 9th ult. says—'There are thirty or forty negroes to be executed this week. We still have accounts of some distressing fires on the sugar estates, and I much fear there must be a good deal of bloodshed before the insurrection is entirely quelled.'

The Br. man of war Druid, at Rio Janeiro, lately captured near Bahia, a slave schooner, with 28 slaves. They had nearly finished searching her, when by chance an officer put his sword into the bung hole of one of the water tuns and was answered by a cry within. The cask was broken open, and out crept three fine coast-of-Mina blacks.

JUVENILE DEPARTMENT.

THE TWO DOLLS.

☞ The following amusing story is selected from 'Sketches of Rural Character and Scenery, by Mary Russell Mitford.' We hope our juvenile readers will learn, like little Fanny, to discard their prejudices against colored children.

Fanny Elvington was a fine little girl, who had a great many good qualities, and, like other little girls, a few faults, which had grown up like weeds under the neglect and mismanagement of the people at the Park, and threatened to require both time and pains to eradicate. For instance, she had a great many foolish antipathies and troublesome fears, some caught from the affectation of the housekeeper, some from the ignorance of the nurse. She shrieked at the sight of a mouse, squalled at a frog, was well nigh ready to faint at an earwig, and quite as much afraid of a spider as if she had been a fly; she ran away from a quiet ox, as if he had been a mad bull, and had such a horror of chimney sweepers that she shook her head under the bedclothes whenever she heard the deep cry of 'sweep! sweep!' forerunning the old clothesman and the milkman on a frosty morning, and could hardly be persuaded to look at them, poor creatures dressed in their tawdry tinsel and dancing round Jack of the Green on May-Day. But her favorite terror, her pet aversion, was a negro; especially a little black footboy who lived next door, and whom she never saw without shrieking, shuddering, and turning pale.

It was a most unlucky aversion for Fanny, and gave her and her aunt more trouble than all her other antipathies put together, inasmuch as Pompey came oftener in view than mouse or frog, spider or earwig, or chimney sweep. How it happened nobody could tell, but Pompey was always in Fanny Elvington's way. She saw him twice as often as any one else in the house. If she went to the window, he was sure to be standing on the steps; if she walked in the Square garden, she met him crossing the pavement; she could not water her geraniums in the little court behind the house, but she heard his merry voice singing in broken English as he cleaned the knives and shoes on the other side of the wall; nay, she could not even hang out her Canary bird's cage at the back door, but he was sure to be feeding his parrot at theirs. Go where she would, Pompey's shining black face and broad white teeth followed her. He haunted her very dreams; and the oftener she saw him, whether sleeping or waking, the more her unreasonable antipathy grew upon her. Her cousins laughed at her without effect, and her aunt's serious remonstrances were equally useless.

The person who, next to Fanny herself, suffered the most from this foolish and wicked prejudice, was poor Pompey, whose intelligence, activity, and good humor, had made him a constant favorite in his master's house, and who had sufficient sensibility to feel deeply the horror and disgust which he had inspired in his young neighbor. At first he tried to propitiate her by bringing groundsel and chickweed for her Canary bird, running to meet her with an umbrella when she happened to be caught in the rain, and other small attentions, which were repulsed with absolute loathing.

'Me same flesh and blood with you, missy, though skin be black,' cried poor Pompey one day when pushed to the extremity by Fanny's disdain; 'same flesh and blood missy!' a fact which the young lady doubted with more than usual indignation; she looked at her own white skin and she thought of his black one, and all the reason of her aunt failed to convince her, that where the outside was so very different the inside could by possibility be alike. At last Mrs Delmont was fain to leave the matter to the great curer of all prejudices, called Time, who in this case seemed even slower in his operations than usual.

In the meanwhile, Fanny's birthday approached, and as it was within a few days of that of her cousin Emma Delmont, it was agreed to celebrate the two festivals together. Double feasting! double holiday! double presents! never was a gayer anniversary. Mrs Delmont's own gifts had been reserved to the conclusion of the jollity, and after the fruit was put

on the table, two huge dolls, almost as big as real babies, were introduced to the little company. They excited and deserved universal admiration. The first was a young lady of the most delicate construction and the most elaborate ornament, a doll of the highest fashion, with sleeves like a bishop, a waist like a wasp, a magnificent bustle, and petticoats so full and so puffed out round the bottom, that the question of hoop or no hoop was stoutly debated between two of the elder girls. Her cheeks were very red, and her neck very white, and her ringlets in the newest possible taste. In short, she was so completely *a la mode* that a Parisian milliner might have sent her as a pattern to her fellow tradeswoman in London, or the London Milliner might have returned the compliment to her sister artist over the water. Her glories, however, were fated to be eclipsed. The moment that the second doll made its appearance, the lady of fashion was looked at no longer.

The second doll was a young gentleman, habited in the striped and braided costume which is the ordinary transition dress of boys between leaving off petticoats and assuming the doublet and hose. It was so exactly like Willy Delmont's own attire, that the astonished boy looked at himself to be sure that the doll had not stolen his clothes off his back. The apparel, however, was not the charm that fixed the attention of the young people; the attraction was the complexion, which was of as deep and shining a black, as perfect an imitation of a negro, in hair and feature, as female ingenuity could accomplish. The face, neck, arms, and legs were all covered with black silk. Perhaps the novelty (for none of the party had seen a black doll before) might increase the effect, but they all declared that they had never seen so accurate an imitation so perfect an illusion. Even Fanny, who at first sight had almost taken the doll for her old enemy Pompey in little, and had shrunk back accordingly, began at last to catch some of the curiosity (for curiosity is a catching passion) that characterized her companions. She drew near—she gazed—at last she even touched the doll, and listened with some interest to Mrs Delmont's detail of the trouble she found in constructing the young lady and gentleman.

'What are they made of, aunt?'

'Rags, my dear!' was the reply; 'nothing but rags,' continued Mrs Delmont, stripping a little of the black gentleman's foot and the white lady's arm, and showing the linen of which they were composed; '—both alike, Fanny,' pursued her good aunt, 'both the same color underneath the skin, and both the work of the same hand—like Pompey and you,' added she more solemnly; 'and now choose which doll you will.'

And Fanny, blushing and hesitating, chose the black one; and the next day her aunt had the pleasure to see her show it to Pompey over the wall, to his infinite delight; and, in a very few days, Mrs Delmont had the still greater pleasure to find that Fanny Elvington had not only overcome and acknowledged her prejudice but had given Pompey a new half crown, and had accepted greenfinch for her Canary bird from the poor negro boy.

For the Liberator.

THE MIND IS A GARDEN.

'And scattered truth is never, never wasted.'

The mind is a garden—and youth's sunny morn
Is the season for planting the rose and the thorn
Will spring up together—then let us take care
That none but the *sweetest* of roses grow there.

The soil is so fertile, so rich is the ground,
That the smallest of seeds may in plenty be found;
Here plants of all kinds, both of falsehood and truth,
Spring up and are warmed in the sunshine of youth.

If the seeds of deception, of envy and strife,
Are suffered to grow in the spring time of life,
When the autumn of age chills the breath of the air,
We must gather the fruits of our little 'parterre.'

But let us be wise, and pluck up by the roots
All plants such as these are we taste of their fruits,
And place in their stead those that Nature designed,
To adorn and improve and embellish the mind.

In one *peaceful* spot shall the olive-branch flourish—
That the pure stream of Religion shall nourish;
Here too shall the plant of kind Mercy grow up,
Refreshed from the o'erflowing of Charity's cup.

Oh, let the young germs of fair *Knowledge* abound,
To scatter their truths to the plants all around;
So likewise the *Laurel*, with its arms spreading wide,
In friendship shall shield the sweet rose by its side.

When the sun that has cheered us in life's early days,
Shall withdraw from the garden the light of his rays,
From the flowers as they wither, O may there arise
A grateful perfume that shall reach to the skies.

J.

☞ In the last number of the Liberator, in a communication headed FREE AND SLAVE LABOR, in the fourth paragraph a typographical error occurs of some importance. It is there said that 'if all the northern States were to purchase articles produced by slave labor,' &c. It should be, 'were to *refuse* to purchase.'

The late Riots.—It appears by a return just made, that exactly 800 individuals have been punished by law for rioting, breaking machinery, and burning property. Already executed 9, to be executed 11, sentence of death recorded against 192, transported 268, imprisoned 320, and there are now about 700 in prison to take their trials.—*English paper.*

The Worcester papers mention the death of the venerable ISAIAH THOMAS, the father and patron of the Art of Printing in Massachusetts.

BOSTON,

SATURDAY, APRIL 9, 1831.

EXTREME COURTESY.

We have been simple enough to suppose—our simplicity, in this particular, still clings to us—that our free colored population have an indisputable right to express their sentiments, in a public manner, on all matters appertaining to their welfare; that they best understand their own wants and desires; that no scheme for the removal of a people from their territorial possessions, or native country, should be forced into operation contrary to their inclinations; that the remonstrances of our colored brethren deserve as candid an interpretation as those of our red brethren; and that they who clamor so strenuously against removing the latter farther west—not only on account of the faith of treaties, but on the ground of the expense, danger and suffering necessarily attendant upon the enterprise—should not be so inconsistent as to clamor as loudly for the removal of the former to a strange land, thousands of miles across the ocean.

To show the temper and courtesy of the trumpeter of the American Colonization Society—(Mr Orr of the Washington Spectator)—we extract the following paragraph, in reply to the address of the colored citizens of Boston on the subject of colonization:

'That a company of illiterate persons should recommend, as they have done, to all the clerical friends of Colonization, to read the 23d of Jeremiah and the 13th of Ezekiel, in which there are a most opprobrious description, and bitter malediction, of the false prophets, that a party of untaught Africans should thus insult and scandalize almost the whole body of the learned and pious clergy of the country, is a piece of impudence which we will—leave to its own foul predicament.'

This is the spirit of philanthropy with a vengeance! The amiable writer also sneers at the 'penetrating perceptions' of our colored people, and mercifully says he 'will not confuse them with arguments.' Nevertheless, he 'deigns to present two facts' for their consideration.

'1. Liberia has prospered more, with less expense of life and treasure, than did the early colonies of this happy country.'

What does this prove? that the oppression which exiled our pilgrim fathers was just, because the result has been overruled for good? The adversity or prosperity of the new colony cannot condemn or justify the Colonization Society. We say that the Society is radically wrong in principle; that its doctrines are odious; and that its ruling motive is bad. Its tendency is also equally pernicious.

'2. Its bills of mortality present a smaller number of deaths in proportion to the population, than several of our own cities.'

Suppose the statement to be true, it does not touch the principle of the Society. But we cannot credit it. Mr Orr, or the Editor of the African Repository, is challenged to reveal the fate of the emigrants, as far as it is known. We feel confident that the revelation, if accurately made, would exhibit a fearful mortality among the unfortunate blacks. Of those who went out the first year, how many survive? the second year, how many? the third, how many? and so through each successive year? Give the figures and names in this business; we do not choose to take wholesale assertions upon trust. The last accounts from Liberia are peculiarly afflictive.

The decorous remarks of the Spectator upon the recent anti-colonization meeting in Baltimore, shall receive attention in our next paper.

'We have too high an opinion of the philanthropy of Mr Garrison, to believe that he would oppose an enterprise, fraught with such benefits to Africa, to say nothing of our own country, as that of the Colonization Society, unless he misapprehend its design and tendency. Mr Russwurm, in the former part of his career as Editor of 'Freedom's Journal,' was warm in his opposition to the Colonization scheme; but on farther acquaintance with the subject his views were entirely changed, and he became one of its warmest advocates, and gave the best evidence of his sincerity, by at length going to the Colony himself.'

We copy the above from the Christian Mirror—the Editor of which paper, it gives us much pleasure to say, has far more rational views of the subject of slavery than many other editors of religious periodicals, and is less disposed to palliate the enormities of the system. He is deceived, however, as to the utility of the American Colonization Society. We do not 'misunderstand its design and tendency'—for both are too palpable to be mistaken. Mr Russwurm's case is an anomaly. His conversion, to say the least, was too startling and rapid to seem the result of deliberation and conviction. As far as we know the sentiments of the people of color, he is regarded by them very much after the manner in which Benedict Arnold is held by the American people—as a traitor to their interest and cause. Extraordinary efforts, we have reason to believe, were made by the Colonization Society to seduce him away; and some of its members have boasted, that, in despite of the opposition of the colored people, they could purchase the sturdiest champion among them for a thousand dollars. We do not say that Mr R. received an open bribe; but we have no doubt that the Society appealed to his selfishness in a way that was too fascinating to be resisted.

COMMENDABLE SYMPATHY. Our city editors are belligerent against '*a mean thief,*' who lately stole a box containing 3 dollars in cents from a poor old woman who has sold apples, &c. at the State House, 'from time immemorial.' The case deserves their honest and even vehement indignation; but are they ignorant that such dastardly cases are common? Let them look at the south, where whole communities swarm with legalized pickpockets and defrauders! where two millions of unhappy beings are fleeced every day of the fruits of their severe toil, by villains in the shape of Republicans and Christians! and not only are these laborers despoiled of their just gains, but, what is infinitely worse, they are also deprived of their liberties, treated less kindly than brutes, and made to endure every kind of indignity! O, the meanness, the vileness, the unspeakable depravity of such conduct!

☞ A joint resolution has passed both Houses of the Legislature of Louisiana, for appointing a committee to inquire into the expediency of encouraging the emigration of the free people of color to Liberia. Of course, nothing but the most disinterested benevolence has prompted this measure! This philanthropic body has passed a law, condemning to DEATH any person who shall make any signs, or use in public or private any language, having a *tendency* to promote discontent among the free colored population!!!

A North Carolina paper speaks indignantly of an 'atrocious act,' which lately took place in Chapel Hill village in that State—namely, the kidnapping of a free colored child. Our newspapers are circulating the fact with great rapidity. We can disclose to the public a more terrible affair. FIFTY THOUSAND children (the offspring of slave parents) are annually kidnapped in this country, and sold into bondage—about one hundred and fifty every day!

BENEFIT OF A SHIPWRECK. A Nassau, Bahama, paper says the slaves from the wreck of brig Comet, of Alexandria, had not been shipped to New Orleans, but had been turned loose among the people, contrary to urgent application to the contrary. The people are obliged to employ them to keep them from starving. This is truly good news. So much superior are the laws of a monarchical government to those of a republican one!

LIBERIA. The editor of the Transcript says—'Every circumstance which has relation to the colonists, however trivial it may appear to others, possesses in our estimation strong interest.' No doubt—the scheme is popular. Does he feel any interest in the moral and intellectual advancement of the people of color *at home*? 'The addresses of Mr Garrison are not needed in New-England.'

ACKNOWLEDGMENT. We are greatly indebted to Robert Dale Owen, Editor of the New-York Free Enquirer, for a beautiful manuscript 'Fragment of an original Letter on the Slavery of the Negroes, written in the year 1776, by Thomas Day, Esq. Author of Sandford and Merton,' and printed in London, 1784. 'The pamphlet,' Mr Owen informs us, 'is now very rare, if not altogether out of print.' A copy of it had never fallen into our hands, and we receive the present one as a precious gift. It is written with wonderful power and in choice language. We shall publish it entire next week, and afterwards print it in the form of a tract for circulation.

BOSTON ASYLUM FOR INDIGENT BOYS. We were sorry to learn on Saturday evening, at the meeting held at Concert Hall in behalf of this noble Institution, that the dimensions of its benevolence were not broad enough to embrace all sandins of color, and that colored boys would not be admitted into the Asylum. One child is as valuable as another; and as children deserve the sympathies and charities of this community, in a higher degree, than those to whom God has given a sable skin. The Asylum is in want of means to extend its benevolence among the whites; and we are glad that energetic measures have been taken to obtain contributions and donations among our citizens. For this purpose, six solicitors have been appointed in each Ward, and four in South Boston.

DEATH OF BISHOP ALLEN.

It is with regret that we record the death of the Rev RICHARD ALLEN, first Bishop of the African Methodist Episcopal Church, which occurred at Philadelphia on the 26th March. His age was 71 years. In every respect, Bishop Allen was an extraordinary man. He labored incessantly, through a long life, for the temporal and spiritual happiness of his colored brethren, and his efforts were crowned with success. The usefulness of his life was inestimable; his death will be in the highest degree afflictive. We hope some of our friends in Philadelphia will write a sketch of his life for publication in the Liberator.

NUISANCES. *Forty* persons (principally young men) were appointed in Newburyport to distribute votes at the polls on Monday last, in favor of Caleb Cushing! With such an army of pests to juggle, insult and obstruct, many peaceable and timid voters would naturally be driven away, or caused into acquiescence against their better judgment. He who makes up his mind at the polls, and goes prepared to give a chance vote, deserves to lose the benefit of the elective franchise.

THE ELECTION. Gov Lincoln received in this city, on Monday last, 2846 votes, and Lt Gov Winthrop 2855. Morton 640—Wallis 857. The National Republican List of Senators was chosen.

In Norfolk District, the Anti-Masonic List of Senators was victorious. Extraordinary efforts were made to defeat the election of the Rev Mr Thacher.

The third attempt to choose a Representative to Congress in Essex North and Bristol Districts has resulted in no choice. In the former district, Cushing received 2181; Marston 1186, Osgood (Jackson) 1585. Scattering 116. In the latter, Hodges (National Republican) received 2288, Ruggles (Anti-Masonic) 2371. Scattering 195. Mr R. will doubtless finally be chosen.

Returns from more than 300 towns give Governor Lincoln a net gain of nearly six thousand votes.

☞ Several people of color, residing in York, Upper Canada, have published an affidavit, in which they unhesitatingly declare as their unanimous conviction, after having carefully examined his accounts of monies received and expended, that Israel Lewis, the Agent of the Wilberforce Settlement in Upper Canada, has not only honestly but ably discharged the trust so fully reposed in him. Judge Robert of U. C. has also expressed the utmost confidence in the integrity of Mr Lewis. A paragraph has been circulated in the papers, greatly injurious to the character of Mr L.

A great Clay meeting has been held in Philadelphia, at which several eloquent addresses were made and resolutions adopted. John Sergeant was chosen Moderator. The citizens resolved that 'we perceive the weakness, despise the hypocrisy and abhor the principles of the present administration.'

Mr S. Haynes Jroks has relinquished the editorial chair of the Workingmen's Advocate, and is succeeded by Charles H. Locke.

A Dutch gun-boat was blown up purposely at Antwerp Feb 5, *according to orders!* The crew consisted of 31 men, only two of whom were saved. Many will eulogize this as a brave act—*we* call it a murderous one.

☞ Several communications on hand. 'A Friend to Emancipation' next week.

IRELAND. O'Connell and the other traversers have pleaded guilty to the first 14 counts in the indictments against them, and there will be no trial. No judgment will be pronounced, and he goes immediately to London.

☞ A serious revolution has broken out in Italy. Reggio, Bologna and Modena have been overthrown, and the Duke of Modena killed.

France has formally rejected the Belgian crown.

☞ The Boston Minors' Exhibition Society intend having their third exhibition, in course, on Monday evening, April 11th, 1831, at the school-house in Belknap-street. The friends of improvement are respectfully invited to attend. Performance to commence precisely at 7 o'clock.

NELL & SHEPARD, *Managers.*

MARRIAGE.

In this city, by Rev Dr Sharp, Mr Charles Williams to Miss Caroline Sawyer.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Tooth Brushes, Swan's Down Powder Puffs, Emerson's and Pomeroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Wade and Butcher's Superior do. Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Heydon's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Soaps, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in simple order at short notice. March 26. eop6m

LITERARY.

WOMAN.

She was a Phantom of delight,
When first she gleamed upon my sight;
A lovely Apparition, sent
To be a moment's ornament;
Her eyes as stars of Twilight fair;
Like Twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful Dawn;
A dancing Shape, an Image gay,
To haunt, to startle, and way-lay.

I saw her upon nearer view,
A Spirit, yet a Woman too!
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.

And now I see, with eyes serene,
The very pulse of the machine;
A being breathing thoughtful breath,
A traveller betwixt life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command;
And yet a Spirit still, and bright
With something of an angel light.

WORDSWORTH.

IS IT SO?

They have told me that thou art
Not what thy own lips have told,
But a fickle thing whose heart
Is as vain as it is cold.—
They have told me that in turn,
Pride and envy rule thy breast;
That to-morrow thou wilt spurn
What to-day thou covetest.
Tell me truly, yes or no,
Tell me, lady, is it so?

They have said those eyes of thine,
Which so fondly beam on me,
Would with equal fondness shine
Were my rival near to thee;
That those cheeks thus overspread
With their blushes when we meet,
Would assume as deep a red
Were another at thy feet.
Tell me, lady, yes or no,
Tell me truly, is it so?

They have said that placid smile
Is but meant to lead astray;
That those lips are lips of guile,
And those eyes are false as they;
That thou now could'st bid farewell
Without pain, without regret.
Such, alas! the tales they tell;
Not that I believe them—yet,
Answer truly, yes or no,
Answer, lady, is it so?

HOW SLEEP THE GOOD!

How sleep the *good*, who sink to rest
By all their country's wishes blest!
When spring, with dewy fingers cold,
Returns to deck their hallowed mould,
She there shall dress a sweeter sod,
Than fancy's feet have ever trod.

By fairy hands their knell is rung;
By forms unseen their dirge is sung;
There honor comes a pilgrim gray,
To bless the turf that wraps their clay,
And freedom shall awhile repair,
To dwell a weeping hermit there.

COLLINS.

INFANCY ASLEEP.

The fairest thing that human eyes may view,
Now breathes beneath my own—a sleeping child,
Smiling amid its thoughts and visions mild
Its face serene in hope's pervading hue,
As the glad morning of the mind dawns through
Those wordless lips as yet have only smiled
On life, nor hath an evil taint defiled
Eyes that are closed like flowers, whose tears are dew,
From the heart's inmost heaven. Oh! infant hair
Of saints, in thy fresh and delicate dust,
If aught of ill be mingled 'twere unjust
To deem it thine: for on thy forehead fair,
Sit purity and peace; be ours the trust,
That age shall find thee still unchilled by chance or care!

FIDELITY OF WOMAN.

Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave!

For the Liberator

ALBUMS.

Previous to receiving your little memorial, Matilda, I had penned a few lines, expressive of my satisfaction with the *design* of Albums, but not with their general *contents*. There will always be dross intermingled with gold until it be purified; and why should we be surprised, if, among the many tributes of our friends, a little of panegyric and false glorification be mingled with much that is excellent and valuable? True merit instinctively shrinks from praise, because it is unconscious of its own worth; and therefore eulogy becomes scarcely less painful than satire. The history of an Album is too frequently one of adulation and flattery. It is not seldom that persons, who are neither intimately nor even *personally* known to its possessor, find access to its pages, and indulge in the most extravagant and affected encomiums. Whither has then good sense fled? An Album should rather be filled with friendly admonitions, affectionate appeals, virtuous and gladdening reflections, and moral and holy sentiments, than with pointed allusions, disgusting hyperbole, and inane selections.

There are those who wing through the whole heaven of fancy in search of glittering epithets, nice and ingenious comparisons, tawdry embellishments, and fine compliments, to fill up the blank leaf of a lady's Album. What a sad waste and tear of brains—a world of pains for a penny's worth of praise! From the humblest flower of the vale up to the proudest gem of night, they multiply parallels and resemblances with wonderful rapidity—always, too, in favor of the lady. No star can equal her eye in brilliancy, no form be more lovely, no voice more melting and mellifluous, no step more elastic and graceful. And doubtless, amid the mazes of this metaphorical confusion, and in the plenitude of their glowing imaginations, they break from their reveries with exclamations of 'Beautiful! Grand! Sublime!' Now compliments are redundant and cheap, and wishes are so tantalizing that I am half provoked with myself for giving them a moment's indulgence—besides they are so easily uttered! And yet, notwithstanding, it is pleasing to have the good will and kind desires of the humblest friend.

MISCELLANEOUS.

HOW TO GET A PENSION.

We find the following in the *Courier des Etats-Unis*, and translate it for our general readers. The interlocutors are supposed to be the commissioner at the office established in Paris to grant pensions for those whose relations were killed or wounded in the *three days*, and a woman, who requires the service of the commissioner.—*U S Gazette.*

This is the commission, then, is it?
Yes, my fine woman. What do you want?
I have come for a pension.
What pension?
The pension of the victims of the three immortal days.
You have then lost some one of your family, perhaps your husband?
Alas, I have been a widow for eleven years and a half.
Your son, then?
You are right; it is my boy whom I have lost.
On which day?
I tell you he was the victim of the three immortal days, the 27th, 28th and 29th of July.
I understand you; but on which of these days did you lose him?
Are you possessed?——saving my respects to you. I tell you it was on the three immortal days, the 27th, 28th and 29th of July.
Come, I see it is necessary for me to take another course to be understood. What did your son do on the 27th of July?
On the 27th? He eat his breakfast, and went out to walk all day, and did not return until it was time to go to bed.
It was not then on the 27th of July—and on the 28th?
On the 28th he eat his breakfast very early, and went out leaving word that he was going to see what they were doing at the Cole de la Greve.
The poor boy then got killed *there*?
O no, for he came back to supper.
Well, did he go out after supper?
No, after supper he went to bed.
Well then, the 29th?
On the 29th—But I must tell you that when he had gone to bed on the evening of the 28th, I took his pantaloons and hid them, to prevent his going out the next day.
O, then he did not go out on the 29th?
I beg your pardon, but he did go out nevertheless.
Without his pantaloons? Come now, the boy would not have gone out naked.
Really, I don't know where he got the pantaloons but when he came in at two o'clock, he was dressed as usual.
Ah! then he did come in at two o'clock, but what did he do afterwards?
He eat his soup, and left me, saying he was going to fight for liberty.
After that?
Since that I have not set my eyes on him.
Then it was on the evening of the 29th that you lost your son?
Precisely.
And you have no other information, no certificates, no witnesses?
No.
But your declaration is not sufficient.
Not sufficient, indeed! I have lost my son in the three immortal days of the 27th, 28th and 29th of July, and am to have no pension! They are going to cheat me.
Be calm, good woman, you shall have justice; but we must have some proofs, for is it not barely possible that your son, instead of being killed for liberty, might have left Paris?
Quit Paris! Not so, I'm right sure he hasn't quit Paris, because some one met him the *Sunday after* in the Tuileries, when he told one of our neighbors that he did not mean to come back.
O, then he is not dead!
I didn't tell you he *was* dead—but I *lost* him, nevertheless.

MECHANICS' WIVES.

Speaking of the middle ranks of life, a good writer observes:—There we behold a woman in all her glory; not a doll to carry silks and jewels, not a puppet to be dangled by fops, an idol for profane adoration, reverenced to-day, discarded to-morrow, always jostled out of the place which nature and society assign her by sensuality or by contempt; admired but not respected; desired but not esteemed; ruling by passion not affection; imparting her weakness, not her constancy, to the sex which she should exalt; the source and mirror of vanity.—We see her as a wife partaking the cares, and cheering the anxiety of a husband; dividing the labors by her domestic diligence; spreading cheerfulness around her; for his sake sharing the decent refinements of the world without being vain of them; placing all her pride, all her joy, all her happiness in the merited approbation of the man she loves. As a mother we find her the affectionate, the ardent instructress of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence; addressing them as rational beings, and preparing them to become men and women in their turn. Mechanics' daughters make the best wives in the world.

DISTRESS IN ENGLAND.

In his recent speech in Parliament, Mr Hunt made the following appalling statements:—'It had been communicated to him by letter, that taking the whole of the weavers who had signed the petition to the House which he had presented yesterday, the average earnings were not more than 4s. 6d. or 5s per week each.—When at Preston lately, on a Sunday, instead of going to church (a laugh) he had gone into the miserable habitations of eight or ten of the weavers, and not one of them he had found could possibly earn more than 5s a week. Their food consisted of nothing but oatmeal broth in the morning, potatoes for dinner, and oatmeal broth again in the evening. A man, his wife and two children, were to live upon 4s. 6d a week; they gave £6 a year for their miserable hovel, and had to pay 2s. a year taxes, 2s. more towards the clergy, and three halfpence for each chimney-pot. It was five years since any one of the family had had a new garment, and their clothes were so ragged and dirty that they were unable to go to the parish church. Think of this, ye gentlemen who talk of morality and religion—the poor are never to receive the benefits of religion—so destitute are they of clothes, and so deficient of soap to clean themselves that the family is not able to repair to the parish church to hear the public worship. The poor man was called upon to pay his taxes when he had barely bread to sustain existence; and it was then that it would strike him that upon the pension list there were a great number of persons who ought not to be there. It would be a great honor to that House if it would show some attention to relieve the wants of the people.'

Burton in his Anatomy of Love Melancholy, cites many curious stories. He thinks it to be 'no wonder that sensible men pine away,' when even 'fishes was lean.' He tells of palm trees that stretch out their boughs to embrace and kiss each other, and which give manifest signs of mutual love, and '*marvellous affection*.' A Dolphin, he says, loved a boy called Hermias, and when he died the fish came upon land, and perished.—Another story he has of a Crane of Majorca that loved a Spaniard, that would walk away with him, and in his absence seek about for him, and when he took his last farewell, famished herself. 'Such pretty pranks can love play with birds, fishes, and beasts.'

Baltimore Clippers——Unprecedented.—The brig James Ramsay, Capt. Drew, sailed from Baltimore for Gibraltar, had a passage out of 17 days—she stood into the bay, made a stretch into the harbor, and immediately bore away to Mahon, where she was originally bound, had a passage to Mahon of three days—discharged her cargo, and immediately proceeded to Marseilles, and had but 18 hours to that port—from Marseilles down to Malaga of seven days—took in cargo at Malaga, and had 32 days to Baltimore from that port. The total number of days 59 and 18 hours, going to these different ports and returning to Baltimore.

Sabbath Bell.—As a specimen of the laxity of morals or religion which prevails among the French people, we may mention that the celebrated ball which was recently given at Paris, and at which La Fayette and his grand daughters and all the royal family were present, took place on *Sunday*. The American newspapers which have alluded to the fete have described it as occurring on the twenty-third of January, without specifying the day.

An English Bull.—In a London paper, a few days since, there appeared an advertisement (addressed 'To the Blind') in which the advertiser stated his pretensions as a reader and amanuensis, and concluded thus: 'It is hoped this advertisement will meet the *eye* of those who, in consequence of a partial or *total deprivation of sight*, are denied the pleasure of reading and writing.'

When you are disposed to be vain of your mental acquirements, look up to those who are more accomplished than yourself, that you may be fired with emulation; but when you feel dissatisfied with your circumstances, look down on those beneath you, that you may learn contentment. DR MOORE.

MORAL.

THE CONVERTED HEATHEN.

By Rev Wm. Swan, Missionary at Selenginsk

There was a man whose very name once shed
The dews of death on every heart around;
With nightly draughts of reeking blood he fed
His glutton idol MURDER. His soul found
Its solace in the wild distracted sound
Of parents shrieking for their children slain,
Of children wailing when the moistened ground
The blood of parents dyed with crimson stain;
Destruction his delight, his pastime to give pain.

But now, he cultivates his peaceful vale!
Around him youth and age so safely sleep,
And hail him with a smile! This is no tale
Drawn from the records Monkish craft did keep;
For 't was but yesterday the yesty deep
Conveyed the news that Africaner, now
Another man, doth pray, and love, and weep!
His heart is tam'd—a calm sits on his brow—
The lion is a lamb! Go, skeptic, ask him how?

He heard the tidings mercy sent from heaven;
He heard, and, melted by the Saviour's love,
Cried, 'May a murderer be yet forgiven?
Save me, O Jesus, save!' while, like a dove,
Descending on the prostrate from above
The Spirit came: contrition's waters flow;
He reads the page of truth; his fears remove;
His faith and love with fairest blossoms blow,
Repentance bears her fruits, and bends her branches low.

ORTHODOXY AND INFIDELITY.

We have, for a while past, been paying some attention to the sayings and doings of the New-York infidels; and it strikes us as a curious and instructive fact, that the orthodox are either *doing*, or encouraging and helping others to do, every indisputably good thing about which the infidels are *talking*. For instance there is the subject of universal education at public expense. This is just what the orthodox, wherever they have had sufficient influence, have provided for in the system of common schools. By this, the majority, the 'working men' of a school district, have it in their power to give their children as complete an education as they please, and to compel the rich to bear their part of the expense, in proportion to their wealth. In those parts of the country where they have not been able to procure the adoption of this system, they are doing what they can to remedy the defect by Sabbath Schools. It is calculated that in the States of Virginia and North Carolina, there are 166,000 children unprovided with schools, and a very large part of them, without any means of learning to read. Other regions are equally deficient. These, so far as the orthodox are able to bring it to pass by their personal labors or their influence, will be taught to read in Sabbath Schools. They are now making a special effort for that purpose.—The infidels say, too, that the Natural Sciences should be taught to the whole mass of the people. Well, here are our Lyceums, contrived, sustained, and pushed on, for that very purpose. This, it is true, is not a plan exclusively orthodox, but it is a plan in which orthodox men are, generally, very willing to do their part.—But, say the infidels, 'we need public seminaries, for the instruction of youth in the higher branches, which shall be accessible to the poor as well as the rich.' Very well; there is the Manual Labor Academy of Germantown, the Oneida Institute, the Burr Seminary, a College of the Cumberland Presbyterians in Kentucky, and a seminary of the Methodists in Maine, and there shall be as many more as we can set up, in which any young man of decent morals, who is neither too proud nor too lazy to work, may earn his education as he goes along. There is, however, one important difference on this point, as on many others—the infidels clamor because the state does not establish such institutions; the orthodox take out their pocket books and establish them at their own expense.—But, say the infidels again, 'All children ought to have equal food and clothing.' Very well again. The orthodox are laboring to bring it about in the best possible manner—by moral influence. They are endeavoring effectually to convince the rich of the utter folly and criminality of those principles which lead them to spend too much in this way; and to persuade the poor to give up those habits of intemperance, idleness, and other vices, which render them unable to do enough; and when poverty has any other origin than vice, none are more ready to feed the hungry and clothe the naked.—In fine, the practical difference between the two classes on these subjects is this: the infidels *talk about* certain great and expensive operations, the practicability of which is doubtful at best, and are scolding because the state does not execute them; the orthodox, by the application of their own wealth and labor, and in modes which are known to be practicable, are doing the work. Infidel philanthropy wastes itself in boastful but fruitless speculations. Orthodox philanthropy goes to work, and does what it can to ameliorate the condition of the human race.—*Vermont Chronicle.*

EFFICACY OF A REVIVAL.

A Jeweller in this city, has received through the Post Office, a silver watch and the following letter:—'This watch was stolen from you, and the money is the interest on the price of the watch since it was taken,' signed 'Conscience—or rather the effect of a revival of religion.' Enclosed were $6,31 estimated interest for the value for five or six years. There was no date to the letter, and no traces of the author of it can be discovered.

A package was also received by another Jeweller in the city, from the same person, containing several gross of brooches, a watch machine, some files, &c.

Transcript.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 16.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, APRIL 16, 1831.

FRAGMENT

OF AN ORIGINAL LETTER

ON THE

SLAVERY OF THE NEGROES,

WRITTEN IN THE YEAR 1776.

By Thomas Day, Esq Author of 'Sandford & Merton.'

'Cette seif insatiable de l'or a donné naissance au plus infâme, au plus atroce de tous les commerces, celui des esclaves On parle de crimes contre nature, et l'on ne cite pas celui là comme le plus exécrable'—*Histoire Philosophique des deux Indes*

ADVERTISEMENT.

The following Letter was written in the year 1776, at the request of an American gentleman, who desired to know my sentiments upon the Slavery of the Negroes, and professed an intention of restoring all his own to liberty, could he be convinced that duty required the sacrifice. I therefore sent him the following Essay, the imperfections of which may perhaps be something extenuated by the precipitation with which it was written. It has lain by me many years in obscurity, nor did I choose to produce it during the progress of the American contest. Since the happy termination of that disastrous war, I have shewn it to some of my particular friends, who have honoured me so far as to desire copies, and to suggest that its publication might not be unattended with utility. After reflecting upon the subject, I have chosen to comply with their wishes, and present this Fragment to the public, because, whatever discredit it brings upon my head, it may contribute to establish the sincerity of my heart, and if a single human being should by my means be restored to happiness, it is an ample recompense for all the dangers I may incur as an author. Should this Essay ever reach America, it perhaps might displease those who have not learned to discern friends from flatterers, and to distinguish between the language of truth and calumny Those, on the contrary, who are enlightened by a more extensive knowledge of human nature, may perhaps respect an Englishman, who, after daring to assert their cause through all the varied events of the late Revolution, dares now, with equal intrepidity, assert the cause of Truth and Justice, and of that part of the human [illegible] without implied. Should it be asked, why I rather publish a Fragment than a complete Essay, I can only answer, that I respect truth so much, that I am not inclined to violate it even as an author; and that this Letter having been really written in the year 1776, and being still in the possession of the gentleman to whom it was sent, I do not choose to piece it with additions in the year 1784

FRAGMENT, &c.

SIR—I was extremely surprised at receiving a Letter, in an unknown hand, which desired me to give my sentiments relative to the SLAVERY OF THE NEGROES, till reading to the end, I recollected the name of a gentleman, whom I had the pleasure of seeing with Mr Laurens* Much as I am flattered by finding my opinion of any consequence with a gentleman, of whom I have heard so advantageous a character, I am still more surprised, that he can ask it upon such a question, a question which I am sure his own humanity and good sense will be sufficient to decide, if he attend, for a moment, to their dictates. I respect you, Sir, too much to doubt the sincerity of the declaration you make, when you profess to be guided by reason and morality upon this question, for this is the only arbitration which any man can have to consult upon a subject like this where they are silent, the voice of the whole world ought to be disregarded; and where they approve, the dissent of all mankind can have no influence upon a mind like yours. But as you expressly desire to know my sentiments, I must waive both preface and ceremony, and address you with the modest freedom that becomes one man when he is speaking to another upon the most important question in the universe.

As a member of that society which has now made a solemn Appeal to Heaven, and taken up arms against the nation to which it owes its establishment, you must admit that there are such things as RIGHT and JUSTICE, to which the whole human species have an indefeasible claim. Indeed, unless there be such a thing as justice, it is in vain we inquire about its precepts, or refer to its arbitration. He that admits no right but force, no justice but superior violence, arms every man against himself, and justifies all excesses. If it be lawful to injure, because we can, if we may seize the property of another, insult his person, or force him to labor for our luxury or caprice, merely because he is weaker, this principle will be equally fatal to ourselves, when fortune shall strip us of that power which is our only prerogative, and shift the ples of superiority You are to remember that, upon this supposition, your slaves, the instant they shall become the strongest, will have a right to the services of yourself and every other gentleman of the southern colonies, will have a right to force you to labor naked in the sun to the music of whips and chains, to rob you of every thing which is now dear to your indolence, or necessary to your pleasures; to goad you to every species of servile drudgery, and punish you for their amusement and caprice, will have a right to exhaust your youth in servitude, and to abandon your age to wretchedness and diseases in one word, Sir, they will have a right to use *you*, as you do *them*.

Let us, therefore, leave principles which can be maintained by no one but a professed enemy to mankind, who would at one stroke extirpate every thing which alleviates the evils of life, and arm every man in an eternal war against his fellow-creatures,—to inquire what are the real dictates of that justice, whose existence, I am persuaded, we both allow. You, therefore, admit there are certain claims, which, for want of a better name, we call rights, to which the human species has an indisputable title To express myself in other words, 'There is a method of pursuing our own happiness in such a manner, that we may promote the general good at the same time; or, at least, not interfere with it.' This, our reason assures us, is the privilege of every created being, and while he confines himself within these bounds, we feel the most cordial approbation of his conduct. We love, and esteem, and sympathise with him, from the very constitution of our nature. On the contrary, whenever any one disturbs or injures a being acting in this manner, or prevents him from attaining the good to which he is impelled, we feel our hatred and indignation most forcibly excited against the aggressor. We consider such a character as armed against the welfare of the world, and as one who is endeavoring to make the common good subservient to his own selfishness I appeal to the generosity of your own nature, for the existence of those principles Have they not, a thousand times, animated you to acts of virtue and humanity, as well as inspired you with an involuntary reverence for all who acted from their impulse? Have they not often pleaded the cause of the wretch that lay trembling and defenceless at your feet, and, in spite of the prejudices of your country and education, whispered to your mind that one [illegible] ing ought not to hold his existence by the tenure of others will? Do not these principles now inspire you, and frequently impel you beyond the bounds of prudence and safety, while what you call your country's cause animates you to exertion? But this cause is only the united cause and interest of every particular man those rights which the great Creator taught him to discover when he gave him reason, which he urges him to defend by passion, and which a mind like yours prizes beyond all the gratifications of sense, and dares to grasp at even while it is perishing This appears to me a plain and concise deduction of morality, which means nothing more than that method or rule of conduct by which the whole human species may attain the greatest possible degree of happiness And I rather choose to express myself so, because I thus comprehend all sects and opinions. The religious man allows that the happiness of the species is the great end of the Deity, which he promotes by the rewards and punishments of a future state the disciple of Shaftsbury understands this, when he talks of the beauty of virtue and the love of order and even the gloomy pupil of Hobbes, who resolves every thing into self-interest, must allow the existence of moral distinctions, so far as they influence the welfare of the species.

The universal morality appears to me to be the only rational and legal foundation of all human government, which ought to be nothing more than the application of this general rule to particular societies, and the enforcing it by civil establishments If, therefore, it be granted, that the rights of a nation are nothing more than the rights of every man in it, and that all just and legal authority supposes a delegated power entrusted solely for the purpose of promoting the general good, it will appear evident, that every individual in the universe possesses certain rights, which no man can divest him of without injustice, unless he be guilty of some crime against society which exposes him to its vengeance.

Hence it follows, that whenever any nation attacks the rights and happiness of another nation, it deserves to find its own destruction in the attempt, and whenever any individual presumes to exercise this species of authority over his fellow creatures, he must be a tyrant and an oppressor, whom it is permitted to destroy by every possible method Whoever would deny this, must either deny the existence of right and justice entirely, and then it is in vain to argue, or must show some natural distinction, by which one part of the species is entitled to privileges from which the other is excluded.

The first supposition I have already considered, and the second is altogether absurd for all alterations and distinctions among mankind solely arise from civil government, which has no other foundation than natural right, and natural right, for that reason, must be a principle of higher authority than civil government. Whenever, therefore, civil government tends to destroy and confound the rights of nature, it ceases to have any claim to our obedience, it becomes tyranny, corruption and despotism—a pest instead of a blessing—and subversive of every purpose for which it was instituted, or ought to be continued

I am extremely fearful of expressing myself obscurely upon so abstract a subject, and must, therefore, though with the hazard of prolixity, attempt to place it in a different light. If you imagine any number of the human species assembled in some particular part of the globe, without any form of government established among them, it is evident, that these individuals may either live together in such a manner as to produce mutual comfort and assistance, or may be the cause of continual misery to each other No proposition in the mathematics can be investigated with more precision than the methods of conduct which have these contrary tendencies. Every disposition which inclines one man to assist another, or to avoid giving him offence and doing injury, must necessarily contribute to the common welfare; which would be perfect, were these dispositions cultivated in the greatest possible degree On the contrary, every disposition, which, either by fraud or violence, tends to interrupt the personal security of individuals, or to deprive them of those things which they have acquired by their industry, is detrimental to the sum of happiness, and would, if carried to the greatest possible degree, entirely destroy that part of the species. In this view of things, morality arises from necessity, and comprehends 'certain rules of conduct founded upon the relations which beings endowed with particular faculties bear to each other, which rules, when properly observed, produce happiness to society, but when violated or neglected, as necessarily occasion misery as fire or pounted substances excite pain, when they act too forcibly upon the nerves'

I hardly think that the greatest sceptic will deny these distinctions, founded upon facts as certain as the impressions of any material substance upon our senses If we now proceed a little farther, we shall find that the dispositions which produce these different kinds of conduct are by the moralists expressed by different names, and enforced by different motives, according to their several systems, while natural religion adds its sanctions, and inclines us to believe that the Deity himself, who has displayed so great an attention to the happiness and preservation of his creatures here, may extend his benevolence to another stage of existence, and compensate the evils sometimes suffered, unmeritedly, below But, if we admit the evidence of revealed religion, the scheme of human things is perfect as it is august, the clouds which overshadowed our horizon are dissipated; and the gradual progress of triumphant virtue, through dangers and difficulties, to eternal happiness, is displayed and ascertained.

Having laid down these principles, it is easy to apply them to the particular case in question Slavery is the absolute dependance of one man upon another, and is, therefore, as inconsistent with all ideas of justice, as despotism is with the rights of nature. It is a crime so monstrous against the human species, that all those who practise it deserve to be extirpated from the earth It is no little, indirect attack upon the safety and happiness of our fellow-creatures, but one that boldly strikes at the foundations of all humanity and justice Robbers invade the property, and murderers the life of human beings, but he that holds another man in bondage subjects the whole sum of his existence to oppression, bereaves him of every hope, and is, therefore, more detestable than robber and assassin combined But if no one who has common feeling will commit the outrage, no one of common sense will attempt to justify it by argument, since it would involve him in the grossest and most inextricable contradictions He must allow that every man has by nature a right to life, yet that every other man has a right to rob him of it, that every man has an equal right to subsistence, yet that every other man may deprive him of all the means, and that while every individual is justified by nature and the Deity in pursuing his own happiness by all innocent methods, every other individual is equally justified in making him miserable In short, it is reducing every thing to the state before described, a state of contest and desolation, from which right and justice are equally excluded.

Of you, Sir, who say that you have several slaves, I beg leave to ask, what are the rights you claim over them? Have you a right to torture them when they are guilty of no faults? Have you a right to kill them for your diversion? Is your power circumscribed by no bounds, and are there particular beings who bring into the world all the rights which you, yourself can pretend to, but have so entirely lost them by being transported into another country, as to be beyond the protection both of Nature and of Nature's God?

Surely, Sir, unless I am deceived in you, you are a man both of honor and humanity. You start at the idea of wanton and unprovoked barbarity You would not murder a slave to shew your dexterity, nor maim him to prove your strength; you would not dash an infant upon the ground to feed your dogs, even though he was black, nor would you rip up the belly of his mother while she was suckling him, to improve your skill in anatomy. You neither would, nor dare you commit actions like these; you feel that you have no right to do them, or, if you have, that every other man has an equal and superior right to destroy you like a beast of prey. What then are your rights? I anticipate your answer. You will feed and clothe your negroes, you will treat them with humanity and tenderness, and then you have a right to moderate advantage from their labors. All this, Sir, is well, and could I conceive you ever had acted in another manner, I should never have troubled you with this tedious letter.—While your negroes choose to stay with you upon these terms, this is a fair and equitable compact. But what if they choose to leave you, will you let them go? If you do, you are a man—a man of honor, sense and humanity, but, I fear, no West Indian.

Are there no whips, no gibbets, no punishments more dreadful than death itself for contumacious slaves? And what is this but claiming the detestable power I have mentioned above, that of making other beings miserable, for your interest or amusement? Who, Sir, gave you a title to their labors, or a right to confine them to loathsome drudgery?—And, if you have no right to this, what are the punishments you pretend to inflict but so many additional outrages? Has a robber a claim upon your life because you withhold your property? or a ravisher a right to a woman's blood because she defends her chastity? Either then prove your right to their labors, or acknowledge that the punishments inflicted

* Colonel John Laurens, son of Henry Laurens, Esq. formerly President of the Congress This young gentleman was sent over to England for his education, where he endeared himself to all who knew him, by his abilities and affectionate temper In the beginning of the year 1777, he joined the American army, and from that time was foremost in every danger He was present and distinguished himself in every action of the army under General Washington, and was amongst the foremost that entered the British lines at Yorktown He fell August 27th, 1782, one of the last victims to this disastrous war, in an obscure skirmish with a foraging party For several days preceding the action, he had been confined to his bed by a raging fever, but left it at the call of duty, and met his death

Those who were intimately acquainted with this young man, will rank his martial qualities, by which he is chiefly known, as lowest in the catalogue of his virtues They will lament the untimely loss of a clear discerning mind, that united the solid powers of the understanding with inflexible integrity In him, his country has lost one of its noblest and most useful citizens, his father, the kindest and most affectionate friend, and all the wretched, a generous and disinterested patron ——O my unfortunate country! must I add, that when I consider all the leaders of thy factious all thy hereditary magistrates, all that are destined to engross thy dignities or share thy spoils, I seek in vain a Colonel JOHN LAURENS!

upon the fugitive slaves are a flagitious insult upon justice, humanity and common sense.

Permit me, here, to examine for a moment the nature of the title by which you claim an irredeemable property in the labors of your fellow-creatures. A wretch devoid of compassion and understanding, who calls himself a king of some part of Africa which suffers the calamity of being frequented by the Europeans, seizes his innocent subjects, or engages in an unnecessary war to furnish himself with prisoners;—these are loaded with chains, tore from all their comforts and connexions, and driven (like beasts to the slaughter house) down to the sea shore, where the mild subjects of a christian government and a religious king are waiting to agree for the purchase, and to transport them to America. They are then thrust by hundreds into the infectious hold of a ship, in which the greater part frequently perishes by disease, while the rest are reserved to experience the candor and humanity of American patriots. If you have never yet considered it, pause here for a moment, and endeavor to impress upon your mind the feelings of a being full as sensible, and perhaps more innocent, than you or I, which is thus tore in an instant from every thing that makes life agreeable, from country, friends and parents, from the intercourse of mutual affection with mistress, lover or child; which, possessed of feelings more exquisite than European hearts can conceive, is separated for ever from all it loves; that, reduced to a depth of misery, which, even in the midst of freedom and affluence, would be sufficient to overwhelm the most hardened disposition, instead of friends and comforters and obsequious attendants, sees itself surrounded with unrelenting persecutors and unpitying enemies; wretches who, by long intercourse with misery, are grown callous to its agonies, who answer tears with taunts, and complaints with torture! I shudder at the horrors which I describe, and blush to be a human creature! Yet these are not the colors of description, but a recital of facts less strong than the reality. Can any man reflect upon those things without unutterable remorse? Can he know that, perhaps while he is wallowing in luxury and sensuality, there are beings whose existence he has embittered, mothers shrieking for their children, and children perishing for want of their mother's care, wretches who are frantic with rage, and shame, and desperation, or pining in all the agonies of a slow and painful death, who might have been at peace if he had never existed? Can any man know this, and hope for mercy, either from his fellow-creatures or his God? After the arrival of the surviving wretches in America, you well know in what manner they are transferred to their conscientious masters,—how they are brought into the market, naked, weeping, and in chains,—how one man dares to examine his fellow-creatures as he would do beasts, and bargain for their persons,—how all the most sacred duties, affections, and feelings of the human heart, are violated and insulted;—and thus you dare to call yourselves the masters of wretches whom you have acquired by fraud, and retain by violence!—While I am tracing this picture,—which you and every man, who has been in the islands or southern colonies of America, knows to be true,—my astonishment exceeds even my horror, to find it possible that any one should seriously doubt whether an equitable title to hold human beings in bondage can be thus acquired.

With what face, Sir, can he who has never respected the rights of nature in another, pretend to claim them in his own favor? How dare the inhabitants of the southern colonies speak of privileges and justice? Is money of so much more importance than life? Or have the Americans shared the dispensing power of Saint Peter's successors, to excuse their own observance of those rules which they impose on others? If there be an object truly ridiculous in nature, it is an American patriot, signing resolutions of independency with the one hand, and with the other brandishing a whip over his affrighted slaves.

If men would be consistent, they must admit all the consequences of their own principles, and you and your countrymen are reduced to the dilemma of either acknowledging the rights of your negroes, or of surrendering your own. If there be certain natural and universal rights, as the Declarations of your Congress so repeatedly affirm, I wonder how the unfortunate Africans have incurred their forfeiture. Is it the antiquity, or the virtues, or the great qualities of the English Americans which constitutes the difference, and entitles them to rights from which they totally exclude more than a fourth part of the species? Or do you choose to make use of that argument, which the great Montesquieu has thrown out as the severest ridicule, that they are black, and you white? that you have lank, long hair, while theirs is short and woolly?

The more attentively you consider this subject, the more clearly you will perceive, that every plea, which can be advanced upon it, is the plea of interest and tyranny combatting humanity and truth. You cannot hide from yourself, that every title you can allege must be a title founded upon fraud or violence, and supported by open and avowed injustice.—Can any thing be clearer, than that a man, who is born free, can never forfeit his inheritance by suffering oppression; and that it is a contradiction to urge a purchase of what no one has a right to sell? Nor does it make any difference, whether the unfortunate victim pass from one to another, or from one to a thousand masters, any more than whether a nation be enslaved by a first, or by a hundreth tyrant. There can be no prescription pleaded against truth and justice, and the continuance of the evil is so far from justifying, that it is an exaggeration of the crime. What would you say to a man, in private life, who should pretend to be no thief, because he only bought stolen goods, or that he was no villain, because he did not forge a deed himself, but only paid another to do it, and enjoyed the estate by that honorable security? Yet this is literally the title which the Americans plead to the unfortunate inhabitants of Africa.

You do not go to Africa to buy or steal your negroes, perhaps, because you are too lazy and luxurious: but you encourage an infamous and pitiless race to do it for you, and conscientiously receive the fruits of their crimes. You do not, merciful men, reduce your fellow-creatures to servitude! No—men of your independent spirits, that have taken up arms against the government that had protected and established them, rather than pay a tax of three-pence, that have laid the axe to the root of all human authority, and, instead of drinking the bitter waters of civil abuses and prescriptive obedience, have ascended to the living fountain of truth, justice and nature, would never make flagitious attempts upon the liberties and happiness of their brethren! Yes, gentlemen, men of liberal minds like yours, acknowledge all mankind to be their equals. Leave hereditary tyrants and their flatterers to make distinctions unknown to nature, and to degrade one part of the species to brutes, while they equal the other with gods!—You know that this is the greatest of all corruptions, and as such, you detest it.—What! are not all men naturally equal? And are not all civil distinctions, when legitimate, the permission of the people, and consequently subordinate to their power and control? Did you not carry the rights of men into the uncultivated desert and the howling wilderness? Not of Frenchmen, nor of Germans, nor of Englishmen, but of men,—men, the first and supreme distinction, who, created for freedom and happiness, transport to every soil the inherent prerogatives of their nature.

'Rome n'est plus dans Rome, elle est partout ou je suis.' Yes, gentlemen, as you are no longer English, I hope you will please to be men, and, as such, admit the whole human species to a participation of your inalienable rights. You will not, therefore, drag a trembling wretch from his cottage and his family; you will not tear the child from the arms of his frantic mother, that they may drag on a loathsome existence in misery and chains, you will not make depredations upon your unoffending neighbors, and, after having spread desolation over a fertile country, reduce the innocent inhabitants to servitude. To do this, you must be monsters, worse, I fear, than the majority of the House of Commons and the English ministry.* But you are men tremblingly alive to all the rights and feelings of the kind, and I believe, some of you at least, are christians. Your worst actions, therefore, the greatest crimes to which even your enemies can object, are only that you are the voluntary causes of all these mischiefs! You, you encourage the English pirate to violate the 'laws of faith and hospitality, and stimulate him to new excesses by purchasing the fruits of his rapine. Your avarice is the torch of treachery and civil war, which desolates the shores of Africa, and shakes destruction on half the majestic species of man!

*Should this doubt appear absurd, the reader is desired to remember it was written in the year 1776.

LIBERIA HERALD.

☞ The writer of the following communication uses pretty strong language, but it may serve to show in what light Mr Russworm's conversion is held by our colored people.

To the Editor of the Liberator.

SIR—Notwithstanding the many preposterous arguments of colonizationists, and their wild and incoherent freaks, in support of their imaginary scheme of civilizing Africa, by draining the people of color from this their original and only home, notwithstanding the many hyperbolical accounts, which they so assiduously and conscientiously circulate about that pestiferous clime,—I never felt so indignant at any of their manœuvres (for every step they take to facilitate their plans, tends but to expose their inconsistency) as at a piece of composition which appeared in the twelfth number of the 'Liberia Herald,' written by its editor John B Russworm. This John B Russworm is known, I presume, to every one of us, his ingratitude is but too deeply stamped on the minds of many, who have been requited in a manner, which neither time nor space will ever obliterate. After he subverted the pledge he made to his colored brethren, he left, to our satisfaction, his country—suffused with shame—and branded with the stigma of disgrace—to dwell in that land for which the tempter MONEY caused him to avow his preferment. He has resided there more than a year, publishing doubtless to the satisfaction of his supporters, their many glorious schemes, and eulogizing to the very skies the prosperity of his goodly LIBERIA. Not contented with lauding the retreat in which and about which he may flame with impunity, he has the audacity to reprove those with whom he played the traitor. Out of much he said, let this suffice as an example.

'Before God, we know of no other home for the man of color, of republican principles, than Africa. Has he no ambition? Is he dead to everything noble? Is he contented with his condition? Let him remain in America.'

To this we reply, that before God, we know of no surer horrid place than Africa, for men of any color, that we will never envy John B Russworm his ambition, and that we will pray God, that his notions of nobleness may never enter our hearts, and that we will not be contented with our condition, but will make it better in this our native home. R.

Philadelphia, April 8th, 1831.

For the Liberator.

THE SLAVE.

Our sires who once in freedom's cause,
  Their boasted freedom sought and won,
For deeds of glory gained applause,
  When patriot feelings led them on:
And can their sons now speak with pride,
Of rights for which they bled and died,—
Or while the captive is oppressed,
Think of the wrongs they once redress'd?
Oh, surely they have quite forgot,
That bondage once had been their lot;
The sweets of freedom now they know,
They care not for the captive's wo.
The poor wronged slave can bear no part
In feelings dearest to his heart;
He cannot speak on freedom's side,
Nor dare he own a freeman's pride.
His soul is dark, ay dark as night,
O'er which is shed no gleam of light,
A cloud of error, doubt and fear,
O'er him is ever hovering near,
And sad and hard his lot must be,
To know that he can ne'er be free;
To feel that his is doomed to be
A life, and death, of slavery,
But will not justice soon arise,
And plead the cause of the despised?
For oh! my country, must it be,
That they still find a foe in thee?

Philadelphia. ADA.

HOW SHALL WE EMANCIPATE?

To the Editor of the Liberator.

SIR—I desire to thank God, that He has given you a heart to plead the cause of the poor, oppressed Africans, and that you have raised your voice in the capital of New-England, in their behalf. I heartily wish you 'God speed,' and that you may plead this *great* and *glorious* cause with signal success, and that, in prosecuting the work, you may have united in you the boldness of the lion, the wisdom of the serpent, and the harmlessness of the dove.

Two methods have been proposed to remedy the great evil of slavery in our country, one, the plan of colonizing, the other, of immediate and unconditional emancipation, both of which appear to me to be inadequate to the accomplishment of the object in view,—the first, as being a tardy process, and not keeping pace with the increase of the colored population, and the second highly dangerous, both to themselves and to the community, by letting loose, at once, an immense number, who, on account of their existing habits and mode of life, are by no means fitted for self-government, and the proper use and enjoyment of liberty; and in my apprehension, they would, like horses or calves, which had been long confined to the stable or stall, run themselves down, and run over others, who stand in their way, through excess of excited feelings and passions. Such being their condition, I would suggest for your consideration, whether it would not be highly desirable, and expedient, either to have a missionary society formed on purpose, or that the existing Domestic Missionary Society of the United States, should make the slaves in our country an object of special attention, and adopt and pursue the same methods as forming and establishing missions among them as are done in forming missions among the heathen in the East Indies, and elsewhere, or among the Aborigines of our country, and in establishing schools connected with the missions. It does appear to me, that much more may be expected from the establishment and well conducting of schools among the black population where the rising generation may be trained to habits of industry and virtue, and their minds imbued with religious and useful knowledge, than from any other source whatever. Nothing effectual could ever have been accomplished among the heathen, or the aborigines, without the establishment of schools. Since that plan has been adopted and pursued, the work of amelioration and evangelizing, which before languished, has greatly prospered. Let the same plan be pursued with regard to the slaves of our country, and, I am confident, with the blessing of God, it will succeed. There may be objections and obstacles, I know, but they are not insurmountable. In some States the slaveholders look with such a jealous eye upon all attempts to interfere with their slaves, that they would spurn at, and resist any effort to establish schools for their instruction and improvement. But there are other States, perhaps bordering on those where such efforts would be well received and countenanced, and opportunities offered to make a fair experiment of the practicability and utility of the plan, and by exhibiting living proofs of its beneficial effects, recommend it to the adoption of those who would now reject it. Should the rising generation, among the slaves, be properly trained up and educated, there would be no danger arising from their emancipation, and there would be no need of sending them to Africa or any other place, as there is ample room for them in the Southern States at least for the present, in a climate whose temperature is congenial with their constitutions, and where they could obtain an inheritance, and be admitted to the enjoyment of the rights and privileges of free citizens.

A FRIEND TO EMANCIPATION.

Martinique.—On the 13th of February, an insurrection broke out in this island among the negroes, founded upon circumstances which all must admit justifiable, at least justifiable upon the same principles that we justify the late burst of public feeling in Belgium, and the present noble efforts of the Poles to *be free*. The Negroes it seems, had heard of the revolution in France, the 'three great days in Paris,' and the establishment of a Constitutional government, and sympathising with their more fortunate *brethren* in Europe, they came at last to feel the generous flame themselves, and strove to work out their own freedom. Vain delusion! They ought sympathise in joy or in sorrow with their *white* brethren, but the white man has no sympathy, no feeling, no kindness for the negro, and the chain that has galled him so long, is riveted still stronger.—*Rochester Dai. Adv.*

Colonization.—'A Washington paper demonstrates as clearly as "a problem in Euclid" that the conveyance to Africa of the present annual increase of blacks, would, in less than thirty years, remove the whole.'

Perhaps it may be so, and so it may be in time. But on resources, within the power of the government, or of the Society, will never the expenses of removing and colonizing that annual increase. The evil of a colored population, dwelling with, mixed and mixing with the whites, in the United States, is irremovable.—*Boston Pallad.*

West Indies.—A journal entitled the 'Watchman and Jamaica Free Press,' is established in Jamaica. It is conducted by free men of colour, and its object is to maintain the right to all the civil and political privileges of English subjects. This journal is the organ of the blacks, and when we consider that the population of Jamaica comprises, besides 300,000 slaves, 40,000 free negroes most of them capable of reading and whose property is at least as considerable as that of the 15,000 resident whites, we may form an idea of the importance which this publication is calculated to obtain.

The editor of the Portland Athenæum, commenting upon the assertion in the Address lately put forth by the New-York people of color—'If we wish to give our boys a classical education, they are refused admission into your colleges'—says

'Is it indeed so? Is it indeed the truth, that in the enlightened state of New York, the intelligent men who govern their colleges decline to receive pupils who are black? Or is it, that no precise rule exists to their exclusion but that the proud blood of the white scholar impels him to spurn from his company, his brother who is black? In either case, an indignant community and press, should *blacken* the characters of these skin deep aristocrats. We are proud that with us things are not so, and that a black man, a negro has graduated at our first institution—and we know that his associates did not consider themselves degraded by his contact.'

Gradual Emancipation.—The following gentlemen (says the last Lexington, Ky Luminary) wish their names added to the number of those persons who desire the formation of a society to promote the gradual abolition of slavery in this state.

James M Call, of Rockcastle county
John Wallace, of Fayette county
Norman Porter, of Lexington

By the recently published census of Chatham county, Ga, we learn that the city of Savannah contains 7303 inhabitants, of which 3620 are whites, and the population of the whole county is put down at 14,131, of which number 4423 are whites. The total number of inhabitants in 1824, was 15,702, of which 4902 were whites—decrease in six years, 1572, of which 379 are whites.

SLAVERY RECORD.

For the Liberator

SLAVERY IN FLORIDA.

In the March number of the Genius of Universal Emancipation, I read a short extract from a pamphlet written by an inhabitant of Florida to advocate slavery. One might suppose that his opinions could only have been formed in a region where slavery was of so mild a form as to exhibit none of the horrors which we in the north usually ascribe to it. But I have some reason to believe, that slavery is not in Florida, any more than elsewhere, an institution of mildness and mercy. In support of this opinion, I subjoin a few extracts written by a friend during a short residence in St Augustine, East Florida, in the spring of 1830. As Friend Lundy proposes to take 'further notice' of the pamphlet alluded to, I thought that these few facts showing the state of slavery as it *actually exists* in Florida, might perhaps be useful to him as exhibiting a contrast to the beau ideal of slavery with which the Floridian seems to be so enamored. You may perhaps think these extracts worthy a place in your *Slavery Record*, which will afford them a very appropriate conveyance to the eyes of Friend Lundy. W

'A day or two ago, talking with a gentleman on the subject of slavery, he said he had no idea of the cruelty practised till he was on the spot. He was a short time since at a plantation about twenty miles from here, and had a good deal of conversation with the overseer, and this man boasted of the power he had over the slaves, how many lashes he could give them, told of his giving two hundred and fifty lashes *with his own hands of choice* to one of them, and it seems the offence was impudence to *him*. The same gentleman saw at this place some boys whipped, because they could not find some cattle. I dare say you remember my mentioning a poor girl, who complained that her master would not let her go to meeting. This poor creature was quite weak and feeble, and one day Mrs F, for whom she was working, finding this the case, instead of three bits, (ninepences,) a day's wages, gave her only two, and sent her home early, telling her to inform her mistress. Her mistress flogged her severely. Mrs —— says she saw a girl belonging to the same master, whose back was all cut up in a dreadful manner. I went this moment to ask Mrs —— if she saw it *herself*, for I do not choose to mention anything of this kind on doubtful authority, and she says yes, she saw it herself and then she calls to 'I , a slave, to ask her a question, and I says she saw it too, (here is doubtful authority,) and that her back looked all cut up like beef in the market, but it is too bad to write of. This master is ——, who has a sort of plantation about five miles from St Augustine. His slaves once got the upper hand, and took him, and made him bring the cords and whips, and tied him up, to give him a good beating, but one of them relented, and took a horse and galloped off to town, and help was sent out, and —— escaped with but few stripes. All the slaves were severely flogged.'

* * * *

I questioned H, the woman hired by Mrs ——, if she could read or write. She said no, she wished she could, and complained much that she could not be taught to sew, but must all the time be hired out as a drudge, and said the people this way did not know how to treat servants. In speaking of her child, she said she hoped she should never have another. 'Why, do you not love her?' 'Yes, I love *her*, but I do not want any more, unless I was my own mistress, and could do as I pleased with them, and have them taught something.' This is a very capable, intelligent young creature, but, alas! wholly ignorant, and destitute of principle, as I fear most of them are.'

The brig Claudia, which arrived at Sag Harbor on the 30th ult in thirty-five days from the Island of Ascension, reports that she left his Britannic Majesty's frigate Sybille, Commodore Collier, at that Island. The officers of this ship stated that they had re-captured *twelve thousand* slaves since they had been on the African station.

A horrible murder was recently perpetrated near Vienna, Maryland, upon the body of a Mrs Insley, by a negro man and woman. They fractured her skull with an axe, broke one of her arms, and cut her throat! A desire of money, supposed to have been in her possession, was the cause which led to the deed. She was quite in an advanced state of pregnancy. The murderers are now in prison. It is not stated whether they are slaves or free persons—probably they belonged to Mrs I.

The last Lynn Record contains some ingenious remarks on 'Capital Punishments, lately delivered before the Lynn Lyceum, by Stephen Oliver. Mr O (with ourselves) believes these punishments to be unauthorized, and sustains his opinion in a creditable manner.

The fourth number of 'THE NATURALIST,' was issued promptly, on the first of April, filled, as usual, with valuable treatises, and accompanied with a good lithographic print. Its contents are—Mineralogy, Man, The Beaver, White Ants, The Vine, Silver.

☞ 'S.' 'A O' 'C D T' 'Medora,' next week.

JUVENILE DEPARTMENT.

HARRY LEWINGTON.

'Beg, Frisk, beg!' said little Harry Lewington, as he sate in state on an inverted basket at his grandmother's door, discussing with great satisfaction, a huge porringer of bread and milk whilst his sister Lucy, who had already despatched her breakfast, sate on the ground opposite to him, now twisting the long wreaths of the convolvulus-major into garlands—now throwing them away. 'Beg, Frisk, beg!' repeated Harry, holding a bit of bread just out of the dog's reach; and the obedient Frisk squatted himself on his hind legs, and held up his fore paws, in patient supplication, until it pleased Master Harry to bestow upon him the tempting morsel.

The little boy and the little dog were great friends, notwithstanding that Harry, in the wantonness of power, would sometimes tease and tantalize his poor pet more than a good boy should have done. Frisk loved him dearly, much better than he did Lucy, although Lucy gave him every day part of her breakfast, without making him beg, and would tie pretty ribbons round his neck, and pat and stroke his rough head for half an hour together. Harry was Frisk's prime favorite, perhaps because the little dog being himself of a merry disposition, liked the boy's lively play better than the girl's gentle caresses, perhaps because he recollected that Harry was his earliest patron, and firmest friend, during a time of great trouble. quadrupeds of his species, having a knack of remembering past kindness, which it would do the biped, called man, no harm to copy.

Poor Frisk had come as a stray dog to Aberleigh. If he could have told his own story, it would probably have been a very pitiful one, of distresses and wanderings, of 'hunger and foul weather,' of kicks and cuffs, and all 'the spurns that patient merit of the unworthy takes.' Certain it is that he made his appearance at Mrs Lewington's door in a miserable plight, wet, dirty, and half-starved; that there he encountered Harry, who took an immediate fancy to him, and Mrs Lewington, who drove him off with a broom; that a violent dispute ensued between the good dame and her grandson, Harry persisting in inviting him in, Mrs Lewington in frightening him away; that at first it ended in Frisk's being established as a sort of out-door pensioner, subsisting on odds and ends, stray bones, and cold potatoes, surreptitiously obtained for him by his young protector, and sleeping in the identical basket, which turned topsy-turvy, afterwards served Harry for a seat; until, at length Mrs Lewington, who had withstood the incessant importunity of the patron, and the praying humility of her client, was propitiated by Frisk's own doggish exploit in barking away a set of pilferers, who were making an attack on her great pear tree, and so frightened the thieves, that they not only scampered off in all haste, but left behind them their implements of thievery, a ladder, two baskets and a sack. the good dame being thus actually a gainer by the attempted robbery, and so well satisfied with Frisk's conduct, that she not only admitted him into her house, but considered him as one of her most vigilant and valuable inmates, worth all the watchmen that ever sprung a rattle.

The new guard proved to be a four-footed person of singular accomplishments. He could fetch or carry, either by land or by water; would pick up her thimble or cotton, if his old mistress happened to drop them; carry Lucy's little pattens to school in case of a shower, or take Harry's dinner to the same place with unimpeachable honesty. Moreover he was so strong on his hind legs, walked upright so firmly and gracefully, sat so many upons, and had so good an ear for music, that the more sagacious amongst the neighbors suspected him of having been at least, the principal performer in a company of dancing dogs, even if he were not the learned dog Munito himself. Frisk, and his exploits were the wonder of Aberleigh, where he had now resided a twelvemonth (for August was come round again) with honor and credit to himself, and perfect satisfaction to all parties.

'Beg, Frisk, beg!' said Harry, and gave him, after long waiting, the expected morsel; and Frisk was contented, but Harry was not. The little boy, though a good humored fellow in the main, had fits of naughtiness which were apt to last all day, and this promised to be one of his worst. It was a holiday moreover, when he had nothing to do but to be naughty, and in the afternoon his cousins Susan and William were to come and see him and Lucy, and the pears were to be gathered, and the children to have a treat, and Harry, in his impatience, thought the morning would never be over, and played such pranks by way of beguiling the time—buffeting Frisk for instance, beating his own fingers, cutting the curls off his sister's doll's flaxen wig, and finally breaking his grandmother's spectacles;—that before his visitors arrived, indeed almost immediately after dinner, he contrived to get sent to bed in disgrace.

Poor Harry! There he lay sobbing, kicking, and roaring, whilst Susan and William and Lucy, were happily busy about the fine mellow Windsor pears, William up the tree gathering and shaking, Lucy and Susan catching them in their pinafores, and picking them up from the ground; now piling the rich fruit into the great baskets that the thieves had left behind, and now, happy urchins, eating at discretion of the nicest and ripest; Frisk barking gaily amongst them as if he were eating Windsor pears too.

Poor Harry! He could hear all their glee and merriment through the open window as he lay in bed, and the storm of passion having subsided into a gentle rain of self-pity, there he lay weeping and disconsolate, a grievous sob bursting forth every now and then as he heard the loud peal of childish laughter, and thought how he should have laughed, and how happy he should have been, and wondered whether his grandmother would so far relent as to let him get up to supper, and whether Lucy would be so good natured as to bring him a pear. 'It will be very ill-natured if she does not,' thought Harry, and the poor boy's tears burst out anew. All on a sudden he heard a little foot on the stair, pit-a-pat, and thought she was coming. Pit-a-pat came the foot, nearer and nearer, and at last a small head peeped, half afraid through the half open door. But it was not Lucy's head; it was Frisk's—poor Frisk whom Harry had been teasing all the morning, and who now came into the room wagging his tail with a great pear in his mouth, jumped on the bed, and laid it in the little boy's hand.—*Miss Mitford.*

BOSTON,

SATURDAY, APRIL 16, 1831

VANITY FAIRS.

Two or three Fairs have been lately held in this city for benevolent purposes, among them one by the Ladies of Christ Church for the benefit of their *Sunday School!* We entertain very decided objections to these trumpery exhibitions. Their origin, we fear, may oftener be found in a love of display, than in a philanthropic spirit; and their tendency is unquestionably pernicious. It has been truly remarked, that the only argument which can be used in favor of Fairs, is their success in extorting money from those who have not *principle* enough to produce good works. Thus, multitudes, who would not give one cent, and perhaps not even a civil answer, if applied to in a private way *for the same object*, pour out their money here in abundance, merely to be seen and noticed for their liberality. If they do not sound a trumpet *before* them, they are perhaps not the less conspicuous; but they know that it will be sounded *after* them—which answers the same purpose.

A Ladies' Fair was held last year, in Baltimore, in behalf of the American Colonization Society. We were shocked, on entering the Assembly Rooms, to see a crowded audience busily engaged in gambling. As there were but few purchasers, a resort to *raffling* was made, in order to dispose of the articles! The dashing young ladies who superintended the tables were the daughters of slaveholders, whose finery was the product of slave labor. It is curious to remark, that many owners of slaves profess great philanthropy in the removal of our free colored population, who yet feel no compassion for the unhappy victims of their tyranny.

A SEVERE REPROOF.

WANSLEY, the colored man, who, with the pirate Gibbs lies in the New York prison, under sentence of death, for conspiracy and murder, on being asked by the Judge, at the trial, if he had any thing to say why sentence should not be pronounced, replied:

'He would say a few words, though he did not know that it would be of any use to him. *He said that he had always known that a difference of color produced a difference of treatment where white men were the judges.* They had taken the blacks from their own country, and scattered them over their own settlements, and treated them differently from those of their own country. There was an antipathy, as he knew, entertained by the whites against colored persons. He had found it so, himself, both as regarded the witnesses and jurors in this case, and at the hands of the District Attorney.

The Judge observed, in reply, that whatever prejudice he might imagine existed, growing out of the distinctions of color, the utmost impartiality had been observed in his case.

☞ We predicted, before we saw it, that our friend Mudge's Lynn Democrat was an *entertaining* sheet. We were right—it is so. In yesterday's paper, for instance, there is a very 'good natured' article on colonization—and in reference to our humble self. But by far the most amusing part of it is, the grave rebuke given to the editor of the Record, for having altered his opinion relative to the American Colonization Society—as if a man cannot honestly change his mind! Why, friend Mudge, 'if we recollect aright,' some time ago thou wast strenuously opposed to the 'Military Chieftain,' and now thou art whirled round in a twinkling,—for good reasons, no doubt, which, like an independent man, thou dost wisely choose to keep to thyself—nevertheless, good bread-and-butter reasons, we dare say,—and dost laud him to the skies; yea, thine every 'dash' of sycophancy is most 'extravagant'! insomuch that the old General, 'in his sober moments, much as he enjoys a good dose of adulation, must discard it.' Pr'ythee tell us, how so valuable a 'Democrat' as thyself, how one so daringly opposed to 'insolent dictators' and 'courtly aristocrats' in Massachusetts, can support a slave trader and an extensive slave owner for the first office in the gift of the people? Andrew Jackson has been a slave trader, and is now a slave owner! If thou art, moreover, a true republican, why do not thy columns bear testimony against the crime of negro slavery? Why art thou in league with southern tyrants? Dost thou think to gull the good people of Lynn in this manner? We 'pause for a reply.'

☞ We hope our readers will give the 'Fragment on the Slavery of the Negroes,' a careful perusal. It is a masterly paper, well deserving of a wide circulation. Its extreme length has excluded many articles prepared for the present number; among them, a notice of the American Spectator.

☞ Want of room prevents our making some comments upon the communication of 'A Friend to Emancipation.' We may refer to it in our next paper.

At the last accounts, France was in an uproar. The cry of the people was, 'In our hurry last July, we forgot the priests, but their turn is now come, and we must not forget their acquaintance.' Accordingly they went to work, and soon demolished the archbishop's splendid palace, scarcely leaving one stone upon another. His books were first torn and kicked, and then thrown out of the windows. Rich surplices and rich sacerdotal garments were handed about and sold as trophies of the spoils for a few half pence! The church of St Germain l'Auxerrois and the church of St Paul were attacked, and not an altar, not a glass, not a chair, not a bit of wood was left! However, nobody perished. Tri-colored flags had been hoisted upon many of the churches. The fleurs-de-lis had been removed from a variety of places. The French Senate was tumultuous—Members rushing in crowds from their seats to the tribune, facing with clinched fists the Ministers of the King, making, in fact, all kinds of violent gesticulations, and uttering the wildest exclamations.

The gale of last week was eminently destructive along our sea-board. On land, much damage was sustained in various places; and accounts of disasters on the water are multiplying upon us. Many vessels have been lost, with all their crews, and many more injured. The gale was apparently more severe in New-York than elsewhere. The shipping was driven together in a perilous manner. The Transcript says that 'a young woman, whilst crossing a road at East Cambridge, enveloped in a cloak and calash, was lifted from the ground by the force of the wind, and driven with such violence against a stone wall, as produced wounds and bruises of an alarming character.'

☞ IMPORTANT!—London dates to the 20th, and Liverpool to the 21st ult. have been received at New-York. The news from Poland is of the greatest interest. The first blow of importance appears to have been struck upon the 14th of Feb.—Gen Dwernicki is said to have been victorious at Seroczyn on the Vistula, and to have taken eleven pieces of cannon and 280 prisoners. On the 14th, he crossed the Vistula, and repulsed the advance of Prince Wurtemburg. On the 19th, Gen Chlopicki fought a battle at Grochow, in which the Russians are said to have lost 10,000 men. The Poles mustered 16,000, and the Russians 40,000 men. The former admit a loss of 2,000 killed. On the 20th, a fresh battle was commenced, and it is reported that Marshal Diebitsch was wounded. On the 21st and 22d, an armistice was agreed upon, for the purpose of burying the dead. The two last battles lasted 48 hours, and were to be resumed upon the conclusion of the armistice.

The Belgians decline choosing another King. 100,000 Austrians are marching on Piedmont.

SUNDAY LECTURES AT LOWER JULIEN HALL.
ABNER KNEELAND will lecture at the above place to-morrow (Sunday) morning, on the question, What are we to understand by the soul of man, and can it exist, or does it exist, independent of the body? Evening at half past 7 o'clock, on the question, What evidence is there of the coming of Christ, as mentioned Matt. xvi, 27, 28—in answer to Rev Hosea Ballou of Boston. April 16

MARRIAGE.

At Charleston, S C, on the 29th ult, by the Rev Dr Gadsden, Mr William Wall to Miss Mary Hager, after a courtship of 15 years and 6 months.

DEATHS.

At Charleston, S C, 1st inst., Mr Nelson Parker, aged 26 years and 7 months.

At New-York on Tuesday last Hon James Lloyd, aged 61, formerly a distinguished merchant of Boston, and a Senator of the United States for this Commonwealth. He removed a few years since to Philadelphia, and was on a visit at New-York at the time of his death.

We mentioned in our last number, the death of the Rev Richard Allen, First Bishop of the African Methodist Episcopal Church in Philadelphia. It is our painful duty, to-day, to insert the death of the Rev THOMAS PAUL, (for many years Pastor of the African Baptist Church in Belknap street,) which took place in this city on Wednesday afternoon, at 5 o'clock. He died of consumption, aged 51 years. Few men ever deserved a higher eulogy than Mr Paul. In his manners, he was dignified, urbane and attractive;—his colloquial powers were exuberant and vigorous;—his intellect was assiduously cultivated, and produced the choicest fruits;—his influence was as beneficial as extensive. As a self made man, (and, in the present age, every colored man, if made at all, must be self-made,) he was indeed a prodigy. His fame, as a preacher, is exceedingly prevalent; for his eloquence charmed the ear, and his piety commended itself to his hearers. Though severely afflicted, by a long and distressing illness, he bore his sufferings with marvellous resignation; not a murmur escaped his lips; death came to him as an angel of light. And truly he might exclaim with an apostle, in view of his eventful career, 'I am now ready to be offered, and the time of my departure is at hand—I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

☞ The funeral will take place to-morrow afternoon, from his late residence in George-street.

LITERARY.

THE VOICE OF THE WAVES.

BY MRS HEMANS

Answer, ye chiming Waves,
That now in sunshine sweep!
Speak to me, from thy hidden caves,
Voice of the solemn Deep!

Hath man's lone spirit here
With storms in battle striven?
Where all is now so calmly clear,
Hath anguish cried to Heaven?

Then the Sea's voice arose
Like an earthquake's under tone:
'Mortal! the strife of human woes
Where hath not Nature known?

'Here to the quivering mast
Despair hath wildly clung,
The shriek upon the wind hath past,
The midnight sky hath rung.

'And the youthful and the brave
With their beauty and renown,
To the hollow chambers of the wave
In darkness have gone down

'They are vanished from their place—
Let their homes and hearths make moan!
But the rolling waters keep no trace
Of pang or conflict gone.'

Alas! thou haughty Deep!
The strong, the sounding far!
My heart before thee dies—I weep
To think on what we are!

To think that so we pass,
High hope and thought, and mind,
Even as the breath-stain from the glass,
Leaving no sign behind!

Saw'st thou nought else, thou Main?
Thou and the midnight sky?
Nought, save the struggle brief and vain,
The parting agony?

And the Sea's voice replied,
'Here nobler things have been!
Power with the valiant when they died,
To sanctify the scene:

'Courage, in fragile form,
Faith, trusting to the last,
Prayer, breathing heavenwards thro' the storm—
But all alike have passed!'

Sound on, thou haughty Sea!
These have not passed in vain;
My soul awakes, my hope springs free
On victor wings again

Thou, from thine empire driven,
May'st vanish with thy powers;
But, by the hearts that here have striven,
A loftier doom is ours!

SPRING.

The Spring—she is a blessed thing!
She is the mother of the flowers;
She is the mate of birds and bees,
The partner of their revelries,
Our star of hope through wintry hours.

The merry children, when they see
Her coming, by the budding thorn,
They leap upon the cottage floor,
They shout beside the cottage door,
And run to meet her night and morn

They are soonest with her in the woods,
Peeping the withered leaves among,
To find the earliest fragrant thing
That dares from the cold earth to spring,
Or catch the earliest wild-bird's song

The little brooks run on in light,
As if they had a chase of mirth;
The skies are blue, the air is balm;
Our very hearts have caught the charm
That sheds a beauty over earth

The aged man is in the field,
The maiden 'mong her garden flowers;
The sons of sorrow and distress
Are wandering in forgetfulness
Of wants that fret and care that lowers.

She comes with more than present good—
With joys to store for future years,
From which, in striving crowds apart,
The bowed in spirit, bruised in heart,
May glean up hope with grateful tears.

Up—let us to the fields away,
And breathe the fresh and balmy air
The bird is building in the tree,
The flower has opened to the bee,
And health and love and peace are there.

EPIGRAM.

While on the cliff with calm delight she kneels,
And the blue vales a thousand joys recall,
See, to the last, last verge her infant steals!
Oh fly!—yet stir not, speak not, lest it fall.
Far better taught, she lays her bosom bare,
And the fond boy springs back to nestle there.

Leonidas, Rogers' translation.

MISCELLANEOUS.

RESULTS OF THE LATE CENSUS.

The following table shows the official return of the population in 23 States, 2 Territories, and 1 District

	Free white persons	*Free Col'd persons*	*Slaves*
Maine	398,255	1,207	
New-Hampshire	268,910	628	
Vermont	279,780	885	
Massachusetts	603,094	7,006	
Connecticut	289,624	8,064	23
Rhode Island	93,631	3,585	14
New-York*	1,878,000	45,142	100
New-Jersey	300,226	18,307	2,245
Pennsylvania	1,291 806	37,747	381
Delaware	57,605	15,828	2,305
Maryland	291,093	52,942	102,878
Virginia	678,816	45,393	452,080
South Carolina	257,898	7,915	315,665
North Carolina	472,136	19,575	246,462
Georgia	296,614	2,483	217,470
Kentucky	518,678	4,816	155,339
Alabama	190,171	1,541	117,484
Louisiana	89,191	16,753	106,231
Tennessee	537 930	4,515	142,372
Ohio	928,093	9,588	
Indiana	338,020	3,562	
Illinois	155,178	1,653	716
Missouri	112,065	542	24,820
Michigan	30,848	253	27
District Columbia	27,535	6,165	6,060
Florida	18,385	850	15,600

* Unofficial

On comparing the above returns with the result of the census of 1820, it appears that the increase of the population of the United States, during the last ten years, is about 3,225,000, and the rate of increase about 33 5 per cent. The rate of increase between 1790 and 1800 was 35 1 per cent., between 1800 and 1810, 34 5 per cent, between 1810 and 1820, 32 9 per cent The rate of increase during the last ten years is greater therefore, than during the ten preceding 1820 This proves that luxury, and vice, and other causes which check the growth of population, have not increased so much during the last quarter of a century as some have imagined The reduction to 32 9 per cent between 1810 and 1820, is it to be attributed chiefly to the war of 1814–15

WEIGHT OF TESTIMONY.

In the due administration of justice, how important is direct testimony!—as may be inferred from the following statement of a case that not long since had place in the goodly city of New York A Justice whose wishes and decisions gave him a claim to the title beyond that of law and courtesy,—if his name was not *Swanton* we have forgotten it—sat to hear the arguments of the two gentlemen of the law, upon a point of infinite intricacies. More than words was necessary to solve the abstruse points upon which these counsels had differed, as was evident, because one of them had vented a little portion of his feeling in calling the other a 'LIAR,' whereupon the receiver of that epithet, instead of replying logically to the assertion, straightway reached forth his dexter arm, and gripped the nasal appendage of his legal brother with such inordinate tenacity, that there incontinently burst forth a stream of blood The gentleman whose nose had been thus parenthetically disposed of, appealed with earnestness to the magistrate, against the assault, of which there was such a striking evidence in the oozing blood.—'What 's the matter?' said the magistrate 'Mr —— has furiously pulled my nose,' said the sufferer 'It's mighty hard,' said the justice; 'but let us have testimony—did you see the assault?' said he to one of the constables 'Not at all I was looking out of the window' 'And you, Mr C' said the magistrate, 'did you see the nose pulled?' 'Not I,' replied he, 'I was looking the other way' 'Werry cases,' said the worthy magistrate, 'by testimony here, and the weight of testimony is against you, your nose could not have been pulled' So the learned barrister lost his case for want of testimony, and was compelled to incarnadine a bucket of salt water, in laving his afflicted member, 'making the green one red'—*U S Gazette*

ELECTION SCENE.

The following amusing account of a scene at the late election, is from the New-Bedford Mercury

In the election of a Representative to Congress, on Monday last, more than usual interest was excited, and a larger number of voters came to the polls than ever before perhaps had been collected on a like occasion in this town Checking was resorted to, and while the list keepers were searching for one name, hands were lifted up toward the box from a solid column on the floor mixed up masons and anti masons, administration and opposition, black and white. The crowd became so dense that every man helped his neighbor to stand still and stick fast. It was curious to see a poor fellow that had passed three quarters of an hour in such sociable company, with his sides stuck full of other men's elbows, taking leave, and issuing into the 'breathing world' One came out with his face dripping, if not like Venus from the sea, certainly like the beef steak from the gridiron; another laid his course for the street by the nearest way, and as if just discharged from prison, turned not back, nor looked to the right hand or left, till he had escaped from the hall while others, with eyes glistening, and whole face glowing with triumph as if some great thing had been achieved, laughed round about them on all hands and declared, though without voice or sound, their joy at the deliverance Such a one could be easily distinguished in any part of the hall for some minutes after he had obtained his release

An advertisement in the New-Orleans Courier of 2d inst publishes as 'Order of the Day' that the Louisiana Legion will turn out on Sunday, March 5, for a sham fight, if the weather permits

BEAUTIFUL EXTRACT.

There is a truly sublime sentiment, elegantly and feelingly expressed, in the following extract from a speech delivered by *Benjamin Watkins Leigh*, before the House of Delegates of Virginia, when his right to a seat in that body was contested Well would it be for all political men, if they would consider fame, and the world's praise, as this man does But oh, the *vanity* of human nature! how destructive of the happiness of its possessors, and injurious to the welfare of society Each petty politician thinks himself destined to fill a conspicuous place in the affairs or councils of his country, and though unfitted by nature, and unqualified by study or experience, he directs his whole attention and aspirations that way, although success must entirely hang upon him public derision, and destroy the sweets of private, social life, which are a thousand times more valuable, than all the short lived fame and glory attached to slippery office and envied power.—*Centreville (Ind.) Times*

'—— He knew it was supposed by many that his political life or death, depended upon this decision, and that the consideration swayed his mind at a time when he might have offered for Richmond But, said Mr Leigh, I know perfectly well that my political life depends on no such thing I know that my political life has been cut off by causes that lay vastly deeper I never had a passion for money—I never had a passion for power—I had once a passion for fame—burning within me with the deepest intensity—but it was soon extinguished I knew the way which others have trod, but I am not to tread in their footsteps I have done with a desire for fame—I look upon fame as far different from the applause and adulations of the day, or the compliments which are often addressed to my understanding Fame, in view, is the favorable remembrance of posterity, after my bones and flesh have been consigned to the grave. To praise I am insensible—not to the good opinion of my fellow citizens, thank God—and I wish to steal from the world as I have lived—silent and unknown'

Experiments of the Indians to prove whether the Spaniards were Mortal.—The poor Indians soon found the difference between the Spaniards as guests, and the Spaniards as masters. They were driven to despair by the heavy tasks imposed upon them, for to their free spirits and indolent habits restraint and labor were worse than death Many of the most hardy and daring proposed a general insurrection, and a massacre of their oppressors, the great mass however, were deterred by the belief that the Spaniards were supernatural beings and could not be killed A shrewd and sceptical cacique, named Brayoan, determined immediately to put their immortality to the test Hearing that a young Spaniard, named Salcedo, was passing through his lands, he sent a party of his subjects to escort him, giving them directions how they were to act. On coming to a river, they took Salcedo on their shoulders to carry him across but when in the midst of the stream, they let him fall, and throwing themselves upon him, pressed him under the water until he was drowned Then dragging his body to the shore, and still doubting his being dead, they wept and howled over him making a thousand apologies for having fallen upon him and kept him so long beneath the surface The cacique Brayoan came to examine the body and pronounced it lifeless, but the Indians still fearing it might possess lurking immortality and ultimately revive, kept watch over it for three days, when it showed incontestible signs of petrefaction Being now convinced that the strangers were mortal men like themselves, they readily entered into a general conspiracy to destroy them.—*Washington Irving*

EXPEDITION.

A traveller in one of the steam carriages between Liverpool and Manchester gives the following graphic sketch of his journey

'With such a noble courser, therefore, as the *Meteor*, we set out on our journey,

"Like proud Apollo in his glittering car,"

and in a little more than an hour, found ourselves at Manchester,—distant from Liverpool as I have before stated, thirty two miles Thousands of spectators were collected in the adjoining fields, or stationed on the bridges that extend their noble arches across the line, and greeted us as we hurried on, with loud and joyful acclamations. The harvesters, who were collecting their golden grain, stood motionless among their gathered sheaves, eyeing us with amazement, till we were lost in the distance Every window and tree seemed to be clustering with the astonished multitudes; and even carriages from different parts of the country had collected together, with whole families, to witness so great a novelty'

Ira Allen Wyman and Betsey Carr Wyman, of Stockbridge, Vt. have advertised in the Woodstock Observer, that they were married last August, but cannot live quietly together, and caution all persons against harboring or trusting either on the account of the other

The Abbe Mariti in his travels through Egypt, Palestine, and Cyprus, gives us the origin of the phenix He says, the palm tree, from its superior beauty and usefulness, is called the phenix, and that when they cut down one of these they burn the stump, from the ashes of which arises a vigorous young shoot.

The black princes of Africa estimate their power and greatness by the number of wives they possess. His majesty, the king of Yarriba, boasted to Captain Clapperton, 'that his wives, linked hand in hand, would reach entirely across his kingdom'

The way in which vanity displays itself in little things is often amusing Every body has heard of the whim farmer, who complained of the heat of wearing silver buttons, when he found them he sported unnoticed; in like manner Dr Johnson related an anecdote of a man who was so fond of displaying on his sideboard all the plate he possessed, that he actually added his *spurs* to the shining heap

MORAL.

For the Liberator

THE SABBATH DAY.

Fair prototype of heaven, blest Sabbath Day!
Emblem of an eternal rest to come;
Emancipator from vile Mammon's sway,
At whose approach e'en envy would be dumb;
Unerring regulator, sacred pledge;
Best friend and soother of the poor and weak;
A resting place in our drear pilgrimage,
Where soul and body may refreshment seek.—
If thou wert blotted out, our moral sun,
The huge eclipse would draw the world in gloom;
Confusion dire would seize on every one,
And peace, love, order, find a hasty tomb
Then would oppression reign—then lust rebel—
Then violence abound, and earth resemble hell!

G——s.

WEEP NOT AROUND MY BIER.

Weep not around my bier,
When I am dead;
Nor shed the friendly tear
Upon my head.

The cold and lifeless clay
Heeds not thy sigh,
Nor will it wipe the tear
That dims thine eye.

Look not upon my form
When life is gone;
But leave me in my shroud,
Cold and alone

Raise not the coffin lid
To my farewell,
Nor start when thou shalt hear
My funeral knell

Pass quickly by my grave,
When I am there,
Lest thou should'st sigh for me,
Or shed a tear

Weep not upon the mound,
Where I shall rest,
Nor strew wild flowers around
Upon my breast

The soul which thou hast lov'd
Will not be there
It will have plum'd its wings,
And soar'd afar

Then weep not o'er my chains,
When I am free,
When I have left my cell,
And gained my liberty

Upward, in yonder sky,
I'll find my home;
And wait, in realms of light,
For thee to come

Call me not back to earth,
To leave my crown;
I've fought with sin and hell—
—The victory's won

'*Priestcraft Exposed.*'—It is said that Mr Cooley, who formerly published this virulent work, has become a subject of the revival of religion at Lockport May he resemble Paul as much in active benevolence as he did Saul of Tarsus, in being exceedingly mad against the saints and persecuting them even to strange cities His past celebrity may now be of service to the church of God; and he to whom much has been forgiven should love much

Philadelphian

A CARD.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church street is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible *New-York, March 1*

THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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HENRY OGDEN, *Newark, N J*
WILLIAM WATKINS, *Baltimore, Md*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 17.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, APRIL 23, 1831.

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THE LIBERATOR.

'Is not the plea, that emancipation is impracticable the most impudent hypocrisy and the most glaring absurdity ever propounded for contemplation?—Can any suppositious expediency, any dread of political disorder, or any private advantage, justify the prolongation of corruption, the enormity of which is unequalled except by the holy claim to its extinction? The system is so entirely corrupt that it admits of no cure but by a TOTAL and IMMEDIATE abolition. For a gradual emancipation is a virtual recognition of the right, and establishes the rectitude of the practice. If it be [illegible], it should last for ever, and it be inequitable, not a day should it be tolerated.

BOURNE.

CHRISTIAN SECRETARY—COLONIZATION SOCIETY.

The following article appears in the editorial department of the last Christian Secretary, printed at Hartford, and justice seems to require that we should extract it for our own paper. It gives us pleasure to hear—for we are not disposed to doubt the editor's statements—that the spiritual wants of the colored inhabitants of Hartford have been in some measure supplied by the erection of a meeting-house, and the organization of a Sabbath School. This fact, however, does not impugn the statements of our correspondent. For example, he says

'There are three classes of people in Hartford—the rich whites, the poor whites, and the blacks. They have all different apartments in the house of God: the poor occupy the back seats, and the colored are seated in a back box, like scabby sheep in a separate pen.'

Now, we would inquire of the editor, if there be any error in this statement? Are the blacks authorized or permitted to occupy pews on the floor or in the galleries of the meeting houses? Is there not a separate and inconvenient place, behind the audience, selected for them? But they have a meeting-house of their own! True—but do these distinctions argue a benevolent or christian spirit? Is there a better reason why all the blacks should belong to one denomination, and attend one place of worship, than all the whites? And if they choose to attend elsewhere, are they on an equality as to privileges? That is the question.

Another correspondent has stated—

'They know that there is such a difference between a black christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The blacks stay behind, until they have done, for the black lips defile the cup, but the white are pure.'

Is this true or false? In administering the sacrament, are the black communicants the last to be served? Is there any respect of persons at the Lord's table? Let the editor answer.

If these things are true, they are certainly derogatory to a christian people, but we believe they are common elsewhere. Sometime ago there was a great excitement among the pew-holders and church members in Park-street church in this city, because a respectable colored man purchased a pew in the broad aisle for the accommodation of himself and family. He had the pew very handsomely furnished, and was its legitimate proprietor. On the third or fourth Sabbath, however, (if we do not err,) a deacon, one or two committee men and a constable interfered, and would not permit him to take his seat! He was finally driven away, and the pew passed into other hands.

We purpose shortly to visit all our meeting-houses, and ascertain what places are provided for the accommodation of our colored people. A house dedicated to the worship of Almighty God, should be the last place for the exercise of despotic principles.—But here is the extract.

'With deep regret we have observed some articles in the columns of the "Liberator," of Boston, apparently from this city, in which its inhabitants are implicated; and which we believe the editor of that publication will deem very injudicious, as well as unkind, when knowing the truth in the case. So far from wishing to deprive the colored population of an opportunity to worship God, by the co-operation of the friends of religion with that part of the inhabitants, a good and convenient house was erected a few years since, clergymen of different denominations have often officiated gratuitously, from Sabbath to Sabbath, and when disappointed in the labors of a Minister, lay brethren have attended at their request, and made exertions to promote the prosperity of their congregation; for many years a Sabbath School has been taught, composed entirely of colored children and adults; in addition to this, if we mistake not, at their request the public school money is given them in proportion to the number of their children, and they thus have a day school of their own.

After such interest had been shown for that class of people, was it to be expected that an attack should be made upon the city [illegible] shown such liberality? This is indeed gratifying to the enemies of benevolent exertions, and were the language of that communication an expressive of the feelings of a majority of the colored population, the predictions of the enemy would be verified, viz. that they are unworthy of the attentions paid them. With regard to the last communication we do aver from personal knowledge, that in some cases it is not true. Whoever the writer may be, he shows himself no enemy and not a friend, to that people for whom he pretends such an interest. One word to the editor. We believe your *intentions* good, but the means used, and the manner in which some of the best men in community have had their motives impugned, lead us to apprehend that you will not be so useful as you might be, were a different course pursued. Our wishes are for the entire emancipation of blacks and for as free use of all their powers as we possess; we were once opposed to the Colonization Society—thought it of little use; our mind is changed, and we now think it a great blessing to this country. If all who wish for the emancipation of slaves, were to unite, much more might be effected. But if the minds of men are to be distracted as to the best means, little will be accomplished, and years, perhaps centuries transpire, before the foul blot of slavery shall be wiped from our history.'

The word of advice to ourselves is received with due acknowledgment. We agree with the editor, that 'if all who wish for the emancipation of slaves were to unite, much more might be effected.' But how shall they unite? In reproaching the free people of color and plotting for their removal, or in attacking the system of slavery, and breaking the fetters of the slaves? Shall they unite in apologizing for slaveholders and denouncing immediate abolition, or in shaking down the fabric of oppression by the thunder of their artillery? Shall they unite in opening a market for the products of *free* or *slave* labor; or unite in agreeing to withhold the rights of citizenship from our free colored countrymen, or to give them universal and equal privileges? Why are 'the minds of men to be distracted' in coming to a conclusion on this point? Is not the question of justice and duty a simple one? It is—but the eyes of the people are filled with colonization dust, and they grope in darkness.

The editor of the Christian Secretary acknowledges his conversion to the American Colonization Society. He 'now thinks it a great blessing to this country.' In what way the blessing is bestowed we are not told. For our own part, we are prepared to show, that those who have entered into this CONSPIRACY AGAINST HUMAN RIGHTS are unanimous in abusing their victims, unanimous in their mode of attack, unanimous in proclaiming the absurdity, that our free blacks are natives of Africa, unanimous in propagating the libel, that they cannot be elevated and improved in this country, unanimous in opposing their instruction, unanimous in exciting the prejudices of the people against them, unanimous in apologizing for the crime of slavery, unanimous in conceding the right of the planters to hold their slaves in a limited bondage, unanimous in denying the expediency of emancipation, unless the liberated slaves are sent to Liberia, unanimous in their hollow pretence for colonizing, namely, to evangelize Africa, unanimous in their *true* motive for the measure—a terror lest the blacks should rise to avenge their accumulated wrongs. It is a conspiracy to send the free people of color to Africa under a benevolent pretence, but really that the slaves may be held more securely in bondage. It is a conspiracy based upon fear, oppression and falsehood, which draws its aliment from the prejudices of the people, which is sustained by duplicity, which is impotent in its design, which really upholds the slave system, which fascinates while it destroys, which endangers the safety and happiness of the country, which no precept of the bible can justify, which is implacable in its spirit, which should be annihilated at a blow.

These are our accusations; and if we do not substantiate them, we are willing to be covered with reproach.

In attacking the principles, and exposing the evil tendency of the Society, we wish no one to understand us as saying, that all its friends are equally [illegible] actuated by the same motives. Nor let him suppose, that we exonerate any of them from reprehension. In various parts of the country, there are, doubtless, many well-meaning and really philanthropic individuals, who support the Society. We do not impeach their motives, but we blame them for their prejudices, which have blinded their eyes to the real object of colonization. We blame them for taking the scheme upon trust, for not perceiving and repudiating the monstrous doctrines avowed by the master spirits in the crusade, for feeling so indifferent to the moral and social advancement of the free blacks in this the land of their birth—their only legitimate home. They are under the same delusion that swayed Saul of Tarsus, prior to his conversion—persecuting the blacks even unto a strange country, and verily believing that they are doing God a service.

When we speak of unanimity in the language, designs and movements of the Society, we mean the general, preponderating and clearly developed traits in the character of the institution. Private and individual opinions are but trifling exceptions in the case.

For the Liberator

PRODUCTS OF SLAVERY.

Mr Editor—I have long felt a deep and painful interest in the condition of our unfortunate fellow beings, whose cause you have so warmly espoused, and whose rights you have so strenuously advocated. I have hoped that the 'Liberator' would do much good in our community by attracting public attention to the evils of slavery, affording information to many who were ignorant of the nature and extent of its horrors, and awakening a benevolent sympathy for its wretched victims. Though I have always pitied the slaves, and thought them an unhappy and injured race, and that those who held them in bondage were unjust tyrants and wicked for so doing, I had never supposed the extent of misery on the one side, or of injustice and cruelty on the other so extreme, as I now perceive it to be. I considered it, (as many others still do) an irremediable evil, which might be meliorated by the increasing extension of philanthropy, and especially by the progress of christianity, but I had formed no estimate of a probability that the whole system might be annihilated. I now feel convinced that it may, and ought to be entirely abolished, that the oppressed slaves may be emancipated and their oppressors taught to know and feel the injustice and criminality of retaining them in bondage. I am convinced that no human being has a right to exact the unwilling and uncompensated labor of his fellow mortals, to deprive them of liberty, or obstruct their advancement in knowledge and virtue. I doubt not this conviction will ultimately prevail in every community, where the obligations of religion and philanthropy are acknowledged, though the progress may be slow, having to contend with much ignorance, prejudice and error. This conviction, however, is but the first step towards a result so desirable as the total abolition of slavery. Every long established custom acquires a strong hold on the feelings of those who are habituated to its control; we know that its power in many cases is almost unconquerable, and this is especially the case, where a custom, however injurious in its tendencies, is a source of pecuniary emolument, or worldly aggrandizement to those interested in its continuance. It therefore becomes necessary for the attainment of this great and good object—the universal emancipation of our colored brethren—the complete overthrow of this abominable traffic in human flesh—to investigate the whole subject fairly and calmly, to discuss it fully and freely, to ascertain, as far as possible, what are the best means and methods for the accomplishment of this great end. On this point, I find there is great diversity of opinion. Men of equal talents, equal piety and equal benevolence, take different and almost opposite views of the whole subject. My mind has been much perplexed, by hearing what seemed to me very strong arguments on both sides of the question.

With regard to the main subject, universal emancipation, as I have remarked, I have no doubt. I think it may, and it ought to be accomplished; but with regard to the means of its accomplishment, I do not feel so decided. I wish very earnestly to obtain more light, to understand more clearly how the measures which have been suggested can operate to produce the desired effect.

In the Liberator of February 19th, I noticed an article on 'Free and Slave Labor,' containing several questions, respecting the practicability of measures which have been recommended. I have been hoping these questions would receive plain demonstrative answers from some one well acquainted with the subject, and that my own doubts might thereby be solved. I should not then have troubled you with this communication. If it can be proved that abstinence from the products of slave labor will lead, in any considerable degree, to effect the desired object, many friends who are interested in the cause, would unite with me in adopting the practice, immediately, without hesitation. We have been assured by one party, that such a practice would certainly produce this effect; but have not yet been told how. We have been assured by others, that this measure could do no good, and might even injure those whom we are seeking to benefit. We do not feel satisfied either, with their theory. I will briefly relate some of their arguments. They say, 'that if we refuse to purchase the products of slave labor, and thereby lessen the demand for those articles, the planters will send them to Europe, or elsewhere, they will retaliate on us, by refusing to purchase our articles, and obstructing our foreign trade; this operation will only shift the difficulty, without removing it wholly. Our own manufacturers will suffer, by losing a ready market for their commodities; thus our own means will be diminished; the southerners will be irritated, without being reformed, by our coercive measures; and the poor slaves will remain in the same unhappy condition, notwithstanding all our efforts to relieve them.' This is a melancholy consideration indeed; I shall be thankful if it can be proved unfounded. If a fair and distinct reply can be given to the queries before stated, and I can be convinced of the utility of the plan which induced them, I shall be rejoiced to aid the good cause, in that way, and also in any other wherein I have ability. Positive assertions, violent declamation and bitter denunciations against the offending party, prove nothing to my mind. I have heard much of this rhetoric on many occasions; and pardon me, if I say, on this particular subject I have been pained several times by reading w[illegible] in the 'Liberator,' which manifest[illegible] no [illegible] spirit. It is undoubtedly the du[illegible] bear their testimony against the v[illegible] any one whose office or situation [illegible] prove, admonish or exhort his breth[illegible]

freely, and even boldly if occasion require it. But those who wish to follow the example of their divine Master, or the teachings of his apostles, will temper indignation with mildness; being grieved at the hardness of men's hearts, they will instruct with meekness such as oppose themselves even to the dictates of humanity, and feel some compassion for the sinner, while condemning his sin. They will at least refrain from such sarcasms and invectives as will have a tendency to rouse the evil passions, without awakening the consciences of those whom they censure. I will not, however, enlarge here; perhaps I have already said too much.

Hoping you will answer the questions proposed, or refer your correspondents to some publication in which the subject has been fully stated and explained, I close this communication with sincere wishes that the right cause will prevail and prosper.

A O

EDITORIAL REMARKS.

We are somewhat surprised that our correspondent should cherish any doubts on this subject. 'All things whatsoever ye would that men should do to you, do ye even so to them.' Slavery is a system of robbery, practised upon millions of our fellow beings—a war upon human rights, a cruel depredation upon the earnings of industrious labor. They who pursue it are guilty of crimes, which, if committed against white people, would bring them to the pillory, the prison, or the gallows. Now, the laws of a state cannot nullify the principles of equity, nor make wrong right. The abettors of crime are as guilty as the perpetrators. The assertions which have been made are true—that the consumers of the productions of slave labor contribute to a fund for supporting slavery with all its abominations—that they are the Alpha and the Omega of the business—that the slave dealer, the slave-holder, and the slave-driver, are virtually the agents of the consumer, for by holding out the temptation, he is the original cause, the first mover in the horrid process—that we are called upon to refuse those articles of luxury, which are obtained at an absolute and lavish waste of the blood of our fellow men—and that a merchant, who loads his vessel with the proceeds of slavery, does nearly as much at helping forward the slave trade, as he that loads his vessel in Africa with slaves; they are both twisting the same rope at different ends.

A few interrogations will suffice to illustrate this business.

If a merchant patronize a pirate, who has plundered vessels on the high seas, and pay him liberally for so doing, is he not himself a pirate in principle? Is it true that 'the receiver is as bad as the thief?' Is not the man who bribes his companion to stab a third person to the heart, the greater criminal of the two, though he shed no blood?

There can be no difficulty here. Every body will answer in the affirmative. These are self-evident truths. Now for the application.

Why are the slaves held in bondage? Certainly, not to fulfil any prophecy;—not on the ground of benevolence;—not because their liberation would be dangerous;—no such thing;—*but because they are profitable to their masters*. Who are the principal consumers of the products of slave labor? The free states. They furnish a good market for the South. They say to her, 'Raise all the cotton that you can, and we will manufacture the raw material. We will consume your rice, your tobacco, your sugar and molasses, and give you higher prices than you can obtain elsewhere.' What is this, but putting an immense bribe into the hands of the slaveholders to kidnap, steal and oppress? Were it not for our patronage, they would be compelled to liberate their slaves; *for as soon as slave labor becomes unprofitable, there is an end to the system*. The prophecy of Mr Randolph will then be fulfilled: the slaves will not run away from their masters, but the masters from their slaves. We are, then, the warmest and most efficient supporters of slavery, and feel no compunctious visitings of conscience, in purchasing those things which are stolen, and which have been moistened with the tears and blood of the slave. Remember the questions which were propounded, and the verdict of 'Guilty' which was given. If 'the receiver is as bad as the thief,' surely he is more criminal who gives *a yearly salary to the robber*. Is there any flaw in the argument? Are not the cases parallel?

As to the 'arguments' which 'A O' adduces against abstaining from the products of slavery, they are not worth a straw. Suppose the slavites should 'send their goods to Europe, and retaliate on us, by refusing to purchase our articles'—what then? Better, far better, that our intercourse cease, than that we should uphold the bloody system of slavery by our patronage. Shall we purchase stolen goods to win the good will of a thief? Are our consciences to be sacrificed to our interests? What kind of morality is this? But our example would be lost, [illegible] abstinence like taking a drop from the [illegible] people would continue to act, and the [illegible] no relief! Suppose we grant it—[illegible] because others choose thus to [illegible] to reform ourselves because we cannot reform others? A good example is never lost; and if it be, it should nevertheless be given as undauntingly as if it were destined to reclaim the universe.

We are not conscious that our own articles in the Liberator have 'manifested an uncharitable spirit.' Slaveholders as men are entitled to equal consideration with others; but, as tyrants and men stealers, they deserve no courtesy. Positive assertions and strong denunciations are warranted by the examples of Christ, and the apostles, and the prophets. We are not among the number who cry—

'Pray, spare the *person*, but expose the vice.'

But we exclaim—

'How! not expose the *sharper*, but the *dice*!'

Not only did our revolutionary fathers heap 'bitter denunciations upon their oppressors,' but they slew them by thousands,—the same thing has been done in Hayti, South America, and France—and is now doing in Poland. Do you approve of these proceedings, 'A O'? Or are you not one of the world's patriots?

In concluding our remarks at this time, we may quote the following pertinent article from the Genius of Universal Emancipation.

A late description, by a respectable eye-witness, of the cruelties practised at the present time on the Sugar plantations in the West India Islands, concludes with the following impressive words:

'If you dare to do it, after what you have just read, take another spoonful of sugar to your cup of tea, and it is a hundred to one if there is not a tear of anguish and horror blended along with it. Indeed I would venture to assert, at any stake, (if it were possible to ascertain,) that there is not a hogshead of Sugar ever leaves the island, without having many of them in it.'

Will our readers 'sweeten Sugar in their tea'? Will they indulge their palates with a blood-bought sweetness—a luxury of which it may be truly said when we consider all the wickedness and the misery which its culture has produced,—that the awful price is immortal souls! We reply in the language used by a writer in the 'Negro's Forget Me Not.'

No, dear Lady, none for me!
Though squeamish some may think it,
West Indian Sugar spoils my tea,
I cannot, dare not, drink it.

The simple produce of the cane
Finds no strong objections,
But with it comes a ghastly train
Of dreadful recollections.

True, the plant was freely given,
Kindly given to man to rear it;
Freely fall the dews of heaven,
Freely shine the rays that cheer it.

But what suffering and what guilt
Attend its cultivation—
What groans arise, what blood is spilt,
What bitter lamentation!

And can I taste a single grain,
Produced by such oppression;
The fruit of so much grief and pain,
The Negro's sad possession?

To the Editor of the Liberator.

SIR—It is with pleasure I have perused your valuable paper. Every column presents to the view of the interested reader, the rising genius of our colored brethren, which must be highly gratifying to every unprejudiced mind. Where is the person that can peruse the Liberator, and read with attention the fine language of the Colored Baltimorean, the noble sentiments of Paul Cuffee, and the feeling poetry of Ada, and the productions of many others that fill its pages, and still hold the unfounded opinion that the intellect of the colored man is inferior to the white's? I hope ere long to see the day, when every one will blush at the recollection of his having cherished an opinion so uncharitable. May you succeed in the noble cause in which you have become the champion—may the tree of philanthropy which you have planted, flourish until its branches extend to the uttermost parts of the globe.—The cause in which you have embarked is just—its aim is glorious, but its path is rough.—At one point you will encounter the heartless slave-dealer;—at another, the bold-faced colonizationist, to impede your progress;—but you, the friend of humanity, will defy such impediments; you will laugh at their fruitless attempts to arrest the friends of liberty on their way to the tribunal of justice. I hope my colored brethren will continue to lend the aid of their pens in rendering this valuable paper interesting; and, with a heart that feels duly concerned in the cause of the oppressed, I wish the editor success in his arduous and worthy vocation. S

Philadelphia, March 22nd, 1831.

☞ We learn from Baltimore, that the late publication of the resolutions passed by the free colored citizens of that place, against African colonization, produced very considerable excitement among the white advocates of that scheme! We hope that the spirited remonstrance will not be lost upon them. So let the truth every where be felt.

To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

SLAVERY RECORD.

Extracts from Sutcliff's Travels in North America.

'10th month, 17th, 1804. Philadelphia. I spent an hour or two in Dr R's family. The conversation I had with him was interesting, he having been intimately acquainted with many of the leading characters in the revolution, particularly with General Washington and the President, Thomas Jefferson. As Dr R had constantly been a warm advocate for the abolition of negro slavery, he sometimes endeavored to introduce the subject in conversation with the General, but always found him extremely backward at saying any thing on these occasions, as if conscious of the cruelty of the practice, although he was involved in it. Though a man of great character and talents in many respects, yet the detention of his negro slaves in bondage during his life, will always be a shade to his virtues. Yet it is but justice to notice that, by will, he provided for the liberation of his slaves, who in course became freemen after his death.—p 62.

4th month, 6th, 1805. I left Philadelphia on my way to New-York, and, after a pleasant sail of three hours, arrived safe at Burlington. Among the passengers in the packet was a British sailor, on his way to England, being summoned as an evidence between the owners and underwriters of a slave ship. He told me that he was the only survivor out of 380 persons, 350 of whom were slaves. We read, that a sparrow does not fall to the ground without the notice of our heavenly Father. How great then must be the responsibility of the owners of one of these slave ships, who, in the wantonness of power, in the gratification of a base and sordid disposition, thus exposes the lives of his fellow creatures to every species of suffering, and very frequently, as in the above case, to a premature death.

I recollect once being in conversation with a person concerned in the traffic, and who was disposed to defend it; at length being hard pressed, he gave up the point, in a good deal of warmth, with this remarkable declaration—'Why, Sir, you can't suppose, that the Almighty looks so narrowly into our actions as you do!' Thus we see the great adversary deceives his votaries into a belief that their actions are not seen by the Omniscient Eye.—p 77.

8th month, 6th. I left Baltimore. In the evening we reached Georgetown. Near Bladensburg we passed a Carolina slave-merchant with a company of slaves, men, women and children, who had stopped at the door of the inn where we dined. Some of them appeared much dejected, and, on my questioning them, they told me they were taken from their relatives and friends by force. One of the females being known to a black man in the stage, he asked her how she came there, knowing her to be a free black. She replied, that for some time her husband had been taken from her, and carried into the Carolinas, and that she had determined to follow him in his bondage. This appeared to be a remarkable proof of conjugal affection, and showed a high degree of sensibility; but in thus following her husband, there is great reason to fear, from the general conduct of these slave-merchants, that she herself would be sold as a slave by these men, who, under pretence of taking her to her husband, would probably betray her.—p 92.

8th month, 14th. I came to Richmond, through a country cultivated by black slaves, where, as a matter of course, poverty and wretchedness seem to abound. The different appearance of those States in which slaves are employed, when compared with Pennsylvania and the other States where slavery is not permitted, is truly astonishing.—p 94.

Slaves in Louisiana.—A law has been passed by the legislature of Louisiana, to take effect from the 1st of April, to regulate the introduction of slaves into that state. It provides 1st, that no slave shall be allowed to be sold in that state, unless the vendor produces a certificate that he was of good character, and had not been convicted of any criminal offence, in the state from whence he was transported; penalty for not complying with these regulations $1000. 2d, Citizens who bring slaves from abroad for their own use, subject to the same restrictions. 3d, Persons emigrating to the state with slaves, shall not sell them until the expiration of two years. Slaves taken into the city of New Orleans for sale or hire, shall not be exposed for that purpose in the *public and most frequented places*! This law is important to slave dealers, as Louisiana is now the only profitable market for any considerable number of slaves, the sugar culture requiring more force than that of cotton, or any other branch of husbandry.—*Western Carolinian.*

Maryland Legislature.—A recent attempt has been made, in the Legislature of Maryland, *to prevent* the citizens from emancipating their slaves, except on condition of their leaving the State. Mr BRAWNER and Mr HICKS reported bills to that effect. They were, however, *rejected*. The ferocious hand of oppression rages, as though he were in the agonies of death.—*Genius of U Eman.*

A negro girl had the small-pox in Nashville, and she was put up in a third story of an old steam-mill near town and was recovering. The building has been destroyed by fire, and the negro girl with it.—It is supposed to be the work of design.—*Ibid.*

On Thursday night last, a negro woman, the property of Dr Lawson of the U S Army, came to her death by a pistol ball, discharged from the hands of Lt. Wm H Baker of the U S Army.—He has been recognized by the Magistrates in the sum of one thousand dollars, for his appearance at the next term of the Superior Court.—*Pensacola Chronicle, Nov* 20, 1830.

Nathan Parker, a free negro, was lately sentenced at Hagers-town, Md to eight years and eight months confinement in the Penitentiary, for an assault and battery upon a white man, and——abetting a slave to run away from his master!

HIGH-HANDED TYRANNY.

The Wilmington Recorder gives the following notice, which may be of some consequence to those trading at North Carolina seaports:

'An act passed at the last session of our General Assembly *respecting free persons of color*, which will go into operation on the first of May next. By this act, vessels bringing one or more of this description of persons, are subjected to forty days quarantine; and in case of infringement of the law, the captain is subject to a heavy fine.

An ordinance of our town, which we published several times, prohibits the employment of our slave-laborers, by vessels having on board free colored persons.'

We hope our colored citizens and masters of vessels will not be intimidated by this measure. The act is in the highest degree UNCONSTITUTIONAL; and if the authorities of North Carolina dare to inflict the punishment threatened, redress can and must be obtained at the Supreme Court. Really we should not be surprised to learn, ere long, that a white man from New-England would be imprisoned on entering a slave state! Let us rejoice that we have a Constitution, which secures to the citizens of one State all the rights of citizens of the several States.

It has been recently decided by the Court of Appeals of South Carolina, that 'a free person of color is not a competent witness, even in a suit between persons of his own cast; nor can book entries made by a colored clerk, be supported by proof of his hand writing.' Adultery is not an indictable offence, at common law in South Carolina, nor is there any statute making it criminal.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.---NO. VII.

To prove that an opinion is erroneous, or that a custom is pernicious and inhuman, it is by no means necessary to prove or to insinuate that all who have been thus misled have been destitute of piety or goodness. Every man, whether good or bad, is liable to be influenced by the customs of the age and country in which he receives his education.

DR NOAH WORCESTER.

'After all, George,' said Lucy, 'I do not see what father can mean, by saying some of these people are not wicked, who yet do so wicked a thing as to keep slaves.'

'Why,' said George, 'you do not call little James Spencer wicked, when he takes away his brother's playthings.'

'No,' said Lucy, 'but that little child of two years old, he does not know any better. He does not know that there is any harm in it.'

'Then,' said George, 'if there are any slaveholders who do not know there is any harm in keeping slaves, why are they wicked any more than he is?'

'But they must know,' said Lucy, 'for they are grown up men and women, and not little children.'

'And so are the slaves, who tell lies and steal, grown up men and women, and yet you know we agreed it was not wicked in them when they did not know any better.'

'I know we did,' said Lucy, 'but when I think about all the abominable wickedness of the slave-holders, I have no patience, and I do not want to find any excuse for them; and I do not see why you want to, for I know you feel just as angry at such wickedness as I do.'

'To be sure I do,' said George, 'but if there are any persons who keep slaves without understanding how wicked it is, I do not see why we should be angry with *them*. You know father told us to think if we had never heard of good men doing what was very wrong, without knowing there was any harm in it; and I have remembered about the heathen, who put people to death in sacrifice to their false gods, and yet they were not wicked for doing it, because they thought that it was right. And I have thought of a very good man whom we read about in the bible'——

'I cannot think,' said Lucy, 'who you mean.'

'I mean St Paul; you know he persecuted the Christians before he became one himself, and he not only did not think it was wrong, but says he really thought within himself that he ought to do so.'

'Yes,' said Lucy, 'I remember him now.'

'So you see,' said George, 'that good people may do some things that are really wrong in themselves, without knowing that they are so, in which case they are not to blame.'

'It seems so,' said Lucy, 'to be sure, and so I will try to think some of the slaveholders may not know any better.'

'And I am sure,' said George, 'it is a great deal pleasanter to find some of the slaveholders may not be so wicked as we thought at first they all must be.'

They did not talk any more on this subject at that time, but Lucy continued to think of it all day, and in the evening she began again.

'Father, are the slaveholders christians? I mean, do they have the bible?'

'Certainly,' said her father, 'why do you ask so strange a question?'

'Because I was thinking if they had the bible, they might learn from that how wrong it was to keep people for slaves. George and I thought about some people who did wrong things without knowing they were wrong, but then they were not christians.'

'Christians, who were really good men,' said her father, 'have done so too They have persecuted and put to death other christians, merely because they did not think as they did, but believed some things to be true which the others thought were not true.'

'How shocking, how wicked!' said Lucy.

'But,' said her father, 'it was sometimes done by good people, who, like St Paul, really thought they ought to do so.'

'How strange!' said Lucy.

'A very good one,' said her father, 'so good and mild that he is commonly called the amiable Melancthon, when he heard of somebody who had been burned to death, for believing certain doctrines, said he approved it, and that it was quite right to do so.'

'But how is it,' said Lucy, 'that everybody does not see as plainly as we do that such things are wrong, and that keeping slaves is wrong!'

'I believe,' said her father, 'the principal reason is, that when people are accustomed to see everybody round them do, or to hear them speak of as right, they are very apt to suppose there cannot be any harm in Perhaps there are some of the slaveholders who having been accustomed to slavery all their lives, and having never heard any of the people round them say it was wrong, have never had the thought come into their minds that there was any harm in it.'

'I intend,' said Lucy, 'always to take care not to feel certain that things are right merely because other people think so.'

'That will be very proper,' said her father, 'and I think we should also take care not to blame people more than they deserve, by taking it for granted that they are fully sensible of the criminality of what they do.'

'Yes, that is right, that is just,' said Lucy 'I wish, father, somebody would try to make the slaveholders see that they ought not to keep the poor negroes in slavery. Then the good ones would set them free directly.'

'Many people have tried, my dear,' said her father, 'but they have not yet succeeded.'

'After all,' said George 'it does seem very unaccountable that people should not see what is so very plain, as that one person has no right to make a slave of another.'

'I am sure,' said Lucy, 'they cannot think they are doing as they would be done by.'

'It is strange, indeed if they do,' said her father 'And as they have the bible, and as it is, as George says, so very plain a case, and so many people have tried to convince them of the criminality of slaveholding probably some of those know perfectly well that it is wrong.'

'The truth is,' said their mother, 'that it is impossible for us to judge exactly how many of them are to blame, or how much.'

'I suppose,' said their father, 'there are some who think that perhaps it may be wrong, but are not sure.'

'Then I think,' said Lucy, 'that anybody who has got slaves, and knows that he has no right to keep them, ought to repent and tell them they may be free, and try to do them as much good as he can, to make up for having kept them in slavery And those who are doubtful ought to think, and think, and read the bible, and then they would soon find out It is not right for a person to go on doing what he thinks may be wrong, even if he is not sure, is it, father?'

'No, my love, certainly not,' said her father, 'and I think you have decided these things quite right.'

'But when I think,' said Lucy, 'of the poor slaves being whipped, and half starved, and made to work till they are almost tired to death, it does seem impossible but what the people who do these things must know they are acting wickedly.'

'You must distinguish, my dear,' said her father, 'between treating slaves *cruelly*, and simply keeping slaves There can scarcely be any excuse, I think, for treating them with cruelty, for everybody must know and feel that it is wrong.'

'I have heard,' said George, 'that they are treated with shocking cruelty, and just as if they were brutes.'

'I cannot bear' said his mother, 'to hear people speak in that way, for it seems as if they thought it was not wrong to treat brutes so.'

'It is dreadful to think,' said his father, 'of the inhumanity with which the poor slaves are sometimes treated, but let us hope that this is not very common Some persons, we know, who have slaves, are kind to them, and try to promote their comfort and happiness.'

'Ah! but that is not enough,' said Lucy 'If they knew what was right, they would think to themselves, "If I treat these people ever so kindly, still I have no right to make them work for me unless they choose"—and so they would let them go free.'

U I E

The Northampton Courier, in endeavoring to correct one blunder, falls into another It says the new Marriage Bill 'was rejected by the Senate'! It did not go to the Senate, it was rejected by the House

C D T and several other communications are again unavoidably postponed. T T next week

BOSTON,

SATURDAY, APRIL 23, 1831.

☞ We present our patrons to day, a new head for the Liberator It is illustrative of a slave auction—the scene is appropriately located at the seat of the National Government Sales of slaves are very common at a home market. On the right side of the vignette, stands the auctioneer with his hammer lifted up for a bid, at the side and in front of him are some southern speculators, with the family to be sold—a man and his wife, (whose attitudes express their grief,) and their two children, who are clinging to their mother On the left side are seen in the distance, the Capitol of the United States with the American flag (on which is conspicuous the word LIBERTY) floating on the breeze, a purchaser examining a negro, as a butcher would an ox, and a whipping-post, to which a slave is chained, who is receiving a severe flagellation Down in the dust, our Indian Treaties are seen In view of these things, who will not exultingly exclaim, 'Hail Columbia! happy land!' Is it not delightful to know, that the Fourth of July is at hand, when we may laud ourselves and our country above all nations, and indignantly point the finger of scorn at foreign oppression? O consistency! thou art a precious jewel!

☞ The following Report, long as it is, is worth putting on record Our readers will learn, by and by, how far the Society is 'actuated by the purest principles of religion, the most exalted patriotism and an enlarged philanthropy' We have never had strong faith in the republicanism of the Chairman of the Committee. His sentiments at the Colonization meeting in this city were not characteristic of a liberal mind, but disreputable to himself and his cause. It seems by the Report, that 'the dangers and difficulties, emanating from the great and increasing numbers of free persons of color,' form the true motive for African colonization. Almost every document from the Parent Society, or its auxiliaries, proves that the system originated in cowardice, and not in a philanthropic spirit 'Wo unto them that are wise in their own eyes, and prudent in their own sight!' Do these schemers expect that God will bless their efforts? Do they think to baffle His vengeance, by forcing the free blacks out of the country! Vain and presumptuous calculations! As true as the Lord is just, they shall not prosper

The Report contains the most scandalous assertion, that the free blacks can never be elevated at home. Are the people of this country willing to be stigmatized in this manner? to be held up to the scorn of the world, as incorrigible tyrants and shameless persecutors? to have the proclamation go forth, from high authority, that they are morally unable to do justice and love mercy? No—we are sure they are not willing They will throw aside their prejudices as inconsistent with their religious and republican professions, and admit their colored countrymen to equal rights and privileges.

COLONIZATION SOCIETY.

Report of the committee to whom was referred the Memorial of the American Colonization Society in the Senate of Massachusetts.

The committee to whom was referred the petition of the American Colonization Society, requesting the co operation of the Legislature, ask leave to report,—That the objects, for which that Association was established, are of vast importance to the country and to that unfortunate race, which has such powerful claims upon our humanity and justice. Actuated by the purest principles of religion, the most exalted patriotism, and an enlarged philanthropy, a successful attempt has, at last, been made, to meliorate the condition of the degraded and long suffering African race, and, in some degree to atone for the great wrongs which have been inflicted upon them even in this land of Liberty Many powerful causes have combined to produce results, so cheering to those humbled objects of beneficence, and so honorable to the pious and illustrious citizens, who have volunteered to become their advocates and patrons There are the immutable principles of justice, the resistless promptings of mercy, and the public weal

In those States where slavery is tolerated, as well as in others, where it has ceased to exist, the dangers and difficulties, emanating from the great and increasing numbers of free persons of color, had long been the subject of deep individual solicitude and inquiry, and of numerous legislative enactments Various means were adopted for obviating these accumulating evils, but without any perceptible benefit, and some more efficient and decisive measures, which should certainly diminish and ultimately remove them, became indispensable. Emigration appeared the most obvious and desirable, but an eligible location, the manner of obtaining it, and the expense of carrying into full effect such an extensive scheme, seemed to require the application of the power and resources of the national government;—to that an appeal was accordingly made, by the legislature of Virginia, and what the States and Nation had failed to perform, was zealously undertaken by the American Colonization Society The plan was deemed, by many, chimerical and impracticable still it was commenced, and has been prosecuted under the most favorable auspices.

A large tract of country was obtained, on the Western Coast of Africa, as a place of refuge, for such of the free persons of color, as might be disposed to avail themselves of its advantages Liberia soon became their promised land,—the Canaan of their hopes.

It is only twelve years since that interesting country was first occupied, and its population now exceeds twelve hundred A constitution, a code of laws, schools, and religious institutions have been established,—civil and military officers appointed,—agriculture, the mechanic arts, external commerce, and interior trade are successfully cultivated, and this infant nation now gives glorious promise of its future extent, prosperity, and advancement in political and moral grandeur

Hitherto the resources of the Colonization Society and its numerous auxiliaries, with the cheering countenance, and partial aid, of the General Government, have been sufficient to warrant the belief, that its most sanguine anticipations may be realized The experiment has been triumphantly made, and it only requires the application of more ample means to accomplish all, that was ever contemplated, by the most ardent and philanthropic.

It appears that the whole number of free colored people, in the United States, at the last census, was 233,530, and that the annual increase may be estimated at about 6000, which can be sent to Liberia, at an expense of not more than twenty dollars per head An annual appropriation, therefore, of 120,000 dollars, would be sufficient, to defray all the charges, of transporting a number, equal to the annual increase

To accomplish this, has been considered of the first importance, and to this object, the whole energies of the Society have been hitherto directed, as it will render the proportion, between the free colored and white population, comparatively smaller, at each duplication of the latter, and ultimately remove many of the dangers, which now exist, and prevent those deleterious consequences, which are to be apprehended, from a rapid increase of numbers

But why should we not endeavor to increase the fund to 240,000 dollars, which would insure the removal of the whole population in about twenty-eight years? Is it to be presumed, that such a fund cannot be raised by public and private munificence, when the importance of the object is duly considered? It will not only be the removal of a class of people from among us which have an injurious influence upon the morals and peace of society, but enabling them to become a free, independent, civilized, and Christian nation, in the land of their forefathers Elevated in character, and in the full enjoyment of the rights of men, they will not only assume a station in the great human family which it is impossible for them to attain in this country, but their example and influence will gradually extend over those numerous tribes which through all time have remained in a state of barbarism and degradation, and cruelly subjected to slavery by surrounding and distant nations.

Our veneration for liberty, the dictates of humanity, patriotism, our duty as Christians, and the laws of eternal justice require, that a generous effort should be made to accomplish objects of such momentous import;—and believing that all constitutional means should be employed by the government of the United States for their complete attainment the following resolutions are respectfully submitted By order of the Committee

H A S DEARBORN

1 *Resolved*, That the Legislature of Massachusetts views with great interest the efforts made by the American Colonization Society, in establishing an Asylum on the Coast of Africa for the free people of color of the United States; and that in the opinion of the Legislature, it is a subject eminently deserving the attention and aid of Congress so far as shall be consistent with the powers of Congress, the rights of the several states of the Union, and the rights of the individuals who are the objects of these efforts.

2 *Resolved*, That our Senators and Representatives in Congress be, and they are hereby requested in the name of the State of Massachusetts, to solicit the assistance of the General Government to aid the laudable designs of that Society, in such manner as Congress in its wisdom may deem expedient, and is consistent with the provisions of the constitution of the United States

3. *Resolved*, That His Excellency the Governor be and he is hereby requested to furnish a copy of the foregoing Resolutions, to our Senators and Representatives in Congress

IN SENATE, Feb. 22, 1831 Read twice and passed Sent down for concurrence.

SAMUEL LATHROP, President

IN HOUSE OF REPRESENTATIVES, March 10, 1831. Read twice and passed in concurrence

W B CALHOUN, Speaker.

Approved March 10, 1831,

LEVI LINCOLN

Robert Hall, the most distinguished Baptist divine of the age, departed this life in Bristol, Eng., about the 7th of March. Public admiration was divided between him and Chalmers,—the eloquence of the latter was more impetuous, and his corruscations more diffuse, than those of the former, but Hall was more uniformly chaste and natural He was an advocate for open communion, though he esteemed immersion the primitive mode of administering the ordinance of baptism.

The latest news from the Continent, via New-Bedford, states, that France had joined the Belgians against the king of Holland, and the French General had been at Brussels to take command of the United Armies. An order had reached Flushing to put in immediate readiness the whole of the Dutch navy It was rumored and believed that *Austria had declared War against France*

The whole of the Russian army, which was at Grochow, near Prague, it was said, had retreated suddenly towards the frontiers, leaving many things behind

In the House of Commons, England, the reform bill had passed to a second reading by a vote of 302 to 301! Sixty boroughs were to be disfranchised entirely, and forty six reduced to one member each

The sophistry of our respected correspondent 'U I E.,' grieves and surprises us We have admitted his communication into our columns with considerable reluctance Who, in this country, can be so ignorant as not to know that man cannot justly be the property of man? Slavery is a crime so enormous and palpable, that he who is not an idiot must discover it in a moment. Is ignorance of duty, and sincerity in error, to excuse a man in an age and country like ours? It is news to us that 'the heathen, who put people to death in sacrifice to their false gods, are not wicked for doing it!' We 'read our bible far otherwise.' Was not St Paul guilty for persecuting the Christians 'before he became one himself?' If Christians 'have persecuted and put to death other Christians,' are they guiltless of the blood of their victims? If Melancthon justified the burning of a heretic, is it not an indelible stigma upon his memory? If we begin to excuse slaveholders from guilt, where shall we stop? Whose ignorance makes oppression innocent, or whose intelligence makes it criminal? Away with this dangerous doctrine. Of slaveholders we may say, in the language of the Apostle, they are 'filled with all unrighteousness, fornication, wickedness, covetousness maliciousness, full of envy, murder, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, covenant-breakers, without natural affection, implacable, unmerciful who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.'

HENRY CLAY.

The biography of this distinguished statesman, written by George D Prentice, Esq is allowed to be a very creditable affair, both to the writer and his subject, except by a few violent politicians. The following paragraph from the work is honorable to Mr Clay

'His sincerity in opposing negro servitude was manifest from every act of his life—from his professional, no less than from his political exertions.—Whenever a slave brought an action at law for his liberty, Mr Clay volunteered as his advocate, and it is said, that in the whole course of his practice, *he never failed to obtain a decision in the slave's favor*'

We should like to know whether Mr Clay is a slaveholder, and, if so, to what extent? Some have assured us that he is not, others, that he owns a FEW slaves. There are sentiments in some of his colonization addresses, which are in the highest degree reprehensible, and which we shall have occasion to examine.

We learn, by the way of Jamaica, that the troops in garrison at Aux Cayes had rebelled against President Boyer, who, it was reported, would take the field at the head of his guards. Probably the story is a fabrication The editor of the Jamaica Courant says

'Port-au-Prince, which was once the most flourishing City in the Western hemisphere, is now almost desolate, and the poverty and misery, which exist in its present ruinous condition, are a strong proof of the effects of free labor in the Colonies.'

So, it seems, according to the statement of this slavite, the effects of free labor are most ruinous! Can Jamaica boast of the utility of slave labor? With a population of 15,000 whites and 331,000 slaves, she presents a most pitiable aspect of distress—and were it not for the superior industry of her 40,000 free people of color, her desolation would be complete.

ANTI-SLAVERY MEETINGS IN GREAT BRITAIN The Anti Slavery Reporter, for January, contains the proceedings of upwards of *forty* anti-slavery meetings, held in different parts of the kingdom A petition for the *immediate* abolition of slavery in the British Colonies was signed by 22,000 persons in Edinburgh!! In less than five weeks, 1128 petitions, calling for a speedy abolition, were presented to the House of Commons. We are compelled to omit some extracts until next week.

The funeral of Bishop Allen, (a colored clergyman,) at Philadelphia, attracted an immense concourse of colored people Strangers were surprised to see how many of the women had provided full suits of black.

Notwithstanding the inclemency of the weather, the funeral of the Rev Thomas Paul, on Sabbath last, in this city, was very numerously attended His age was 55, instead of 51, as mentioned in our last paper

Seventeen slaveholders in Kentucky have signified their wish to become members of the proposed Emancipation Society in that State

Robert S Finley, the Agent of the Colonization Society, has been well received in Lexington Ky Slaveholders, we dare say, will welcome him with open arms.

Sunday Lectures at Lower Julien Hall—To-morrow (Sunday) morning, 'Declaration of the objects and measures of the Farmers Mechanics, and other Working-Men of the city and county of New-York, addressed to the Farmers Mechanics, and other Working-Men, of the United States' Evening By special request—repetition of the lecture on the question, What are we to understand by the soul of man, and can it exist, or does it exist, independent of the body?

LITERARY.

For the Liberator

MAY DAY.

Up, ye slumberers, one and all!
Welcome ye the smiling May!
Hear ye not her thrilling call!
Will ye waste in bed the day?
'Tis a morn for old and young,
Prodigal of joy and song

See! the watch-fires of the night,
One by one, are vanishing:
What a glorious tide of light
Issues from ocean's golden spring!
Flooding every land and clime,
Up the sun goes, slow, sublime.

Birds of every shape and hue
Airily are glancing by,
And with notes expressive, true,
Fill the air with melody.—
Who would lose their joyous strain!
Who court abed repose?

Maiden, with the flashing eye,
Quench its brilliance not in sleep;
Let thy blushes, mounting high,
Shame Aurora's color deep;
Gather flowers to braid thy hair—
For a queenly state prepare!

Child, absorbed in sportive dream,
Be not slumber's pretty dupe;
Up, and drive the mimic team,
Fly the kite or whirl the hoop;
Let the music of thy mirth
In a merry shout have birth

Youth, in sweetest visions lying,
Building worlds with busy thought,
Now exulting, smiling, sighing,
O'er the labors thou hast wrought;
Fairest scenes by fancy drawn,
Cannot match so fair a morn.

Manhood, lift thy stately head—
Stand erect, creation's lord!
Leave the couch by dalliance spread,
O'er thy empire walk abroad;
Earth and sky were made for thee,
Dress'd in royal pageantry

All who pine in secret love,
All whose hopes are high or low,
Ugly folks who would improve,
Handsome who would prettier grow—
Rich and poor, gay, wise and witty,
Leave at earliest dawn the city

Exercise will use his brushes
With a painter's marvellous skill,
Covering palest cheeks with blushes,
Giving eyes new power to kill
O, then, slumber not, I pray—
Go, and bring in jocund May!

G——s

TO A BABE.

Dear babe! that sleepest cradled by my side,
Whose gentle breathings, heard in this deep calm,
Fill up the interspersed vacancies,
And momentary pauses of the thought!
My babe so beautiful! it thrills my heart
With tender gladness thus to look at thee,
And think that thou shalt learn far other lore,
And in far other scenes! For I was reared
In the great city, pent mid cloisters dim,
And saw nought lovely but the sky and stars.
But thou, my babe! shalt wander, like a breeze,
By lakes and sandy shores, beneath the crags
Of ancient mountains, and beneath the clouds
Which image in their bulk both lakes and shores
And mountain crags; so shalt thou see and hear
The lovely shapes and sounds intelligible
Of that eternal language, which thy God
Utters, who from eternity doth teach
Himself in all, and all things in Himself

COLERIDGE

HOPE.

Thou captive's freedom, and thou sick man's health!
Thou lover's victory, thou beggar's wealth!
Thou manna, which from heav'n we eat,
To every taste a several meat;
Hope! thou first fruit of happiness!
Thou gentle dawning of a bright success!
Who out of fortune's reach dost stand,
And art a blessing still in hand!
Brother of faith! 'Twixt whom and thee,
The joys of heaven and earth divided be;
The future 's thine,—the present 's his.
Thou pleasant honest flatterer, for none
Flatter unhappy men but thou alone! COWLEY

CONSCIENCE.

We cheat the world
With fond outside, till we meet surprise
Then, conscience, working inward like a mole,
Crumbles the surface, and reveals the dirt
From which our actions spring FENTON

MISCELLANEOUS.

[COMMUNICATION.]

The Editor of the Liberator will please publish the Extract of my Petition, and Report made by a Committee of the General Court in 1831—and oblige WILLIAM VANS

The Petition of William Vans, a native citizen of Massachusetts, respectfully sheweth—That John and Richard Codman co-partners and merchants in Paris in the kingdom of France, became indebted to your petitioner by final judgments rendered in France, condemning them to deliver him 45,513 francs rents per year, that amounted in the year 1830 to 534,140 dollars and 12 cents William Vans having petitioned the Legislature in the year 1810, and continued from year to year until 1827, when a committee, to whom it was referred, reported the facts stated in the petition of William Vans were all substantiated, and asked of the House what further order should be taken thereon—when the vote stood 91 in favor, and 107 against any legislative interference. On hearing this decision, your petitioner commenced a suit at law in 1829, at Cambridge, in the county of Middlesex, against Stephen Codman as Executor to the Will of John Codman, deceased—when the Court decided by a majority, that your petitioner was barred by law Therefore your petitioner comes again to the Legislature, praying your honorable body to open the doors of justice, and grant him a trial by jury, in conformity to the Constitution That says,—Every citizen has a right to a trial by jury—(*that is sacred*) This trial I ask your honorable body to grant; and as in duty bound, will every pray.

WILLIAM VANS

Boston, January 8, 1831

This petition was referred to a select committee, composed of Messrs Perkins of Becket, Everett of Boston, Dewey, Stockman and Knowles, who reported *Extract* as follows

Your Committee ask leave to report a statement of facts—That *Vans* produced before them *two* obligations, payable to order, signed Richard Codman, dated at Paris in the kingdom of France, in the year 1800—one for 8415 francs rents per year, equal to 168,300 francs principle—the other for 100,000 francs which sums, at 5 per cent interest, amount to near 130 000 dollars. Second, *Vans* also produced a document in French, which your Committee *do not understand*, but from the certificates of those acquainted with that language, *is said* to be a judgment rendered in France in the year 1804, condemning Richard Codman and John Codman as copartners to deliver said *Vans* 45,513 francs rents per year, and no evidence has been produced before your Committee that the judgment had been paid, except 600 dollars the said *Vans* acknowledges he gave a receipt for, and *agreed not* to trouble the said Codman any farther Your Committee *further* find, that John Codman *did* by a writing signed John and Richard Codman verify & acknowledge himself to be copartner with Richard Codman, and said *Vans* also says, he resided and lived in France at the time of taking said obligations, and continued there until the year 1809, when he came to America and found his claim barred by law as informed by his attorney When the said *Vans* did commence a suit against Stephen Codman, as executor and administrator on said estates at Cambridge, in Middlesex county, at the December term 1829, when the said Stephen Codman in his said capacity of executor, *did* plead in bar to payment the limitation law, and the said *Vans* suffered himself to become non-suited—Wherefore your Committee ask the decision of the House, whether they shall be discharged, or directed to make further report.

B C PERKINS, *Chairman.*

By the Report of the Committee, Vans placed before them *two* obligations, payable to order, that amounted in 1830 to near 130 000 dollars. These obligations were *given* to Vans in the year 1800, by Richard Codman. After the return of Vans from America to France, the Committee also says Vans produced a judgment rendered in France in 1804, that condemned John and Richard Codman to deliver him 45,513 francs rents per year, that amounted in 1830 to about 534,140 dollars and 12 cents, stated in the writ These obligations and judgments, *not named* in the release in 1810, were *not* discharged by it—as it was estates, effects and credits named in the release, delivered by Vans and his wife to Richard Codman in December, 1796, before he went to America, the 600 dollars discharged as every man must know property released ought to be named in it To know the truth, Vans asks of the General Court a trial by jury Let them say if the release for 600 dollars discharged the property named in the writ, amounting to 534 140 dollars and 12 cents This request for a trial has been made by Vans for more than twenty years, and always refused by the executor and heirs of John and Richard Codman who pretend they *do not* owe Vans a cent, yet fear a trial by jury, lest justice may be done to the injured party

WILLIAM VANS.

The St Thomas Times contains a shocking account of a piracy and murder, said to have been committed near the island of St Domingo a vessel having been fallen in with near the latter island, with a great number of murdered persons on board. The vessel is supposed to be the one which has for some time been employed in bearing an equestrian corps among the West India islands; and the murdered persons are believed to be the unfortunate beings who composed that corps The large sum of money which these people are said to have accumulated, induces a belief in the horrible rumor some of the pirates must have 'kept a sharp look out on them—tracked the vessel on her route, and plundered and murdered all on board'"

A sign in Spring-street, New-York, reads—'Washing and Ironing and Going out to Days Work, *done in the Back Room.*'

DEFERRED ARTICLES

Arrest of Missionaries.—The Missionaries who were arrested by the oppressive laws of Georgia, for the *crime* of quietly instructing the Cherokees, have been acquitted and released, on the ground that they were agents of the United States government. The Boston Recorder states, that they were taken by a military force, without a civil process They were treated with respect and kindness by the guard

Gibbs, the pirate, who was lately condemned at New-York, has made some horrid disclosures He pretends to have been accessary to more than *four hundred* murders, and the perpetrator of other revolting crimes His statements are disbelieved by the New-York editors We hope for the sake of humanity, they are not true

Elopement of a nun.—One of the principal Nuns, Sister Gertrude, made her escape from the Nunnery in Georgetown, D C a few weeks since. She found refuge in the family of General Van Ness, Mayor of Washington The event is said to have produced a good deal of excitement, especially among the Romanists. Sister Gertrude was chief instructress of the Academy in the Institution

The Furet de Londres says—'An Amateur of statistics has calculated that the late French Revolution has given rise to 8,000 poetical inspirations, in the shape of songs, cantos, and poems, forming a total of 54,000 couplets, or 800,000 verses, and subdivided into 7,225,000 words.'

Poland.—In some of the villages, says a private letter, there is scarcely a male inhabitant, who is not armed with a scythe, a pitchfork or a pike, in order to harass the Russians in their detachments. The men armed with scythes form a separate corps, and already amount to 6,000

Peyronnet and Polignac have had serious differences since their imprisonment in the fortress at Ham, and on one occasion, as appears from private correspondence, the infuriated lawyer threw a candlestick at the head of the Prince, which fortunately missed him The *Prince* has petitioned the government of France that he may be separated from his companion

Madame Niebuhr.—The widow of the celebrated Niebuhr fell ill immediately after her husband's death and died on the 11th of January last, the victim of her grief

George the Third reigned 58 years, 32 of which were passed in war, and 26 in peace 'The Debt, at his accession, was £120,000,000, at his demise £320,000,000! George the Third found the annual charge of taxation £6,000,000, and left it £60,000,000, including the expense of collection It is computed that during this 'reign of war' there were sacrificed no fewer than 2,000,000 of our fellow creatures

It is said that shoemakers form the most numerous class of operatives in Canton, and are estimated at 2?,000 Of Lapidaries there are upwards of 7000 Of weavers 16,000.—Carpenters and cabinet-makers 16,000

The four principal contributors to the *Edinburgh Review* are now all senators—Lords Brougham and Vaux, in the Upper house, and Sir James Mackintosh and Messrs Jeffrey (late editor) and Thomas Macauly in the Lower

It is said that Lord Brougham received upwards of *fifteen hundred* letters of congratulation within ten days after his elevation to the Seals.

A vessel has arrived at Nice, bringing accounts that the tri-color flag had been hoisted in one of the provinces of Morocco!! Truly a Moorish Chamber of Deputies would be a strange sight; unless they can contrive to *trois-jours* the Emperor, we should not like to be in the opposition

Ohio.—Perhaps the amazing extent of the commerce on our western waters cannot be better illustrated than by a statement extracted from the Cincinnati Advertiser, which gives an account of the arrival of a single steam boat from New Orleans, with 560 tons of merchandize, and 700 passengers. We live, indeed, in an age of wonders.

Mr Caleb A Ore, Philadelphia, is about to obtain a patent for making boots and shoes with but one seam, that of boots in the heel, and of shoes over the instep.

A Methodist clergyman was taken up in New-England, upon suspicion of having in his saddlebags part of the money belonging to the bank in New York Search was accordingly made and there nicely folded and closely tied packages were found to contain religious tracts.

Dr Smith, of Oneida County, N Y lately regaled his friends on some fresh lobsters which he had purchased *four years and two months* before, which had been put up and hermetically sealed in New-York city *sixteen months* before he bought them The company pronounced them as fine lobsters as they ever tasted

A letter from an American gentleman in Paris, published in the Commercial Advertiser says, 'We shall get a part of our claims on France, say 7 or 8,000 000, or possibly, $10,000,000'

The Viceroy of Egypt, at the intercession of the French Government, has set at liberty 105 Greek Slaves, a part of whom had been instructed in the public schools at Cairo, and taught to read and write Arabic. They were to be sent back to Greece.

Barbadoes papers to the 14th ult. state that a Congress of Delegates from the several British W India Colonies, is to assemble at that Island, for the purpose of concerting measures in regard to their grievances, and appointing a general Committee to proceed to England with a formal representation thereof

Women.—Women do not transgress the bounds of decorum so often as men; but when they do, they go greater lengths.—For with reason somewhat weaker, they have to contend with passions somewhat stronger; besides, a female by transgression forfeits her place in society forever; if once she falls, it is the fall of Lucifer

MORAL.

For the Liberator

ON THE DEATH OF MRS E—— P——.

Ah! yes, she is dead!—the last struggle is o'er,
Her friends and her kindred shall see her no more;
In the last sleep of death forever she's laid,
And the great debt of nature by her is paid.

She is dead! and her friends are no longer to hear
The sound of that voice, which to them was so dear;
But low in the vale where the wild flowers bloom,
May they drop the sad tear on her lonely tomb

She was calm 'mid her pain—she knew she must die;
Not a murmur was heard by those who stood by;
But a sweet placid smile stole o'er her fair face,
As she breath'd out her life in death's cold embrace

Then cease to repine—let all sighs be suppress'd;
Eliza is happy, Eliza is blest
Her spirit too pure to remain longer here,
Has now left us to dwell in yonder bright sphere

Boston, April 6, 1831 MEDORA.

DISTINGUISHING GRACE.

Several years ago there was a charity sermon to be preached one Sabbath evening, in a Dissenting chapel of a sea port town in the west of England When the preacher ascended the pulpit, he thus addressed his hearers 'My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house Upon that evening the pastor of the congregation, of which many now present must have formed a part, addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you.—Amongst the hearers came three evil-disposed young men, with the intention, not only of scoffing at the minister of God, but with their pockets filled with stones for the purpose of assaulting him After the minister had spoken a few sentences one of the three said, 'Let us have at him now,' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on for some time, when the second said, 'We've heard enough now—throw!' But the third interfered, saying, 'He's not so foolish as I expected, let us hear him out' The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. Now mark me my brethren—of these three young men, one of them was executed a few months ago at Newgate for forgery—the second at this moment lies under sentence of death in the jail of this city for murder—the other,' continued the minister with great emotion, 'the third, through the infinite goodness of God, *is even now about to address you—listen to him!*''

REAL CHRISTIANITY.

The following instance is quoted from a late Report of the English Westminster Auxiliary Bible Society

One of the earliest free subscribers to the St Clement Dane's Association, lately died He was an aged black man, supposed to be ninety years old, and by trade a shoe-black He was first known to us by his name being set down, at our annual meeting, for a free subscription of one shilling a week. this was considered too much to receive from a person in his circumstances; and a member of the committee visited him to converse on the subject. It was found he could not read, and was paying one shilling a week for a person to read to him the bible with a very few religious works formed his library This poor man conceived in the charity of his heart that all who were asked to give or lend were bound to do so and he reduced this truly benevolent maxim to habitual practice; for he would bring to his miserable home his more miserable fellow countrymen, and give them bed and board free of expense Before he became convinced of the value of his soul, he used to pursue his calling on the sabbath; but when his views were changed on divine things, the sabbath was preserved inviolate, at the risk of losing his employment.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail

Also, just received, a fresh supply of the following prime articles, viz

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☞ An extensive assortment of articles requisite for gentlemen travelling

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 18.

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TERMS

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AGENTS

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Joseph Cassey, *Philadelphia, Pa.*
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William Watkins, *Baltimore, Md*

THE LIBERATOR.

'If the plague had rewards and pensions to bestow, it would find apologists, but in defending the poor and the oppressed, as we must struggle against power, riches and frenzy, we may expect nothing but calumny, injuries and persecutions'

☞ In our first numbers we began a review of Walker's Appeal, but left it incomplete intending to resume it at a future period. The following is from the pen of a gentleman of talents, whose opinion we solicited on the subject of his pamphlet. We add a few notes to his paper

WALKER'S APPEAL. NO. I.

To the Editor of the Liberator

Dear Sir—I herewith return the copy of 'Walker's Appeal,' with such remarks as its perusal has suggested If my memory does not deceive me, you asked me for a review of the article now what follows can hardly claim that dignified title, but if you think it worthy of a place in your columns, it is very much at your service.

I have often heard, and constantly believed, that 'Walker's Appeal' was the incoherent rhapsody of a blood-thirsty, but vulgar and very ignorant fanatic, and have therefore felt no little astonishment that it should have created so much alarm in the slave-holding states. It has been represented to me as being as worthy of contempt, as the Book of Mormon, or the 'Gems' of Robert Dale Owen, and believing such statements, I have never taken any pains to procure it I have now read the book, and my opinions are changed

That Walker was a fanatic cannot be denied (1) strong indications of religious delusion may be found on his every page. He calls incessantly on the name of his Maker, in a way not agreeable to Christian ears, he calls his colored brethren the Lord's people, and towards the end of the pamphlet declares he would not have published his lucubrations without the express command of the Almighty so to do It cannot be disputed that Walker was ignorant, even of the English language his sentences are ill-arranged and constructed, and there are slips in grammar in every paragraph However this fault is by no means so glaring as might have been expected in one of his race. I doubt if more than one in three of the white population could have written better English or so good His fanaticism and want of education nevertheless do not affect the force of his argument, or the strength of his thoughts. There is a truth and boldness in what he advances, an honest indignation, and a powerful though homely eloquence in his manner, that the crust of ignorance and vulgarity cannot hinder from finding their way to the head and heart. On mature reflection, it appears to me that his work is despised in New-England only because it is unknown. I am convinced that he was a brave, just, good man, endowed with talents of no mean order, deeply and properly persuaded of the wrongs of his race (one, in short, who would, had time and circumstances permitted, have been the apostle and champion of the blacks. Wo to that slave state in which three men like David Walker shall go at large! The ruin, which, in the name of God he predicts, would speedily be accomplished It is vain to call him incendiary, ruffian, or exciter of sedition Let those who hold him such, imagine the circumstances of the two classes of our population reversed, and those who now rise up and call him cursed will build him a monument, and cry hosannah to the patriot, the herald of freedom Nor let his ineffectual efforts be despised the power of mind is extending among blacks as well as whites, and some other may rise to finish what he began The farther I have read his pamphlet, the less has been my surprise that he is regarded among his people as a man inspired Such do I picture to myself the apostle Paul, Luther and John Knox Such rough, but soul-convincing truths must have flowed from their lips Had Walker delivered what he has written from the pulpit, and had his oratory been worthy of his thoughts, I know no popular preacher of the present day who could have been compared to him I who say this am, as you know, a free white man, without personal interest in the question of slavery, in one way or the other, and can have no motive but the love of truth

I think it would be hard to refute any of Walker's arguments, but let us leave general terms. He begins by stating it as his conviction, that the colored people of the United States are the most wretched abject and degraded beings that ever existed since the creation of the world, in a more deplorable condition than the Jews in Egypt the Helots in Sparta or the slaves of the Roman Empire Can there be any doubt of this? We know little of the condition of the Jews in Egypt, but we do know that some of them were promoted to high offices in the state, and that they were not precluded from the literature and science of their masters The Helots and Roman slaves *could* raise themselves to the rank of citizens, by complying with the laws provided to that effect The slaves of Greece and Rome had free access to the schools, and many attained the highest rank in art and literature. Many more privileges and immunities they had, which are not extended to our negro brethren (2)

Here follows a paragraph which requires no comment, and which I give entire

'Yes, the jealous ones among us will perhaps use their malicious subtlety by affirming that this work is not worth perusing, that we are well situated, and that there is no use in trying to better our condition, for we cannot I will ask one question here—Can our condition be any worse?—Can it be more mean and abject? If there are any changes, will they not be for the better, though they may appear for the worse at first? Can they get us any lower? Where can they get us? They are afraid to treat us worse, for they know well, the day they do it they are gone But against all accusations which may or can be preferred against me, I appeal to heaven for my motive in writing—who knows that my object is, if possible to awaken in the breasts of my afflicted, degraded and slumbering brethren, a spirit of inquiry and investigation respecting our miseries and wretchedness in this *Republican Land of Liberty*!!'

In the several pages immediately following, Walker quotes history, sacred and profane, in support of the foregoing positions I need not descend to particulars, with which you are as well acquainted as I, and which would therefore be mere common-place. Yet as addressed to an ignorant class of readers they are not impertinent, and much judgment is shewn in their selection

'Now I appeal to heaven and to earth, and particularly to the American people themselves, who cease not to declare that our condition is not *hard*, and that we are comparatively satisfied to rest in wretchedness and misery, under them and their children,—not indeed to show me a colored President, a Governor, a Legislator, a Senator, a Mayor, or an Attorney at the Bar;—but to show me a man of color who holds the low office of constable, or one who sits in a juror box, even on a case of one of his wretched brethren, throughout this great Republic!!'

Here is the marrow of Walker's argument, as far as it relates to the free blacks, improperly so called. Are they indeed free? It is true, they labor only for their own benefit, and in some states have the privileges of voters. But let a black appear at the polls, and he will be subject to gross insult, if not actual violence, merely for exercising an acknowledged right a right that every true American would shed his best blood to defend In some states, the law makes no material distinction between blacks and whites and every office and employment is as free to one as the other But the accursed prejudices of society debar the blacks from the benefits of such provisions. Even in this city, the birth place of freedom and the first cause of happy revolutions, what is the lot of a man whose misfortune is a dark skin? Is he a lawyer? He will never handle a white man's fee, whatever his talents and knowledge. No merchant or respectable mechanic will receive his son as an apprentice The fountains of knowledge are sealed to him Let him engage in trade, or in a mechanical employment, and the competition of any, the most worthless white, will ruin him. *He gains not admittance to a convenient part of even God's temple* In a word, let the character of a black be never so fair, his life never so blameless, his knowledge and accomplishments unequalled, he can never, never hold fellowship with the respectable classes of the community, or sit down to a white man's table (3) I may be asked if *I* would associate with negroes? I answer no, not with any one I know, (4) not because they are black, but because they are vulgar, ignorant people, no way qualified to hold communion with me I will associate with no white person of the same class. Shew me a negro who sustains an unimpeachable character, whose knowledge is equal to my own, (5) and whose manners are those of a gentleman, and if he will so far honor me, I will walk arm in arm with him through Washington-street to-morrow, from Market-street to Roxbury line. As for the rest, I would have them treated precisely like white ones of the same class, with more kindness, however, for they are more miserable, with indulgence, for they are very ignorant. I would have them encouraged to aspire to every office and occupation,—not condemned to the shoe-brush, the razor, the saw, and to such other implements as we think shame to handle. Thus by elevating the character of her descendants, should we in part atone for the wrongs of injured Africa, and thus would the 'curse of a black population' become a blessing. Yet I fear these things will never come to pass, at least in my time (6) The pyramid of prejudice stands on a broad base, is as high as a mountain The blacks will find it hard to pull it down, while a white man stands to defend every stone. V.

(1) If religion justifies a man in fighting for liberty, or urges others to fight, Walker was *not* a fanatic, if it does not, he *was* a fanatic. We choose the latter ground—does our correspondent?

(2) At the present time, American slavery is unequalled for cruelty We challenge antiquity to produce a parallel Where, it has been pertinently asked, is the protection that was given to the Jewish servants? Where the year of release? Where the jubilee? Where are the humane laws of ancient Crete, which not only forbade cruelty and enjoined humanity, but actually compelled the masters, once a year, at the Feast of Mercury, to exchange situations with the *slave*? Where is the temple of Hercules, that formerly protected the Egyptian slave from abuse? Where is the liberty of speech that belonged to the slave at Athens? or the Temple of *Theseus* for protection? Even under the rigorous and stern feature of the Spartan Law, the condition of the slave or Helote, was enviable in comparison to that of the negro slave now in America. Slaves in Sparta were considered as the property of the State—not of individuals They possessed the means of acquiring property, and were protected in the enjoyment of their earnings At the present day, the slaves in the islands belonging to France Spain and Portugal are under milder laws and endure less practical cruelty than those in the United States, particularly, because they are inseparably attached to Landed Estates Even in the British Possessions, the spirit of humanity is more active than among us As to domestic slavery in Africa, it hardly deserves the epithet. Park, Denham, Clapperton, Lander, and others, assure us that the condition and employment of the slave so nearly resemble those of his master, that it is difficult and often impracticable, to distinguish the one from the other Prisoners of war are the victims destined to gratify the cupidity of the slave traders Among the Mahommedans, every seventh year is a jubilee to the slaves Among Christians, slavery is perpetual

(3) Instead of asserting that 'he can never, never hold fellowship,' &c we should say, 'he *does not* hold fellowship,' except in rare cases. We must suppose that 'V' believes with us, that this state of inequality is not always to remain The blacks stand on much higher ground than they did twenty years ago A few years more will add greatly to their elevation

(4) Perhaps because 'V' is not so well acquainted with them as we are Some of them are men of respectability, virtue and intelligence, with whom the best white ones ought not to be ashamed to communicate

(5) Are we to associate with none whose knowledge is less than our own? Moral worth should be a better passport to society than intellectual

(6) On this point, our doubts are at rest *The revolution will take place*—nay, it has begun. The 'pyramid of prejudice' is crumbling, and Truth, Religion, Reason and Justice are sapping its foundations.

REV. THOMAS PAUL.

☞ The last Portsmouth Journal contains the following tribute to the memory of the lamented Paul. We shall endeavor to write or procure a biographical sketch of his life for insertion in the Liberator, as his example ought to be held up to the view of the nation.

'We notice in the Boston papers the death of Rev Thomas Paul, pastor of the First *African* Baptist Church in that city, aged 56 We claim this colored man as a son of New-Hampshire, he being a native, we believe, of Exeter While we would make honorable mention of him as a man of talents and piety, we wish his name to be held in lasting remembrance, as a standing proof that the minds of Africans are capable of a high degree of cultivation—the doubts of any person to the contrary, notwithstanding'

The West-Lexington, Ky Presbytery has recommended the churches, connected in its order, that 'it is the bounden duty of every master and mistress to have their servants taught to read the word of God, especially that no young servants be permitted to grow up in their families who cannot read, and that every one who is able to read be furnished with a bible.' This is very different from the spirit manifested in the columns of the Southern Religious Telegraph,—a Presbyterian paper in Richmond, Va —which would prohibit the instruction of slaves in reading, and prevent the circulation of the bible among them, lest, on learning to read it, *they may be induced to read bad books!*

☞ By the ordinance for the government of the North Western Territory, slavery is forever excluded from its soil It appears, however, by the late census, that in Illinois there are 106 slaves, and in Michigan 27 What does this mean? Is it one of the fruits of nullification? We should like to know how it happens that there are 105 slaves in the State of New-York In 1827, we believe, slavery was entirely abolished in that State.

March of Equality!—*By* command of the Danish King, the free blacks in the island of St Croix have been admitted to all the rights and privileges of the whites. A free black has been appointed to the office of military aid to his Excellency Gov Van Scholten, and another admitted to practise in all the courts. Yet we are told by colonizationists, that the free colored population of this country can never be admitted to equal rights at home! Is our republic more despotic than a monarchy? We will not believe it.

By the Lexington, Ky Luminary of the 13th inst. we learn that *thirty-six* slave owners have signified their willingness to form a Gradual Emancipation Society There is some hope, therefore, that many children of the present generation of slaves in Kentucky may escape the doom of their parents

For the Liberator

ANOTHER DREAM.

I tremble for my country when I reflect that God is just, and that his justice will not sleep for ever.—JEFFERSON

Will it be thought that I have a strong propensity to fall asleep over my books, if I confess that the immediate origin of another strange dream seemed to be the following passages, which I had been reading from Butler's Analogy 'Suppose these two or three men of the best and most improved understandings, in a desolate open plain, attacked by ten times the number of beasts of prey—would their reason secure them the victory in this unequal combat? Power then, though joined with reason, and under its direction, cannot be expected to prevail over opposite power though merely brutal, unless the one bears some proportion to the other Brute force might more than maintain its ground against reason, for want of noise among the rational creatures. Length of time then, proper scope and opportunities for reason to exert itself, may be absolutely necessary to its prevailing over brute force.' Again—suppose that a certain number of rational creatures had by greater physical power, joined with a greater improvement of their rational powers, obtained authority over other creatures having the same nature, but in a less favorable situation, and with a less cultivation and command of the rational powers which they nevertheless possessed Suppose further that this authority were so exercised, in an arbitrary manner, and with as little regard to the rights, the happiness, and the wills of the rational creatures subjected to it, as necessarily to generate in them a desire to free themselves from it It is manifestly impossible that such a state of things should continue. For having the same rational nature with those who possess power over them, it must necessarily come to pass that some among them will be placed in circumstances to give the necessary improvement to their rational powers and it is impossible, or, however, in the highest degree improbable, but that among the innumerable unforeseen circumstances continually arising, some conjuncture will take place which will give them a superiority of power over the rational creatures who had before been above them In this case, their desire to free themselves from authority will become effect A slight noise here caused me to raise my eyes from the book in which I had still supposed myself to be reading, (though the latter passages I have never since been able to find in the Analogy) My black servant had entered the room, and stood before me, with something more than his usual self-complacency shining in his dark face.

'Sir,' said he, 'that set of rational creatures, called negroes, have arrived at the conjuncture in which their desire to free themselves will probably become effect. The slaves have risen, Sir'

He rendered his customary polite bow, and retired I hastened out of the room to inquire the news, caught a glimpse of my newly planted tree, which was again flourishing in full growth vigor, and tried to overtake blackey, but just as he reached the tree, he seemed to vanish away I met no other creature I had ever seen before Every face was filled with consternation The words, 'insurrection,' 'civil war,' 'carnage,' 'savage barbarity,' rang in my ears. Companies of militia were mustering and hastening Southward The few blacks both free and slaves, in this part of the country, (that is the middle section,) were gone, I was told, to join their brethren The rising was general throughout the country, and had been conducted with wonderful secrecy by the management of one or two intelligent leaders. News was continually pouring in of battles and murders, and horrible atrocities.—Then a shout of joy—'The United States troops had gained a considerable victory, and taken many prisoners, some of them among the leaders. Fifty had been hanged, to strike terror into the rest, and it was confidently expected that the insurrection would soon be quelled Alas! the next news was that the tide of victory had turned—and the blacks had retaliated by hanging fifty of their prisoners, all of those persons of respectability I saw a venerable looking old man fall senseless on the pavement, when he heard his son's name among those unhappy victims Other disasters followed, and it was new knowns that those unexpected successes of the negro arms were attributable to the genius and skillful generalship of their commander in chief, a person from Liberia, who was considered among them as a second Lafayette The assistance he had brought with him was trifling in point of numbers, but he was himself a host. Rumors of other foreign assistance increased the general consternation throughout the United States. In addition to this, no inconsiderable number of persons refused from conscientious scruples to take up arms against a people whom they considered to have been grievously oppressed, though few approved the violent method of asserting their rights Early one morning came the intelligence that a party of negroes were within four miles of us We had supposed ourselves safe, from our comparatively northern position, and were wholly unprepared A very few families and individuals escaped to the neighboring villages The rest were subjected to all that the vengeance of infuriated slaves could inflict, but I have only a confused remembrance of murders, and tortures, screams of agony, and lamentations for husbands, wives, children and parents Three savage negroes rushed into my house, and killed my wife and child before my face. Oh! the unutterable agony of that moment! as real as anything I ever suffered in my waking life I fainted From this situation, I was roused by a loud and tumultuous shout—'The Haytien fleet!' 'The Haytien fleet!'—Where am I? and I And I found myself in one of the southern cities, chained to another prisoner, and surrounded by negroes, whose countenances expressed the joy and triumph occasioned by the arrival of aid from Hayti I soon found that my destination, as well as that of several hundred other prisoners, was to labor on the fortifications of the city, under the lash of one of the most savage looking negroes I ever beheld, and as surrounded by armed men that escape was impossible. We were fastened two and two together, and worked incessantly in the broiling sun, the least pause of weariness being followed by the lash. The driver especially exercised the most excessive severity against the person to whom I was chained The cause of this the latter explained to me, by saying that the fellow had been a slave of his, and from his sullen and unmanageable disposition, had been frequently subjected to punishment, for which he was now taking his revenge Once a prisoner just before us, carrying an immense weight, stumbled and fell, and say companions had down his own burden to assist him This drew upon him as cruel a whipping that I feared for his life. It was in vain to remonstrate or to represent that he was only performing an act of common humanity 'Ay,' said the fellow, 'there's plenty of humanity from white to white, but none from white to black.'

Next followed a siege The city was desperately attacked by the United States troops, and as desperately defended Time passed on, provisions became scarce, and something like the horrors of famine were felt, chiefly by the white prisoners. After two days fasting, I was just raising to my lips a morsel of bread I had somehow obtained, when a little wretch of a black child snatched it from me and devoured it. The United States army withdrew, and our sufferings were at an end We were indeed employed in the most servile drudgery, but no longer feeling the want of food, *that* was a trifle Rumors of battles, with alternate success on each side, continually reached us, and it began to be said that both *sides*, but especially the whites, were *tired* of fighting The blacks felt desperate, and resolved they must conquer or die. The whites were for the most part gradually driven northward, and the blacks left in possession of the southern states One day as I was toiling along, dragging a pretty heavily laden handcart, the shouts of the multitude burst upon my ear, and the ringing of bells announced some great event. 'Liberty! Independence! Peace!' were presently distinguished. 'The tyrants acknowledge us for an independent nation! Huzza! Independence, and equal rights, and no distinctions of color!'——The games of dreams who had already by some mysterious multiplication or division of moments, crowded months into as many hours, with as little regard to the unities of place as time, now transported me to Charleston, become the seat of the newly established government. I found myself disguised as a negro and seated amidst the imperial council, listening to an animated debate on the question of disposing of the white persons still resident among the blacks Various were the measures recommended. Some talked of death, and some of slavery for life, or for all slaves a certain age The States had proposed a treaty of peace and alliance with certain advantages, on condition of life and liberty being granted to those white still in the power of the blacks. They offered an asylum to those unfortunate people among them. The treaty was rejected, for it was remarked that, 'our allies, the Cherokees, would laugh to scorn the idea of trusting to a treaty' At this moment I feared lest the burning blush of shame upon my cheeks should betray the white man, even through their dark disguise It was decided to be unsafe to permit these unfortunate people to find a retreat so near, as they might foment disturbances. One of the council then read an elaborate report he had prepared, recommending that every white person suffer the punishment of death who shall be proved to have held in unjust bondage more than twenty of his fellow creatures The principle of this distinction he defended by an analogy to those laws which subject the crime of theft to a more or less severe punishment, according to the amount stolen. Various petitions having been brought forward from different individuals praying for the life and liberty of their former masters, it was proposed that a clause be added exempting from death those who would otherwise be liable to it, but whose lives should be petitioned for by three fourths of their former slaves But even with this amelioration, the law was thought by some too sanguinary A venerable looking man whom I took to be a minister of the gospel, next rose. 'Why,' said he, 'do we speak of death and punishment? The retribution for our wrongs has already been terrible there has been enough of death and destruction. Let us think of mercy And let us not speak of slavery any more than of death for the whites. Why should we imitate the tyranny from which we have escaped? Oh let us set an example of magnanimity, and remember that no one ever repented having returned good for evil Let the wretched remnant of the tyrants dwell in peace among us' Another orator rose—'The speaker who recommended mercy has, in that, my entire approbation, but to think of their remaining among us as any footing of equality is as preposterous as to propose to allow a race of tigers to range our cities with the freedom of domestic animals We may talk of magnanimity and forgiveness, but it is absurd The enmity between us is as eternal and deep rooted as that between the race of Eve and of the serpent, and as reasonable would it be to cherish one of the latter in our bosom, as to adopt the whites into our nation. We may talk of giving them freedom among us, but it is impossible, they would ever be among us an abhorred and despised race. They have themselves long ago decided, that we and they can never occupy the same realm as equals, and they were right We never can But does it therefore follow that we must either exterminate, or reduce them to slavery and as far as possible to a level with the brutes' Happily there is yet an alternative, and I call upon every philanthropist and every patriot to join in a scheme which unites at once a humane regard to this ill-deserving but much to be pitied race, with a fine consideration of our own safety, and the welfare of our country. Let us *colonize* them But the question then arises in what spot we should fix them? Where but in their native land, the land of their fathers, the region to which their constitutions are by nature adapted, and whence they were driven by persecution and oppression? *There is a peculiar, a moral fitness in this restoration* Arrangements may easily be made with the king of Portugal or the Grand Seignor for the purchase of a sufficient territory, and humanity shall restore the exiles to that beloved native and whence oppression drove them forth some hundred years ago' With indignation and scorn expressed in every feature, another individual thus spoke, 'Away with this false and sickening humanity Let criminals be treated as criminals There is a peculiar, a moral fitness in holding those in slavery who have so held others My counsel is, that they and their descendants for ever be retained as slaves to us and our posterity Tell me not of the innocent children who have not participated in their fathers' crimes When felt *they* compassion for innocent children or unborn generations, where they would have doomed to perpetual slavery, another for their own nor their fathers' sake As a nation have this people sinned, and as nation must they receive their retribution.' He sat down, and some of more merciful disposition again spoke of colonization But others suggested that where the poor whites were born was in truth their native land, and that *there* were all their attachments, that Portugal and Turkey, though in Europe, could scarcely be considered the native country of Englishmen, still less of their descendants, and that at the distance of several generations, but little affection remained for a parent country These suggestions were over-ruled however, and humanity and colonization were voted to be identical But another difficulty occurred Many persons were in possession of white laborers whom they had either taken prisoners in battle, bought, or otherwise obtained, (and of their title were now defective, time would mend it) Could these persons be deprived of their *property*? Again, how could the portion of *northern* territory, of which the native was in possession, or might come into possession, be cultivated without white laborers? Must it be left a *desert*? All which matters occasioned much debate Then the advocates of vengeance made once more an effort to be heard 'Let every person without exception, who shall be proved to have been guilty of the crime of keeping a human being in slavery, be condemned to death.' Here I made an effort to speak in behalf of mercy, but could utter only inarticulate sounds, and awoke in an agony of horror Unspeakable was the relief of finding that all these things were but a dream May no resemblance to them ever be reality! T T

MR RUSSWURM.

To the Editor of the Liberator

SIR—I have read from the U S Gazette of Philadelphia, a paragraph published by Mr Russwurm at Liberia, which I presume was intended for the perusal of the colored people of this country—viz

'It is with much pleasure that we have witnessed the daily spread of the cause of colonization Our brethren of color are beginning to view it in a more favorable light And though a few of them, misled themselves, have endeavored to mislead the more ignorant to Canada, how have they succeeded? Do not the resolutions of Upper Canada speak volumes? Are they not viewed as intruders? Will not the arbitrary laws, or rather prejudices, which have been raised in Ohio, be planted and matured in Canada? It requires no prophetic eye to foresee, that to them and their posterity there is no abiding place on the other side of the Atlantic Canada will hardly afford them a temporary shelter, against the bleak winds of winter Before God, we know no other home for the man of color, of republican principles, than Africa'

Read for yourselves, my colored brethren, the language of Mr Russwurm, and then you will be able to judge of the change which this world's goods are calculated to make in the principles of men

When Mr Russwurm was employed in the editorial department of the Freedom's Journal, and paid for services which were not rendered, he was as much opposed to the colonizing of the free people of color in Africa as I am, but when his patrons failed to support the Journal, he, not being able to live without other subscribers, converted the people's paper to the use of the Colonization Society, by which change he worked himself into their employ, and yet now have evidence of his faithful performance to his worthy employers

I have nothing to say against the very laudable efforts [*] of the Society It has done, and continues to do, much good [*] for our enslaved brethren, and the Colony at Liberia is well adapted to the bettering of their unhappy condition I am glad to see they have friends who will aid in moving them to that highly respected country But we who have a right to free suffrage, have no disposition to emigrate either to Africa or Canada If left to our choice, we would much rather stay at home It is here we have received our birth, and here we wish to remain

Mr Russwurm tells us, he knows no other home for us than Africa. If he were in Philadelphia, and would make this assertion to me, I would tell him it was a palpable falsehood, and would prove it by his former editorial documents. I would ask whether Mr R. would have gone to Africa even on a visit, had he been in flourishing circumstances? I answer, no I am too sensible of this fact, that he would as reluctantly fill a victim to the hoe, the tiger, the serpent, or the climate, as any one of us it was real necessity that drove him to seek in Africa an abiding home, as he terms it, and as his usefulness is entirely lost to the people, I sincerely pray that he may have the labour to live and also die there C. D. T. *Philadelphia.*

[We owe an apology to C D T for having so long unintentionally deferred his communication.]

SLAVERY RECORD.

For the Liberator

INSTANCES OF CRUELTY.

Already do the hearts of many of the slaveholders tremble: their consciences trouble them, and they have 'a fearful looking for of judgment' They take all possible means to keep their slaves ignorant. I have seen some of the slaves receive severe lashes of the whip for casting their eyes upon a printed paper, although they could not read. The excuse of their masters to me, for so doing, was the fear that they might possibly get learning, and know their strength, and rise up to assert their rights This I think proves that the safety of the planters is in jeopardy I have seen persons from the north threatened with imprisonment by slave owners, because they spoke to them of pity for their slaves.

I will enumerate a few instances of cruelty which have occurred in some of the West India islands.—At St Martins, a Mr Creighton confined a young girl in a dungeon, and fed her on bread and water until she died, because she would not comply with his brutal attack upon her virtue After she was dead, she was buried in a dung-hill A slave belonging to Mr Richardson, a task-master of the same place, went to a neighboring planter to ask his intercession for him to his master for running away He returned with a conciliatory note to his master, who received him with aggravated cruelty He then attempted to run from him, when the master drew a pistol and killed him on the spot.

I noticed an extract in the Genius of Universal Emancipation, concerning a slave who was whipped to death for not accounting for a missing pig After his death, the pig made his appearance. I have seen a great deal of similar treatment in America, and have been told by planters that they had as good a right to kill their slaves as to kill their oxen or hogs, and that they considered them no better than cattle

In the island of Tortola, Mr Arthur Hodge having some mangroves in his garden, the watchman did not render an account of one that was missing, for which he was sentenced to pay six shillings or receive a whipping He went to one Perrin, another poor slave, and received three shillings. The master was not satisfied, but threatened him again Not being able to obtain the remainder, the delinquent was flogged until his head fell back he was then taken to the sick house, where he died the next morning After the death of the slave, complaint was made to a Justice, and the master was arrested and condemned. After his condemnation, he confessed that he killed his cook by pouring scalding water down her throat!

These things ought to be exposed to the community at large, that the people may see how their fellow-beings are treated by the slaveholders! I could mention many more cases similar to the above, but even more cruel, but my bleeding heart recoils at the task HARTFORD.

JUVENILE DEPARTMENT.

For the Liberator

MY MOTHER'S LOVE.

My mother's love ! how strong the spell !
I've felt its power, I know it well ,
While yet in childhood's path I crept,
For me it watched, for me it wept.

Who was it when my thoughts were new,
That bade them Wisdom's ways pursue ;
And with unwearied toil and care,
Taught me to lisp my infant prayer ?

Who was't that learned me first to know
I should not always live below ;
That 't was my duty to prepare
For heaven above, where angels are ?

E'en though with anxious cares beset,
My mother's love I'll ne'er forget ;
But while life's varied ways I rove,
One thought 's supreme, my mother's love !

In every duty I fulfil,
My mother's love shall prompt me still ;
When wandering far in pleasure's track,
My mother's love shall call me back.

My mother's love ! my mother's love !
A guardian angel it shall prove ;
Of things on earth, next those above,
I value most my mother's love. J

WEST INDIES.

TALENT DISPLAYED BY NEGRO CHILDREN

The traducers of African intellect are requested to read the following interesting statement, which we extract from a late Report of the British School in Spanish Town, Jamaica. Only think of such children being doomed to perpetual slavery !

The day-school now contains 152 scholars,—72 boys, and 80 girls. The clear increase during the year has been 15 The school is composed of both bond and free, and is designed to impart such a portion of education as will be compatible with the respective stations Divine Providence seems to have destined them to fill The children, with a few exceptions, being objects of benevolence, are educated gratuitously, or for a trifling consideration Their progress during the past year has been very gratifying and in some instances remarkable About 70 of them, including several who are advanced considerably beyond the plan, can read the Scriptures with distinctness and accuracy They possess also a considerable knowledge of civil and sacred geography, of biblical antiquities, and of the emblems, figures, parables, types, and most remarkable passages and chapters of the Bible, being interrogated respecting them on the Wednesday of every week, that day being devoted to the especial purpose of a general examination

In Arithmetic, a class is advanced as far as Vulgar Fractions Those who are not considered altogether on the system, are advanced still farther, and the proficiency of others in writing, also justifies the hope of their being soon able to earn a comfortable living as clerks in some of the numerous offices in the town, which furnish a considerable means of employment to the colored population, whilst many, it is hoped, will be qualified for the various departments of agricultural or commercial industry In every department of elementary learning is their progress visible.

There is scarcely one, who, besides his other acquisitions, is not able to recite chapters of the Bible, and hymns from memory

One little boy, a slave, can repeat 238 hymns, (the whole number contained in the Sunday Scholar's Companion,) and three chapters, comprising 66 verses, almost without mistake or hesitation A little slave-girl can recite, with equal facility and correctness, 49 hymns, and eight chapters of the Bible, the chapters containing 240 verses. And the ability of others, in this respect, seems to be in a corresponding ratio downwards to the alphabet-class

FRATERNAL AFFECTION

☞ The following affecting instance of fraternal affection we find among the Quarterly Extracts from the Correspondence, &c of the British and Foreign School Society. It deserves a wide circulation

'Among other gratifying circumstances, I beg to mention that two or three years since, I happened to remark that two poor boys (brothers) who were employed in road making, were extremely well disposed, and possessed considerable ability On my expressing a wish that they should learn to read and write, they asserted their readiness to attempt it, one offering to maintain the other by his labor until educated, on condition that the other in turn should support him when this should be effected This was immediately put in practice, the laborer working harder than ever to maintain the scholar In about eight months, the scholar being quite a proficient in writing and arithmetic, returned to his work, and supplied the other brother with bread while he also learned the same branches '

'This affecting example was not allowed to pass unrewarded ; aid was afforded, and afterwards they were both made overseers, though very young — On the suspension of road making, they both went to Smyrna, where one is employed by a merchant, and the other has established a school of mutual instruction at Bumova.'

SINGULAR FACT !—When the squadron, commanded by Sir Thomas Staines of the [illegible] frigate, took possession of the Rock of Gambusa, at the northern extremity of Candia, about two years since, he found two Schools of mutual instruction in full activity there, which the Pirates who garrisoned the rock had established for the education of their children ! ' One of them was taught by a Candiot who had shortly before learnt the system at Cerigo

BOSTON,

SATURDAY, APRIL 30, 1831

MEETINGS IN GREAT BRITAIN,

FOR THE TOTAL ABOLITION OF SLAVERY IN THE BRITISH COLONIES

GREAT MEETING AT EDINBURGH

On the 8th of October, a numerous and highly respectable meeting of the friends of Abolition was held at Edinburgh, in the Great Assembly Room, George Street The Lord Provost, W Allan, Esq having taken the chair, and opened the meeting with a short address, the celebrated Mr Francis Jeffrey (now Lord Advocate of Scotland) moved certain resolutions which had been prepared by the Edinburgh Anti-Slavery Society, expressive of their sense of the evils and miseries necessarily attendant on the system of Negro Slavery, and their conviction that there ought to be no farther delay in taking measures for its final and total abolition ; and that, in the meantime, such means ought to be adopted for mitigating its evils, and for such instruction and improvement in the condition of the Slaves, as might be best calculated ultimately to fit them for the blessings of freedom Mr Jeffrey entered into a long and luminous review of the various efforts that had been made in this country for the abolition of the Slave Trade and Slavery, from the earliest agitation of these great questions to the present period ; but this historical summary, though distinguished by comprehensive views and accuracy of detail, we must necessarily pass over

After adverting to the insolent contumacy of the Chartered Colonies, in rejecting the Parliamentary Resolutions of 1823, and the unsatisfactory character even of the reforms that had been introduced into the Crown Colonies, so that generally speaking the Slaves in the West Indies were not a whit better in their condition than in 1792, he clearly demonstrated that, except by the authoritative interposition of the British Parliament there was no hope whatever of the abolition of Negro bondage, or even of any material mitigation of its worst horrors.—Now then, he urged, was the time to appeal to this authority, when we were in the beginning of a new reign, and with the prospect of the immediate convocation of a new Parliament, with a number of new members fresh from the contact of their constituents, and to ask if a case had not been made out calling for its interference If the friends of abolition were earnest, they had been at least long suffering ; and now was the time to come forward and express their opinions, and not to slacken in their efforts until they should obtain the ultimate triumph —the extinction of Slavery itself—(Applause.)

Mr Jeffrey then adverted to the various pretexts which had been urged by those who still resisted the abolition of the foul system of slavery, and ridiculed the threats of revolt made by some of the colonists whose threats, he said, were only preserved from the knives of the bondmen driven to desperation, by the bayonets which we paid for, and which assisted them to uphold a monopoly to our prejudice They defied and insulted the Parliament of Great Britain, when they pretended that it had no right to look into their affairs ; and they blasphemously quoted Scripture texts as an authority for slavery They offered two arguments against emancipation —First, that the slaves were their own property, and they might do with them what they liked ; and secondly, that they had treated them well, and that they were contented and happy, and better off than if they were free If they could fairly make out the first position, then he would agree that they should be reimbursed for their property ; but he did not think that they could make out a fair claim of property in them He then referred to various decisions in the Courts both of England and Scotland, where it had been ruled that man had no right of property in man God had given man a right of property over the beasts of the field and the fowls of the air ; but had he given him a right of property over his fellow men ?—(Applause.) If the slave was the property of his master, why did the property not continue when he brought him to this country ? If he was his property, like other live stock, then, why ought he not kill him and eat him ? If he was his property at all, he must be so out and out. But the master, it seems, holds a right of property in every thing but his life ; and therefore the principle failed in practice by this one admission. This right of property was all for the benefit of the one and the injury of the other, since all that rendered life worthy of keeping was extorted by the one and lost by the other—(Cheers) But the creature said their slaves were happy and comfortable as they were ; and that to liberate would be to injure and not to benefit them If this were true, no one had a right to interfere He accepted the proposition, but defied them to the proof His answer was, if that be true, they, the slaveholders, had no interest in maintaining slavery They said they were better fed, better lodged, and better taught than the lower classes in this country or any country in the world It might be so, but the unhappy bondmen did not think so ; and why would their masters persist in conferring benefits on them which they did not prize ? Why lavish benefits on so thankless a generation ?—(Hear, hear) But how could all this be reconciled with the anxiety to keep them in a state of bondage ? The reason was, that by doing so, they got, as they imagined, more work out of them than they could get from free laborers. There were two infallible tests to refer to in proof of the evils of slavery ; the one was the continued decrease in the slave population of the West Indies, and the other the amount of punishments for crime among them The slave population, within the last thirty or forty years had decreased in an alarming proportion, while the free blacks had gone on multiplying and had nearly doubled their numbers in less than forty years The increase of crime, too, was to be ascribed to the abject misery of the slave population From the records in these islands, it appeared that, in ninety-nine cases of crime out of a hundred, it was to be ascribed to the evils of slavery alone

[*To be continued*]

LOGIC.

The editor of the St Johnsbury, Vt Herald says—'We believe that to turn a whole million of slaves loose at once would be a greater injury to them, and consequently a greater injustice, than perpetual slavery ' This is the doctrine of devils—the doctrine of expediency—and what Paul, we think, would style 'the doctrine of devils.' We have no right to do evil that good may come—no right to hold innocent men in bondage for a moment. Until the editor can refute this position, he must, with us, call for the immediate emancipation of the slaves Besides, his supposition is monstrous Does he really believe that the slaves will get better, and be happier, under an iron despotism than under the law of kindness ! Does he think that the whip, and branding-iron, and cropping-knife, are better stimulants to industry than reward and equitable treatment ? Why talk of turning the slaves *loose* ? Is not their labor desirable ! Can the planters procure white laborers on their plantations ? Will not the slaves, if encouraged and employed, do better as freemen—work better—behave better—be more productive—&c &c ? By merely breaking their chains, is our duty at an end ? Are they *necessarily* to become drones and vagabonds, and be thrown beyond the scope of our protection ? This is not our logic. It is a gross delusion to think of educating the slaves for freedom the cry of gradual emancipation will answer a thousand years hence as pertinently as at present Men *cannot* be the property of man—who, then, is his owner but God ?

The editor (who, as might be expected, is a colonization advocate) further says

'We cannot see that it would be at all more at war with the principles of religion or of republicanism to constitute their present masters their guardians, than are the laws of the several states providing that such persons shall have guardians as are incompetent to take care of themselves.'

Suppose we grant the assumption—who are to 'constitute their present masters their guardians ' ? Will slave owners (for they hold the suffrages at the south) consent to give up the slaves as their property, and to act in the character of 'guardians ' ? Why, this is immediate abolition at once ! So be it ! Guardians and owners of men no more resemble each other than angels and devils.

N B Will the editor inform us in what way the Colonization Society is 'a most efficient means of promoting the abolition of slavery in our country ' ? We are extremely anxious to ascertain, because he has no doubt that 'slavery in the U S will be abolished in half a century.'

THE CRUSADE.

To the esteemed Friend who conducts the West Chester (Pa) Anti-Masonic Register, we beg leave to say that we think his views of the beneficial effects of African colonization are extremely limited. With him we are willing to rest the propriety of the scheme upon this single point 'Is it productive of more good than evil ?' How are we to answer the question ? Simply by seeing what the Colonization Society has done, examining the principles by which it is actuated, and the object to which its means are directed 'At least,' says the editor of the A M R 'fourteen slaves have been manumitted during the fourteen years the society has been in existence if so, it has not labored in vain.' At this rate, we should like to know how long it will take to abolish slavery ! and whether a Society, which accomplishes so little, had not better be succeeded by a more energetic system ? Undoubtedly more than this number have been *manumitted*, but the whole amount is inconsiderable We sincerely believe that thousands are now groaning in slavery, who would be rejoicing in liberty, if the Society had never been organized, or had been conducted on a different plan. We have neither time nor room, at present, to extend our arguments on this subject, but we are preparing for an earnest attack

It is foreign to the point in debate, whether his correspondent 'A E B' or any other individual, could be induced, by 'the prospect of wealth or ease, or the better accommodation of his offspring,' to emigrate to a foreign shore, maugre the 'love of country implanted in the human breast.' The question simply is, 'What is the object of the Colonization Society ?' Why, in the first place, to remove all the free blacks—and secondly, as many manumitted slaves as possible And what is the doctrine which it avows ? Why, that the former class are very lazy and profligate, every where dangerous and full of treasonable designs, especially at the south ; and that they can never be elevated at home. Is it not so ! Are we, then, such a wicked people as always to array ourselves against the blacks ? Is it not to our eternal disgrace that we proclaim our inability to do right ? Away with this foul calumny Let us thank God that we have the blacks among us, and that He has put so many means into our hands to do them good ; let us delight to advance their welfare *here*, and to make reparation for past misconduct.

☞ We welcome to our table Mr Stewart's second number of the African Sentinel and Journal of Liberty The paper increases in value We shall make some extracts from it in our next number.

REVOLUTIONARY MOVEMENTS.

☞ If they are consistent, the joy of those who are exulting over the recent revolution in France and the present one in Poland, will be greatly increased to learn, that accounts have been received, via Guadaloupe, of the burning of all the Public Buildings at Basseterre by the blacks, and of insurrectionary movements in Antigua, where buildings on four Estates had been burnt. They will also be disconsolate to learn, by the following extract, that the revolutionists did not succeed ; for we must suppose that our American patriots are sincere in their denunciations of tyranny, and feel quite as anxious for the liberation of black as of white slaves ! We wonder whether they will raise subscriptions to assist the West India revolters, as they formerly did in aid of the Greeks !

Extract of a letter from an American gentleman in Antigua, to his correspondent in New Haven

'*Antigua, March* 24 —This island is in a state of insurrection—all business suspended—martial law in force—and nobody sleeps but on their arms. Prompt measures, however, have been taken—some slaves, supposed to be ringleaders, apprehended—and trials by court martial to commence to-morrow. We hope a few days may restore order and security '

☞ We are sorry to read the following paragraph in the Hartford Weekly Review It does not appear which party was to blame as the originator of the affair, but we sincerely hope that the colored people will be able to make it satisfactorily appear that they were not guilty of the attack Of course, two black men were committed for trial, but no white assailants ! !

'*Outrage* —A frightful disturbance took place in the streets of our city on the night of Friday last. It seems that a quarrel occurred between a portion of our white population, and the colored men with which our streets are swarming —Seven or eight white men were injured, many of them severely, and two it is feared fatally, their skulls being fractured by blows inflicted with clubs and stones The individual most severely injured, a Mr Chapman, had no participation in the affray, and the attack upon him seems to have been a wanton act of cruelty.—Two blacks have been committed for trial.'

Extract of a letter dated Havana, 17th of March, 1831 —'The Planters in Cuba, (as well as the other West India Islands) are in a miserable condition, in consequence of the low price of sugar and coffee, the great staples of this valuable Island In spite of John Bull's cruisers, nearly 2000 negroes were landed at various parts of this Island within the last forty days, and now command only $250 or $300 a head, payable in one, two, and four years The negroes are here happier, and better provided for, than seven eighths of the European peasantry [! !] Several Guineamen are getting out at St Thomas, one of them mounts 18 guns and 75 men—a Baltimore clipper—all of course under Spanish colors.'

ITEMS.

☞ We invite the attention of our readers to the fearful Dream, inserted on the preceding page. It contains a home-thrust, we think, to colonizationists.

☞ We purposed to accompany Mr Bigelow's spirited and manly letter on the Marriage Law, with some remarks of our own ; but must postpone the discussion until next week

☞ 'A Colored American,' 'Adam Arator,' and other communications next week

☞ A writer in the Portland Gazette, in attempting to describe the fickleness of April, says, 'Some days she appears *with a tempest in her mouth.*' Either the tempest must be *very small*, or the mouth *very large*

☞ Our very flippant brother of the Essex Democrat (we are better of the ague) is requested to inform his readers, that we formerly supported Mr Clay on the supposition that he was not a slave owner No man who holds slaves shall receive our vote for any office

☞ We have before us a superb specimen of typography executed by T F Adams, a young printer of this city It is the Constitution of the United States, with the Amendments thereto, printed on a large sheet, and embellished in a truly ingenious and elegant manner Copies, we understand, are for sale at the bookstores we commend them to public attention

Messrs Cottons & Clapp have transferred the proprietorship of the 'Athenæum, or Spirit of the English Magazines,' to Messrs Kane & Co The numbers for April contain two handsome lithographic prints, are neatly printed, and judiciously compiled

A great blow up has taken place at Washington All the Cabinet Secretaries have resigned their offices —Mr Ingham, of the Treasury, appears to have been forced to vacate. The Hon. Edward Livingstone is said to have been appointed Secretary of State, and to have accepted, &c. &c.

Gibbs and Wansley, the pirates, were executed near New-York city last week. When Gibbs' full disclosures are published, it is said they 'will astound the people of this nation ' '

Mr Arnold, the national republican candidate, has been elected Governor of Rhode-Island by a majority of 1016 votes over Governor Fenner

The U S ship Peacock has arrived at this city from Havana, bringing two pirates for trial.

The steamboat Tri Color burst her boiler on the 19th inst. near Wheeling, Va Several persons were killed, and others wounded

The boiler of the steamboat Stranger, proceeding from New-Orleans to Natchez, recently exploded and killed ten of the hands, besides scalding several of the passengers

LITERARY.

From the Scotsman

The following 'excellent new Song'—although beautifully set by Bishop in Goulding and D'Almaine's Select Scottish melodies—may have escaped the notice of some of our fair readers, who have unluckily been bundled to certain old Toby Fillpotts, whom Fate hath ordained never to shake hands with a member of the Temperance Society. Music has charms to soothe the savage breast, and even the savage *beast*, and were the following happy effort of Hogg's sung every afternoon at five o'clock, to wightish livers and wet gudemen, we have no doubt that the Revenue of Matrimonial Sighs would exhibit a deficiency of at least one hundred per cent in the year ending 31st December, 1831.

THE LADIES' EVENING SONG.

[From 'Songs by the Ettrick Shepherd,' just published.]

O the glass is no for you,
Bonny laddie O!
The glass is no for you,
Bonny laddie O!
The glass is no for you,
For it dyes your manly brow,
An' it fills you roarin' fu',
Bonny laddie O!

Then drive an not away,
Wi' your drinkin' O!
We like your presence mair
Than you're thinkin' o'!
How happy wad ye be,
In our blithesome companye,
Taking innocence and glee
For your drinkin' O!

For your een are glancing bright,
Bonny laddie O!
Wi' a pure an' joyfu' light,
Bonnie laddie O!
But at ten o'clock at night,
Take a lady's word in plight,
We will see another sight,
Bonny laddie O!

There's a right path an' a wrang,
Bonny laddie O!
An' you needna argue lang,
Bonny laddie O!
For the man you leave an' see
O' our harmless companye,
Aye the happier you will be,
Bonny laddie O!

HOPE.

BY DR DRAKE

See through the clouds that roll in wrath,
Yon little star benignant, peep,
To light along their trackless path
The wanderers of the stormy deep.

And thus, oh! Hope, thy lovely form,
In sorrow's gloomy night, shall be
The star that looks through cloud and storm
Upon a dark and moonless sea.

When heaven is all serene and fair,
Full many a brighter gem we meet;
'Tis when the tempest hovers there,
Thy beam is most divinely sweet.

The rainbow, with the sun's decline,
Like faithless friends, will disappear—
Thy light, dear star, more brightly shine,
When all is wail and sorrow here.

And though Aurora's smiling gleam
May wake a morning of delight,
'Tis only thy enchanting beam
Will smile amid affliction's night.

HUMAN GRANDEUR.

We gaze upon a billow with wonder and awe,
Swelling high as it threatens the shore;
Till broken and lost, we forget what we saw,
And think of the billow no more.

So the pomp of the great, so the fame of the brave,
So the treasures of glory and pride,
Tho' they mount on the flood, like the high swelling wave,
Like that too must ebb with the tide.

AMBITION.

He who ascends to mountain tops shall find,
The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those summits led.

GEMS.

The gem of earth—the dazzling gem—
That gilds the gorgeous diadem
The gem of heaven—the gem of TRUTH,
Within the breast of ardent youth.

MISCELLANEOUS.

THE MARRIAGE LAW.

To the Editor of the Courier.

It was a saying of Fisher Ames, that 'a falsehood will travel from Maine to Georgia while truth is pulling on her boots.' The correctness of the proverb is signally verified in a case having reference to a motion of mine in the Legislature, in relation to the 'Marriage Bill,' (so called,) in regard to which statements have been circulated in a great many of the papers of other states, wholly variant from the facts. But believing that the boots of truth, when once fairly on, will be found to possess a due share of that seven league celerity for which an ancient giant was so celebrated, I will now put her upon her travels, in the hope that she will be kindly received and forwarded on her way by all those editors who have facilitated the journey of her treacherous predecessor.

The statements contained in most of the papers out of this city which have noticed the subject, are framed in such a way as to convey an impression that I am in favor of intermarriages between persons of different colors; and in some of the Southern papers I am spoken of as actually '*proposing* the intermixture of the black and white population.' Such indeed are the very words used in the Philadelphia Inquirer, unaccompanied by a strain of ribaldry and abuse upon myself, which is completely in character with a paper that has served so long an apprenticeship in the laboratories of political misrepresentation and calumny. Had not the ignorance of the editor of that paper been somewhat commensurate with his self-conceit, he would perhaps have known that there is not upon the statute books of his own State any *such* prohibitory law as that which he so freely abuses the Legislature of Massachusetts for attempting to repeal. Had not some of the articles to which I have alluded been copied into certain Boston papers without comment or explanation, thereby virtually arraigning me before those whom I have had the honor in part to represent, I should not have presumed to call the attention of my fellow citizens to the truth of a case affecting only so humble an individual as myself.

The facts then are these: a bill was introduced into the House for 'the more orderly solemnization of marriages.' Its provisions were numerous, and among them there was one copied from a former statute imposing a heavy penalty upon a clergyman for joining in marriage any white person with any *Indian*, *Mulatto*, or *Negro*, and declaring such marriage to be *null* and *void*. Upon moving to strike out this clause, I stated to the House that I considered the whole bill itself to be in many respects a bad one; but if it must pass, I was decidedly opposed to a provision which at least in one respect (that of the *Indian*) was so wholly at variance with the spirit of the times and the tenor of a report which had just been adopted in regard to the Cherokees. I stated also that the only cases wherein the law had been enforced at all in regard to our colored population, had been where the clergyman himself had not the means of deciding whether the individual had sufficient of the objectionable blood to fetch the case within the operation of the old statute. In this opinion I was sustained by statements from various parts of the Hall. It surely then appeared unjust to compel the clergyman to pay a heavy penalty while the parties themselves were allowed to go clear without any punishment whatever. I stated, also, that I believed there was but little if any disposition among our people to contract connexions of this nature, and that if predilections of the kind should exist, the statute would prove but a feeble barrier to the gratification of a depraved taste. I thought therefore that it was better to leave the regulation of things of this kind to the known feelings and good sense of the community, rather than to re-enact a law which avowedly had done no good, and which was first passed in the early ages of the colony with special reference to the slave population and the numerous Indian tribes by which the colonists were surrounded. My motion was supported by a number of the most eminent members of the House, and prevailed without opposition. The bill, itself, however, was finally lost on account of its numerous imperfections in other respects.

The public may now judge how far I am liable to the charges of '*proposing* the intermixture of the black and white population.' As well might a man who should object to re-enacting our province law against witchcraft be charged with advocating necromancy and intercourse with *him of the cloven foot*.

As I have already alluded to the fact of there being no such prohibitory law in Pennsylvania, it may not be amiss also to remark for the information of those who have not leisure to examine for themselves that there also is no such law to be found upon the Statute Books of a large majority of the States, including our immediate neighbors,—Connecticut, New Hampshire and Vermont. It is believed, however, that in those States the instances of matrimonial connexion between persons of different colors are as rare as in Massachusetts, while their archives are happily exempt from the record of a legislative act so grossly conflicting with that boasted maxim of our republic, which proclaims 'that all men are born free and equal.'

JOHN P. BIGELOW.

A HIGH COMPLIMENT.

The editor of the Wilmington Gazette, in noticing the late Clay meeting in this city, has the following paragraphs, which we copy:

'Our old friend, David Paul Brown, Esq. was the principal speaker upon the occasion; and that he made an able and interesting speech we make no doubt; and much as we are opposed to the views which we presume he delivered we are sure we should have been pleased to hear him. He has a happy faculty of saying many fine things upon any subject; and we doubt not, that, as bad as was his cause in the case, he had many good things to say; or if he had no good things, he expressed what he did say in a manner which would make them pass for good, at least with them who would not give themselves the trouble to examine them thoroughly and weigh them well.

We once heard him, at a debating society, when he was a boy, take up one side of the subject intended for discussion, and such was the force and cogency with which he enforced his position, that after he had concluded his speech, no one among the members could be found who was willing to take up the opposite side; when, determining that the subject should not pass off without a discussion, he rose again and upset the whole of his former argument and convinced every one, that the side he last supported was the correct one.'

We have heard many high compliments paid to the professional talents of Mr Brown, but none quite equal to the one above quoted. We have heard it frequently said, that he excelled this and that gentleman of the bar, but never before that he conquered himself. Were Mr B. only in the commencement of his career, such a notice as Mr Harker has given him, would be worth to him a green bag full of briefs. As it is, his fame as a distinguished and successful barrister, will be extended in proportion to the circulation of the anecdote.—*U S Gaz.*

ANACHRONISMS.

Do give one of our city Jackson papers a little light, so that while he is opposing Nullification, for which I commend him, he need not nullify history. According to him, Gen Jackson restored peace to the country by the glorious battle of New Orleans. Now, I have always been under an impression that a subsequent event could not produce a preceding one—and was not peace concluded before the battle? S. S.

ANSWER

Such was the fact in ancient times, but it is a long road that never turns, and Gen Jackson has upset almost as many of the laws of nature, as of the country. Nor is the event instanced by our correspondent a solitary one. The good honest men, who made the constitution—simple souls!—thought they did that small job in 1787, while they were talking over the matter in the Convention in Philadelphia. But General Jackson says he studied that constitution during the revolutionary war! The battle of Waterloo took place more than six months after the battle of New-Orleans;—but General Jackson has published to the world that at the last mentioned battle, he conquered the victors of the former. Where the impossibility, then, that a battle fought on the 8th of January, should not have produced a peace which was concluded in December before? Gen. Jackson does nothing in the common way.

N Y Com. Adv.

Dr Andrew Thompson, of Edinburgh.—We referred in our last Register to a speech of the Rev Dr Thompson, at a recent meeting of a numerous body in Edinburgh, in favor of the immediate and total abolition of the Slave Trade, in consequence of which a petition to Parliament was drawn up, and signed by upwards of 22 000 persons. The last papers, just received, inform us of the very sudden death of that eminent clergyman, who was seized with a violent disease, on returning from public services in his own church, and while conversing with a friend who was accompanying him, fell dead in the street.

Dr Thompson, next to Dr Chalmers, was the most popular minister in Edinburgh, and among the clergy of the kirk of Scotland held a distinguished rank for his talents, eloquence, influence and general worth. He was characterised by the energy of his spirit, which though it sometimes betrayed him into vehemence, was accompanied with kindness and benevolence of feeling. Among other professional and literary labors, he was editor for many years of a religious journal, which obtained an extensive circulation, but which, by the occasional sharpness of its reviews, involved him in frequent controversies.

The whole city of Edinburgh appeared to be deeply affected by his sudden death. Dr Chalmers preached an eloquent funeral discourse on the occasion, in which he celebrates his faithfulness and tenderness as a Pastor, as well as his genius and eloquence as a preacher.—*Christian Register.*

Extract of a letter from Norfolk, dated 18th April.—'We took Mr Secretary Branch on board at City Point, he being on his way to take the Baltimore boat. He told me of his "hair breadth" escape in the stage, on his way from Halifax to Petersburg. The driver being pretty particularly drunk, tumbled from his high estate, like his illustrious predecessor, and the horses, thus left with the reins of power hanging loosely about them, darted off at full speed. Our worthy Secretary, thus left with his children (who were accompanying him) in this perilous predicament, and the danger thickening from a precipitous fall on one side of the road not far ahead, conceived the forlorn hope of stopping the horses, or diverting them from the danger into which they were hastening, by leaping from the stage and heading them or giving them an inclination more towards the middle of the road. It was a desperate attempt indeed—neck or nothing—and he barely escaped with whole bones, having strained the sinews of his ancles, and bruised one of his cheeks. He was too much stunned, however, to produce any effect on the mettlesome steeds. Luckily a negro who was ploughing in a field on the road's side saw the horses running away with the stage in time to go to the rescue of the passengers—and, with admirable presence of mind, took his horse from the plough and galloped off to head the runaways, and succeeded in stopping them, without the slightest accident to horses, stage, or passengers. Mr B. informed me that he took the name of the negro and that of his master, with the determination, if possible, to buy him, and if so, to emancipate him. This would be but justice—though, as it is not every one who would act as if he thought it so, the circumstance is creditable to Mr B.'

MORAL.

RELIGION USEFUL TO HEALTH.

The late Dr Rush has remarked,* that the different religions of the world, by the activity they excite in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects. Man is naturally a religious, as he is a social and domestic animal;—and the same violence is done to his mental faculties by robbing him of a belief in God, that is done by dooming him to live in a cell deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, was some forty years since, fully demonstrated by the atheists of Europe, who, after rejecting the true God, instituted the worship of Nature, of Fortune, and of Human Reason,—and in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to health and life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to every one, that christianity, when believed and obeyed according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to the invigorating stimulus, is uncertain; but the time, we are assured, will come, when the understanding shall be elevated from its present inferior objects, and the luxated passions be reduced to their original order. This change in the mind of man can be effected only by the influence of the christian religion, after all the efforts of human reason to produce it solely by means of civilization, philosophy, liberty and government, have been exhausted to no purpose.—*Journal of Health.*

* Rush's Works, vol. 1, p. 23

THE BIBLE.

The importance of the Bible as a guide to future happiness, is so generally admitted its value is so universally understood that any comment upon its excellence seems, at first thought, to be unnecessary, if not impertinent. But it is believed that a very small portion of the community entertain a full sense of its vast influence, when properly studied in forming the youthful mind to virtue and preparing the understanding and the heart for those duties and trials to which it is destined in advancing life. The Bible should be used as a class book in every school. It should be put into the hands of all children, after they have well learned to read, when they are supposed to be capable of understanding many of its precepts, if not its doctrines, and of appreciating the beauty of its language, and the excellence of its history. A portion of it should be assigned to the highest class in school every day, as a regular study, and questions should be asked from it, and explanations given respecting its history, its biography, and its elevated and purifying principles, with that familiarity which may render it more interesting, and that reverence and respect which its holy origin and its sacred precepts demand. No teacher should regard his school as complete, without a good class in the Bible.

Lynn Mirror.

The Colored Population in New-York is about 15,000, making about one twelfth of the inhabitants. Something is likely to be done, says the N Y Observer, for their spiritual improvement. The Episcopal, Methodist, and Baptist churches have erected a house of worship for the colored people; but after counting the seats in these houses, and all the seats in the meeting houses of the whites, 11,000 remain unprovided for. A committee of the Presbyteries of New York has for the last three years been fostering a little church, under the care of a colored preacher, who was educated in the Theological Seminary at Princeton; and this church has greatly increased. A friend has purchased the house lately occupied by the Lutheran church, and offers it for the colored people at $12,000. A subscription is to be opened to procure the the sum, and $5600 are already offered by two persons.—*Watchman.*

Some of the N York papers have devoted more than three columns to the confession of Gibbs the Pirate. According to his own account, he has been concerned in the robbery of more than '*forty vessels*,' and 'in the destruction of more than *twenty with their entire crews*.' He is supposed to have been an agent in the murder of 'nearly FOUR HUNDRED HUMAN BEINGS!!' His atrocity can hardly be equalled, except by manufacturers and venders of '*liquid poison*,' alias '*distilled spirits*,' who may be considered as agents in the murder of their thousands and TENS OF THOUSANDS!! Gibbs has slain his hundreds, and rum-sellers their thousands!! What do rum-selling *Christians* think of the contrast? Were they all to confess and repent, the records of their contrition would occupy many more than *three* columns in the journals of the day.—*Boston Telegraph.*

It is an indelible stigma upon mankind, that the most ardent and unwearied propagators of Gospel doctrines have ever been the most basely calumniated. The Saviour and his apostles realized it—Jesus bequeathed it as a part of his legacy to his followers—the martyrs were persecuted—the Reformers were accounted as 'the offscouring of all things'—and the prince of poets John Milton, the prince of preachers, George Whitfield, and the prince of philanthropists, John Howard, like their master *Christ*, were 'hated without a cause'—and even we are not too insignificant to receive *unmerited reproach*—and to experience *evangelical injustice*.

Protestant.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 19.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, MAY 7, 1831.

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TERMS.

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William Watkins, *Baltimore, Md.*
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William Wormley, " "

THE LIBERATOR.

'The trade in human flesh is so scandalous, that it is to the last degree infamous to suffer it to be carried on by the authority of the government of any country With regard to a regulation of slavery, my detestation of its existence induces me to know no such thing as a *regulation* of robbery and a restriction of murder. There is no medium the legislature must either abolish it, or plead guilty to all the iniquity with which it is attended '—Charles James Fox

A DAY OF FASTING.

A correspondent at New-York asks, 'What think you of recommending to the people of color a day of fasting and humiliation to invoke the blessing of God?' 'A Colored Bostonian' also makes a similar suggestion, and proposes that Christmas be appointed for this purpose, it being the birth-day of Him who came 'to seek and to save that which was lost,' and who suffered and died to redeem the world We think an earlier period is desirable, and we would therefore suggest the propriety of setting apart the ensuing Fourth of July, as a day of mourning and self-abasement. The object of the fast should be, for the churches to deplore the miserable and heathenish condition of the slaves—to beseech the Lord to remember His promises, and to abolish slavery in a speedy and peaceful manner—to ask His blessing on all just measures which are now, or may be put, in operation for the accomplishment of this great work—to solicit for the free colored population favor in the eyes of the people, that they may be admitted to all the rights and privileges of citizens and countrymen, that the blessings of education and religious improvement may be extended to them, and that their reproach may be for ever taken away—and by unfeigned penitence, to supplicate forgiveness for their manifold transgressions. Who may estimate the importance of such a measure? We say to our dear colored brethren, let us pray more, and fast more, and the Lord will do great and signal things for us.

The following paragraph is copied from the Christian Mirror Mr Russwurm's character, as an intelligent and moral man, has never been impeached by us. If his vanity had not been superior to his judgment, and his love of distinction greater than his regard for consistency, he would never have been seduced away to Liberia. Nobody supposes that he was openly bribed, but many believe that the Colonization Society held out extraordinary inducements to secure his conversion It must be remembered that Mr R, as Editor of Freedom's Journal, was bitterly opposed to the Society, but all at once, when his pecuniary affairs were desperate at home, he mysteriously altered his mind, and went to Liberia.

John B Russwurm.—We perceive that the motives of this gentleman in becoming a convert to the 'Colonization scheme,' are bitterly impeached by a correspondent of the Liberator There ought to be some very prominent fact to justify the uttering of a suspicion to the prejudice of his integrity He was educated in this neighborhood, his family connections are our neighbors, his personal acquaintances are numerous, and their confidence in his honesty unbounded No young man, probably, has gone out from us with a fairer moral character An unfavorable change is not, indeed, an impossible thing, but there must be very substantial evidence of apostacy from moral rectitude, to obtain any credence here. So much we feel it our duty to say, as the accused is far away, and cannot defend himself

ATTENTION—THE WHOLE!!

☞ The following communication ought to have been inserted in our last number, but if the information which it contains arrive too late, our colored friends are informed that five other vessels are to be despatched for Liberia, in the course of the year, by the American Colonization Society

For the Liberator

To the Colored Citizens of New-York

The Colonization Society of New-York has put forth an advertisement, in the 'New-York Journal of Commerce,' informing the American colored people, that they intend despatching a vessel to Liberia, in the early part of May Application for a passage to that desired land—'the only home of the colored people'—may be made on or before the 5th proximo, as the number of emigrants will be limited

I would recommend to those colored persons, who consider themselves '*an inferior and distinct set of beings*'—and those who consider themselves Africans, although born in America, to profit by the opportunity, for fear they may never have such another offer to be banished to Africa for the monstrous crime of being black'

A Colored American

New-York, 23d April, 1831

MEETINGS IN GREAT BRITAIN,

FOR THE TOTAL ABOLITION OF SLAVERY IN THE BRITISH COLONIES

GREAT MEETING AT EDINBURGH

[CONCLUDED]

The learned Gentleman [Mr Jeffreys] then combated the argument, that the slave in the West Indies was better off than the laborers of this country, and enumerated the various advantages possessed by the latter over the former The slave, he observed, had no power of choosing his master or his work, or changing either of them. He was at the absolute command of his master, and must do the work appointed by him He had no power even to keep his master if he liked him, for he was liable to be sold to a strange master, who might alter his course of work at pleasure He had no voice in the matter He was even liable to be sold to pay his master's debts—to be separated from the members of his own family—he might be sent away, and was in fact, frequently separated, from his child, or from his wife. The work required of them too was far more oppressive than any that was voluntarily performed by the poorest manufacturer in Lancashire laboring for his own offspring—(Cheers.) Their average hours of labor were 15 or 16 out of the 24 And in addition to this, when they considered the fact that they were *driven* at their work by the lash of the cart-whip, a single application of which cut through the skin, and if repeated, lacerated the flesh, what audacity was it to tell us that they were contented and happy, and better off than the common laborers of this country!—(Loud applause.) Yet this terrible lash was the necessary accompaniment of their field work, to which they were *driven* by it; the power of the master or overseer in inflicting it (blasphemously parodying the Scripture,) being limited to thirty-nine lashes;—and these forty stripes save one, the master or overseer might inflict at his own pleasure, and without challenge. It was impossible to suppose that human nature was proof against the temptation to abuse a power like this. In this country, again, for the poorest classes a school was open where they might be taught letters and morality, and for every soul of them a minister was provided at the public expense, to instruct them in religion. Were the negroes better off in this respect?—No! It had been the policy of their masters to keep them in brutal ignorance They had studiously endeavored to exclude Christian missionaries from the colonies; chapels and meeting-houses had been pulled down and razed, and even the persons of the ministers invaded and tortured to the death—(Applause) As a proof that it was the set purpose of West India proprietors to put down all attempts to instruct the negroes, he referred to their refusal to appoint any other day than Sunday for holding their markets. In consequence of another recent enactment, no negro was allowed to attend worship at all, between the setting and rising of the sun, and as they must work from the rising to the setting of that luminary, it was evident that they had no time for worship at all—for on Sunday they must cultivate their provision grounds It was the duty of every man who had been taught to look his fellow-creature in the face to exert himself to put an end to this hapless slavery, and he trusted he had said enough to satisfy all who heard him that slavery was an abominable curse and crime, and that the only cure for the evils which he had enumerated was emancipation. He contended that every pretence which had been made for perpetuating slavery was false and groundless They were told that if they emancipated the slaves, they would cut their masters' throats, and would cut each other's throats. He would answer the slaveholders by saying—'They have been in your hands since 1806, and if they were thus brutally ignorant, you have left them so If they are vicious or immoral, have not you permitted or encouraged it by your remissness or your example? If they are revengeful, have not you excited the feeling by the wrongs you have done them? If they are unwilling to work, who but yourselves have taught them to associate industry with feelings of degradation?'—(Loud applause) He contended that any danger from emancipation was almost or entirely obviated since the abolition of the slave trade, as there were now no fresh importations of men smarting under the feelings of being torn from their friends, or the remembrance of the happy scenes of their youth The West India slaves were now all trained to painful industry, and even accustomed to do some work voluntarily for their own behoof What danger or difficulty would there be, in now doing what the Government of this country had, thirty-eight years ago, by the mouth of Lord Melville, declared might be accomplished in eight years from that date?—(Hear! hear! hear!) What paltry sophistry could be brought forward against a resolution, that from the 1st of January 1831, all negro children born in the West Indies should be free?—(Loud cheers.) The young race would then every year afford a strong pledge for the good conduct of their parents, and he believed that eventually the loss to the masters would be nothing—Mr Jeffrey concluded a speech of more than two hours in delivery, (of the impressive eloquence of which this slight abstract can convey but a faint idea,) by moving a series of resolutions, on which it was proposed to found a petition to Parliament, praying for the abolition of negro slavery at the earliest practicable period, and that all negro children born after the 1st of January 1831, should be free The learned Dean* sat down amid loud cheering

The Rev Dr John Ritchie seconded the resolutions, and in the course of an energetic speech, mentioned that he had recently had the high honor of putting his hand to a similar petition, as representative of a court consisting of 300 ministers, conveying to Parliament the sentiments of the church with which he was connected and of all its members, in this great and good cause

The Rev Dr A Thompson next addressed the meeting in a very powerful speech He praised the proposed resolutions as excellent, as far as they went, but objected to them as not going far enough. He thought the word '*immediately*' ought to be inserted in lieu of '*the earliest practicable period*,'—the latter being, in his opinion, an expression which the enemies of emancipation would eagerly grasp at, in order to delay abolition to an indefinite future period, for with them the *earliest practicable period* would always be in the future tense. The word '*immediately*' was, therefore he contended, absolutely necessary He would beg this assembly to look to the history of this question What had it been, in regard to the philanthropists of this country, but a history of vain and abortive, though generous, attempts to put down slavery? What, in regard to the Government, but a history of affected or mistaken confidence in Colonial Legislatures and West India planters—a confidence which had been abused as often as reposed in them? What in respect to the Christian people of this country, but a history of sad disappointment and delusion?—What as regarded the West India legislators, but a history of hollow professions, deceitful promises, rebellious doings, principles and maxims, which, if adopted, would go to put off altogether, and forever, the consummation so devoutly to be wished, the deliverance of 800,000 individuals from all the evils and miseries of West Indian bondage?—(Loud applause) Without entering into the details of that history, he trusted all present would be convinced, that if they did not go farther than was proposed by the resolutions, they would be compromising the eternal principles of justice, and putting in their place maxims of expediency, arrangements of pounds, shillings, and pence, and imaginary apprehensions, in opposition to the claims of religion and justice, and the dearest rights of men—(Applause) If they argued about expediency, that was a point on which the slaveholders would willingly meet them They would be glad to divert them from the principle, and battle with them about expediency He trusted the country would not tolerate this for one moment The slaveholders endeavored to divert us from the idea of immediate abolition by expatiating on the evil consequences of such a measure They talked of the bloodshed and massacre that would ensue, and the brutal treatment they might expect from their emancipated slaves, and yet they tell us that their slaves are as comfortable and happy as the people of this country If that be the case, let us take them at their word, and where will be the danger of emancipation? Were the slaves to resent injuries they had never suffered, or revenge wrongs that had never been inflicted? The argument, in fact, was a mere bugbear They were afraid, they pretended, of the risk of bloodshed He would deprecate as much as any man the shedding of blood, but he would rather that some blood was shed, *if necessary*, than that 800,000 individuals should remain forever in the hopeless bondage of West India slavery, which was an infinitely greater evil than all that could be suffered by their opponents There was no comparison between the two evils, if we must have one—(Great applause) But then, we were told that the slaves were not *prepared* for immediate emancipation If this was the case, he would say, with the Learned Dean of Faculty, the fault was their masters' They had known for a long series of years the feelings of the British nation, and the intention of the legislature, and why were they not prepared? Just because they defied the legislature, and did not wish them prepared If any evils were really to be apprehended, it was a duty of the legislature to enact such other contemporaneous measures as would provide against those evils, and accomplish the security of both masters and slaves. He held that at whatever period the legislature should enact the abolition of slavery, their duty would only be half done, if they did not, as far as in them lay, do every thing to promote the temporal welfare as well as the spiritual and eternal interest of the slaves whom they emancipated Nothing would be more easy than to make such provisions, and to guard against evils which might arise from the enactment. It was the opinion of every man that religious instruction was the best mode of preparing the slaves for freedom, but he would ask what had been done in this respect? The slaveholders professed to allow religious instruction, but their arrangements made it physically impossible for the slave to get what they pretended to give, and the inference he drew from this was, that they were unwilling that the slaves should be prepared for emancipation—Dr T objected to another point in the resolutions—that which proposed to secure emancipation by declaring all the negro children, after a certain date, to be born free He thought it was indirectly sanctioning the principle that those born before that period were lawfully kept in bondage. He suggested other objections also at some length to this proposition On the whole view of the case, he thought the meeting would not do justice to their own feelings—to the slaves, or to the country—unless they went forward and told the legislature that they must have *immediate* emancipation They were a free and enlightened christian people, and could judge of a case like this as well as any legislature on the face of the earth—(Loud cheers.) He would not recommend any violation of the constitution, or advocate the cause of anarchy, but he would say that they ought to tell the legislature plainly and strongly, that no man had a title to property in man, and that there were 800,000 individuals sighing in bondage under the intolerable evils of West India slavery, who had as good a title to be free as they had, that they *ought* to be free, and that they *must* be made free—(Loud cheering) He was satisfied that, if they went forward with a petition of this kind, they would let not only the legislature see, but the West India interest (which he was sorry to say was a great deal too strong) see that they were no more to be bamboozled or put off any longer in this great claim of humanity and justice—(Cheers) The Rev. Doctor concluded by saying that he did not wish to divide the meeting by proposing any amendment to the resolutions, but merely rose to state his sentiments on the subject. There was a loud cry, however, in different quarters, of 'move, move,' and Dr Thomson accordingly moved as an amendment, that the word *immediately* should be inserted, and the proposition regarding children, expunged

This amendment having been seconded, an animated discussion ensued, in which Mr James Simpson, advocate, Mr Wilson, a planter from Trinidad, and the Lord Provost, warmly opposed Dr Thomson Dr T stoutly defended his position, and the gentleman who had seconded his amendment sup-

* Mr Jeffrey was then Dean of the Faculty of Advocates.

ported him in a speech, which he concluded with the well-known Latin adage, '*Fiat justitia ruat coelum*,' 'Let us do justice, be the consequences what it may.' Upon this the Lord Provost rose, and left the chair, declaring that he could not, in his capacity of chief magistrate of Edinburgh, countenance a meeting where such sentiments were applauded.

The abrupt and uncalled for abandonment of the chair, which no one present could be induced to occupy in his stead, and some discrepancy of sentiment on the question of gradual or immediate emancipation between a certain portion of the managing committee and the majority who sided with Dr T., led necessarily to an adjournment of the meeting.—A vote of thanks to the Anti Slavery Committee and a unanimous declaration that no discourtesy was intended towards the Lord Provost, were however first unanimously adopted, and a resolution passed by acclamation, that another meeting should be speedily held in the same place, to support an energetic petition to Parliament for the total and immediate abolition of Negro Slavery.

COMMUNICATIONS.

Excellent—excellent.

FREE PRODUCTIONS.

To the Editor of the Liberator.

SIR—I am a plain hardworking farmer, who like to live as well as I can for my means. Now you must know that my wife and grown up daughters have got a notion out of some tract they have been reading, that we ought not to eat rice, nor sugar, nor anything that is raised by the labor of slaves. Sometime ago, my daughter Jane brought me the Liberator, and showed me a string of questions as long as a rope of onions.

'There, father,' says she, looking quite pleased, 'when all these questions are answered, I am sure you will think just as we do, and will not be willing to use any more of the slave articles.'

'Well, well, child, wait till the answers come, and if there is anything in them to bring people round to your way of thinking, like enough I may join, if we can get the free things as cheap; but it stands to reason there is no use in just two or three beginning.'

I saw she did not look satisfied, and, a day or two afterwards, I found that John and I were the only ones at table eating sugar, for they had contrived, somehow or other, to coax all the little ones into the plot. And not a sign of a rice pudding has whitened our board since that pamphlet came into the house.

'Why, wife!' said I, 'what does all this mean?'

Now my wife is a very reasonable woman, and no way apt to be freakish, and I saw she looked worried.

'My dear,' said she, 'I have thought a good deal about this, and I can't see but what the people here encourage the keeping just as many slaves, as it takes to raise what we use, and therefore it seems to me that no one, who thinks slavery wrong, ought to encourage it by using the produce of it.'

'Why, wife,' said I, 'I think it is just as wrong to keep slaves, as you do, and I would starve to death, before I would have one; but it will do no good for just one family to make themselves uncomfortable only to be laughed at; but to humor you and the girls, I'll buy some free sugar, as you call it, for your eating, but as to getting sugar for all the hired folks, it's what I can't afford, and they must use molasses for their sweetening, slave or free.'

So, the next time I went to town with my wagon, I had a great many notions to get for the family.

'Mind, father,' said the girls, 'that you get free labor articles.'

Well, sir, I brought home a bag of East India sugar, a barrel of flour, half a bag of coffee, and 14 lbs of the whitest New-York flour I could find, for my wife is pretty particular to have her cake, for company, look white.

'I hope they are all free,' said my eldest girl.

'Free, child? I suppose so, it's good Porto Rico coffee.'

'Why, that is slave coffee,' said she, 'from one of the West India Islands.'

So, sir, that's the good of geography in my family; and as my boy, that's going to college, says, it needs a good deal of learning to know justly about everything, whether it is slave or free; more learning than I care to have. I got the coffee because it was the cheapest.'

'Why, yes,' said one of my pert daughters, 'it will be the cheapest for only you and the hired men will drink it. What flour is it?'

'Good Baltimore flour.'

'Why, father, then it's from one of the slave states.'

'Pooh! pooh!' said I, 'I'm not going to give half a dollar a barrel more for flour, just for a whim.'

'My dear,' said my wife, 'we need not spend any more for the flour, it is only to put a little more indian, or a few more potatoes, into the bread, and in this way, we may make the wheat last enough longer to make up for the difference in the price, and so we may manage about many other things.'

So they had always some such come off, when I was for reasoning with them. Then they are always talking about their substitutes, as they call them, for the slave articles; but I don't want such nonsense, when I can afford to feed my family with comfortable food. I will give you the history of one of these substitutes. It has always been my wife's fashion when we have a boiled dinner, to make a good mess of rice broth, which always looked white enough to do anybody's heart good, and it is good wholesome food and a proper piece of economy for a large family, like mine. Well, the other day, when I was seeing to my barn, one of the gals came and said she wanted some of the coarse ground corn. I did not think to ask what it was for, but at dinner time, I found they had made it into what they called broth, and there was the whole set of little ones feeding on it. I scolded out, plain enough, to see my children eating swine's victuals so. I should not care to write just what I said, as you might not care to print it. I don't suppose the children understood what I said, but the broth was somehow connected in their minds, with the pitiful stories they had heard of the slaves, and my little Nancy looked up in my face and said, 'Father, I wish all the poor little slave children had such a nice dinner.' I declare, sir, I never had the whole set of half-starved, miserable slaves brought so before my mind before, and it made me feel all over, I can't tell how, a sort of chaky, and I thought then, I could have lived on bread and water, all the rest of my days, to do them good. The little creature kept watching me, as if she understood just how I felt, and called out, before the whole table, hired men and all, 'Father is crying about the poor black people.' I can't tell what happened next, nor how I came by it, but I had eaten up half a bowl of broth before I knew what I was about, and, I can tell you, it is really better eating than the rice broth, for there is more taste in it. I did not care to say so, because it might have seemed like encouraging my family in their notions, for there is no way that will keep folks thinking and talking about the slaves, so much as the having them brought so in our minds at every meal. There's one of my men that I've watched ever since that day I was so overtaken, and I see he always passes the sweetening along, very sly, without pouring out a drop. I can't say but what I've liked the poor fellow the better, because it looks so pitiful in him, but I know it is all nonsense, as it can't possibly do any good to the slaves; and besides, it is none of our business to meddle with what does not belong to us. But to go back to the point I set out with, about these questions; my folks won't be satisfied till they are answered. Upon recollection, I believe the girls said one of them had been answered, much to their minds; and that, I suppose, is what is carrying John over to their side. He is now just between hay and grass, willing to give the preference to the free articles when he can get them, but not willing to give up the others. But when a full answer to the whole comes out, I expect the tables to be turned, for I can't think there will be anything to uphold them in such delusion, seeing they have never got much out of your paper to favor their doctrine; only I wonder that you put the questions in at all, for a question without an answer seems pretty much like a cart without a horse. But I suppose, in some things, an editor's business is like a farmer's—you can't always spend time to look after things just as you want them, but must take them as they come to hand; and that you are waiting till a real good horse comes along, to put to your cart, and you are right to be particular. But this, sir, is what my college boy calls *figurative* language, and as I never got so far as that, in my arithmetic book, I had better write plain English, and say, that I suppose you are waiting for real good answers to these questions. After all, I sometimes can't help having a little misgiving that my wife and the girls may be right; but I shan't be ashamed, I'm for the truth any how, and I suppose I can understand a plain, fair argument; only, sir, I can tell you, it must be pretty smart reasoning, and none of your oh! and your ah! and your note of admiration arguments for me. I say again, it must be pretty smart reasoning that will convince me that all the folks in these Northern States have been acting, all this time, like a set of thief helpers; but let the truth come out, and if it should prove so, we should have a stirring time among us.

I remain, sir, your humble servant,

ADAM ACATER.

We are particularly obliged to Y. L. for his instructive and valuable communication.

PREJUDICE OVERCOME.

To the Editor of the Liberator.

SIR—The remarks on prejudice, in the Liberator of March 12th, so fully coincide with my own observation and experience, that I am induced to relate an occurrence which took place in my family some years ago, which helps to confirm the truth of the remark, that the prejudice against the blacks is a vulgar one. I had taken into my service a respectable black woman, who was well principled, decent in her manners, and neat in her person, and whose appearance altogether was far from disagreeable; but the white aristocrats of the kitchen, fearful of the contamination of a black skin, could not submit to sit at the same table with her. She acquiesced in silence, and took her meals at a little table in a corner as far from them as the limited apartment to which they were confined conveniently admitted, and, I doubt not, with a conscious superiority at least equal to theirs. She made no complaint, and it was by chance I heard the circumstance from one of my children. Happily this state of things did not last long. A change in domestic arrangements introduced into my family one of the best female servants I have ever had for a space of forty years. She was white, and had many of the valuable qualities of her black associate; and as with that sense of justice that discovered also a liberal and feeling mind, she immediately assigned to the black woman her place at the table, which she afterwards retained without the slightest objection from any of the other servants, though she sometimes voluntarily relinquished it to accommodate the dignity of a delicate washing lady. (1) These two women lived together in my family several years upon a footing of perfect equality, and in great harmony; and the other servants, both male and female, influenced by this good example, ever after treated their sable companion with all due civility. It indeed sometimes happened, when I was engaging a new servant, there would be one who declined coming, when informed she would have to live with a black woman, for whose rights I, in future, scrupulously stipulated; and I always found that those who most readily acknowledged the equality of their black companion, had the best understandings or the best dispositions, perhaps both.

Though my original object was merely to give an instance of the vulgarity of the prejudice against the blacks, yet having mentioned this woman, who was for many years an inmate of my family, I feel desirous of saying a few words more in favor of one of that unfortunate race who find so few to record their worth. She had been early taught the first plain precepts of religion, and appeared through life to be influenced by its rules. Had her general instruction been equally attended to, I think her powers of mind would have appeared above mediocrity; but she had only the advantages she acquired from an intercourse with others for she could scarcely read. Although, when a child, she went to school with the children of the family with whom she lived, yet she made but little improvement, probably, in part, from being imperfectly taught owing to the idea then prevalent, that reading was an acquisition not important to one in her situation and very difficult of attainment to her race. She expressed herself in very suitable language, and when conversing with her superiors was easy without being assuming. She was very grateful for any information on religious subjects, and was much delighted when some of the young persons in the family would go and sit in her room and read her a chapter in the bible. Her many good qualities induced me to place her in my nursery, where she had the care of several of my children. She was a most faithful and affectionate attendant, to whom they became warmly attached, and I could leave them under her care with a feeling of confidence that I rarely experienced when they were left with any other domestic. As a nurse in a sick chamber she was invaluable, she had those qualities which are particularly grateful to the invalid; her movements were quiet and gentle; she was tender, assiduous and almost indefatigable, and had a delicacy and refinement in which we too often find nurses deficient. Her careful, uniform, and kind attention, to several invalids in my family, will long be remembered with grateful affection.

Should the above be at all suitable for your paper, it is at your service. I will only add, that if every one who can recollect anything in favor of the blacks, could be induced to bring it forward, much light might be thrown on the character of that unfortunate race. I have rarely conversed with any person on the subject who has not had some circumstance to relate of their own knowledge, of the goodness, kindness, and faithfulness of the blacks. To do away this unworthy prejudice and promote juster views on the subject, seems a duty from which scarcely any one should feel entirely exempt.

Y. L.

(1) Good!!!—*Ed.*

SLAVERY RECORD.

BARBARITY.

To the Editor of the Liberator.

SIR—The following affecting case was related to me by an eminent and honorable citizen of Massachusetts who resided some years ago in a southern State, and in the neighborhood where the transaction took place.

A young man, named *****, of an idle, dissipated and depraved character, came by inheritance into the possession of a plantation and negro slaves. This misguided young man, freed from parental as well as from moral and religious restraints, gave himself up to the indulgence of a sensual and inhuman disposition. It is true that public opinion did its duty, so far as to make the neighboring planters dislike him, and generally avoid rather than seek his company, but his slaves had not that privilege. Public opinion interposed no protection or alleviation for them. What the laws of a *democratic* state, or of the great *republic*, did to the same end, the sequel will show. One day he sent a female slave, in an advanced state of pregnancy, to market, and upon her returning later than he thought or pretended to think reasonable, he ordered her to be tied to the stake, (in the manner, I presume, which is represented in your vignette,) and with a cowskin he whipped her until she expired in the labor of childbirth.

The consequence which followed this transaction was, that his neighbors despised the monster a little more than they did before!

NO 'WHITE SLAVE.'

DISTURBANCES IN ANTIGUA.

Antigua papers of the 28th March represent that Island as having been in a state of great confusion and alarm, in consequence of the attitude assumed by the slave population, who, by the abolition of the Sunday markets had been deprived of the opportunity heretofore given them of selling on that day the few vegetables or other trifling articles, which they raise on the small patches of ground their masters had given them for their exclusive advantage. On the Sunday, on which this new regulation was first enforced, the slaves made their appearance in considerable bodies in the town a little after ten o'clock, and many seated themselves in the market, evidently determined not to yield the point. More than two thirds of these people brought nothing for sale, but were generally armed with strong bludgeons; those who came as sellers, were all females. By noon, many hundreds were assembled, and matters assumed a threatening appearance. They asserted that Sunday was their own day, and declared their determination not to resign the right of selling on that day. About two o'clock, the appearance of a detachment of the 86th regiment, which was marched to the entrance of the Great Market, seemed for a few minutes to have struck the fatal spark. The whole multitude was instantly in confusion, and very alarming indications of rage and resistance throughout were apparent, but happily, the persuasions of the owners of the slaves induced some to depart, and the others slowly followed their example, and about half past six o'clock, the last company of 7 or 8 obstinate women retired to the country.

While these transactions were taking place in Antigua, similar scenes were passing at English Harbor, where the slaves mustered in the vicinity of the market, in such strength, and assumed such an attitude of defiance, as to induce another detachment of the 86th regiment to be marched to the spot, which had the effect of compelling the slaves to retire.

The night brought with it many grave forebodings, and information was received at an early hour on Monday morning, that three windward estates had been fired, and several pieces of cane burnt. At noon on that day an alarm was fired, and in a short time the whole of the militia were under arms. At night, the brigade and artillery rested upon their parade ground. The 2d regiment of foot broke into three grand divisions, one of which remained in town, and the others were marched upon certain points in the country. 'About 8 o'clock in the evening, says the editor of the Antigua Free Press, 'as the detachment to which we belonged, had penetrated some miles into the country, we descried an alarming fire on Paynter's estate, and thence extending the eye in a southeast direction, we perceived several plantations on fire, and counted not less than six distinct conflagrations, and before daybreak next morning, we saw Yepton Farm, in the West, on fire also.'

On Tuesday morning authentic accounts were received at Antigua of the ravages which had been committed and of several slaves having been captured by the dragoons. At noon the town was suddenly alarmed by the cry of fire, and a piece of cane a few yards from it was enveloped in smoke, but such was the promptitude and zeal manifested by all classes of the inhabitants that the greater part of the piece was saved and the town preserved.

On Wednesday another fire took place near the town in a negro house on Gamble's estate, the prompt assistance of the engines and town's people quickly subdued it. On Thursday prisoners were brought in from several quarters, and everything appeared tranquil.

The accounts are up to Friday night, the 25th at 8 o'clock, when every thing was quiet and order restored. The most efficient measures had been taken by the governor. The island had been placed under martial law. Proclamations had been issued offering rewards to any free persons and emancipation to slaves who might furnish important information. Every free white man on the island capable of bearing arms had enrolled himself in one corps or another, and bodies of light horse volunteers traversed the high roads incessantly from sun set to sun rise. The crews of merchant ships in the port and all other mariners were formed into corps, broke into detachments, and patrolled both town and country after sun set.

Mayor's Court.—Our attention was arrested on Tuesday, by a distressing scene which took place before the Recorder. It was the examination of a runaway slave, for such he was adjudged. He was claimed by Mr John Graybill, of Frederick county, Maryland, whose Overseer deposed that the slave, Peter, had runaway in the year 1818 from his master's farm near Emmittsburg, and that Peter had had originally a fifth finger on each hand which had been cut off, but the scars remained. The owner's agent was in court, and testified that he knew Peter as the slave of Mr Graybill. Efforts were generously made by Counsel to save him from the iron grasp of the task master, but they were unavailing. He was ordered to be returned to the service of his master, and thus, after tasting the sweets of liberty for thirteen years, he was again doomed to become a victim to the foul plague spot of our land. The poor fellow's wife was present, as were also several members of the Society of Friends. They evinced great solicitude to obtain his freedom, and anxiously inquired of the agent the price of his human merchandise.—We understood it to be three hundred dollars. One benevolent individual offered to contribute fifty dollars. We understand he was afterwards bought for four hundred dollars by a lady and liberated.

Phila. Bulletin.

A RACE FOR LIBERTY.

ONE HUNDRED DOLLARS REWARD.

'Runaway from the subscriber, living in Washington City, on the 1st day of June, a Negro man, named Vincent Scott. He is twenty-one years old, five feet, six or eight inches high, straight and well formed, he is an excellent house servant, carriage driver, and ostler, he acted as a waiter, to my son Lieut Henry Stewart, five years, in the Western army. He has a scar on his right arm, near the elbow, and about two and a half inches in length, and half an inch wide.'—*Southern Paper*

The above scar was no doubt received in rescuing his master from death, or fighting in defence of his country's liberties who, with five years' campaign, together with shedding his blood in sustaining the independence of his country, is denied the pleasure of running away to enjoy it, while the humane master, instead of rewarding him for his services—offers a reward for his apprehension as a slave. The above sketch, delineated by a skilful hand, would make a beautiful frontispiece to the literary works of every American writer of taste.—*African Sentinel*

JUVENILE DEPARTMENT.

For the Liberator

THE CHILD'S EVENING HYMN.

Father, while the daylight dies,
Hear our grateful voices rise!
For the blessings that we share,
For thy kindness and thy care,
For the joy that fills our breast,
And the love that makes us blest,
We thank thee, Father

For an earthly father's arm,
Shielding us from wrong and harm,
For a mother's watchful cares,
Mingled with her many prayers,
For the happy kindred band,
Midst whose peaceful links we stand,—
We bless thee, Father

Yet, while 'neath the evening skies,
Thus we bid our thanks arise,
Father! still we think of those,
Who are bowed with many woes,
Whom no earthly parents' arm
Can protect from wrong and harm,—
The poor slaves, Father

Ah! while we are richly blest,
They are wretched and distrest!
Outcasts in their native land,
Crush'd beneath oppression's hand,
Scarcely knowing even thee,
Mighty Lord of earth and sea!
Oh save them, Father!

Touch the flinty hearts that long
Have remorseless done them wrong,
Ope the eyes that long have been
Blinded to such guilty scene,
That the slave—a slave no more—
Grateful thanks to thee may pour,
And bless thee, Father!

E. M. C

Riot Again.—On Tuesday night last, some of our inhabitants, who would be offended at us if we did not call them respectable, *turned out to tear down the negroes' houses!* They succeeded in breaking in some of their windows, but did not much further damage. The next day, the civil authority undertook to investigate the matter, and, we understand, one g*entleman* was put under bonds for good behaviour. One of the Common Councilmen received an anonymous letter, informing him that all exertions to quell the riot would be unavailing, until every negro was driven from the city. We have not heard, however, of any further disturbances since Tuesday night. Those persons hurt at the riot of Friday night before, are yet alive, and will probably recover.—The civil authority have succeeded in taking care of the blacks concerned in the affray last mentioned, and we hope they will be able to take care of the lunatics concerned in that of Tuesday.
Hartford Intelligencer

Melancholy Shipwreck.—Letters have been received here from Brier Island stating that the brig Rolla, Capt. James Dennis, from Bermuda, to Halifax, having on board *three hundred passengers*, officers and soldiers, was cast away on Ragged Island during the gale of the 8th, and every soul lost.
Eastport paper

A gentleman residing in Antigua, states that the proprietors of three of the plantations burned, are among the most severe and cruel to be found in the colony. He also states the population of the island as follows.—Whites, 2,200, free colored 2,500, slaves, 22,000

Guadaloupe.—Capt Shackford, of sch Composer, at New-York, from Guadaloupe, reports that the inhabitants were very much alarmed, in consequence of several families having been poisoned by the negroes. About 300 of the latter have been imprisoned on Pigeon Island.

A woman was found on Sunday morning, hanging in a shed in Brighton-street. The verdict of the coroner's jury was that she came to her death by hanging, but whether by her own hands or not was unknown to the jurors. A handkerchief in her pocket bore the name of Lydia Strachan.

Munificent Donation.—We learn that the late Hon. JAMES LLOYD bequeathed $5000 each to the Asylum for Indigent Boys, and to the Female Orphan Asylum.

BOSTON,

SATURDAY, MAY 7, 1831.

THE MARRIAGE LAW.

The pursuit of happiness is among the inalienable rights of man: it is inseparable from his existence, and no legislative body has a right to deprive him of it, any more than to abridge his liberty or to destroy his life without any specification of crime. The institution of marriage, by the Creator, was wisely designed to promote this happiness by uniting those, whose affections mingle together in a lasting bond of union. If He has 'made of one blood all nations of men for to dwell on all the face of the earth,' then they are one species, and stand on a perfect equality: their intermarriage is neither unnatural nor repugnant to nature, but obviously proper and salutary, it being designed to unite people of different tribes and nations, and to break down those petty distinctions which are the effect of climate or locality of situation, and which lead to oppression, war and division among mankind.

A union of the sexes is a matter of choice, as well as of duty. To limit this choice to a particular family, neighborhood or people, is to impoverish and circumscribe human happiness, and to create an odious aristocracy. Its occasional perversion is inseparable from its exercise, because all are not equally cautious, wise or virtuous, but this cannot destroy the right. The abuse of wealth cannot authorise a legislative or judicial body to deny men the privilege of accumulating riches. The prostitution of official power furnishes no reason why a nation should be without rulers. The corruption of religion does not exonerate men from moral obligation, nor justify them in resorting to atheism. So in marriage there will be profligate aberrations of choice, but the common sense of mankind and the usages of society will regulate this indispensable union.

These propositions we conceive to be reasonable, plain, undeniable, self-evident. There is, therefore, nothing unnatural in the amalgamation of our species. As civilization, and knowledge, and republican feelings, and christianity prevail in the world, the wider will matrimonial connexions extend, and finally people of every tribe and kindred and tongue will freely intermarry. By the blessed operation of this divine institution, the earth is evidently to become one neighborhood or family. Herein is seen the excellency of Divine Wisdom, here is the cord which is to bind the universe, here is an influence, which, regulated by the principles of the gospel, is to subdue the most stubborn prejudices and to harmonize the most discordant qualities, here is an association, which, formed by the strongest interests and united by the dearest ties, is to elevate, improve and liberalize our nature.

An unnatural alliance is not that which joins in wedlock an African descendant with an American, or an Indian with a European, who are equal in moral worth, but that which unites virtue with vice, knowledge with ignorance, sobriety with drunkenness, and piety with profligacy. The standard of matrimony is erected by affection and purity, and does not depend upon the height, or bulk, or color, or wealth, or poverty, of individuals. Water will seek its level, nature will have free course, and heart will answer to heart. To attempt to force or obstruct the flow of the affections, is ridiculous and cruel. If men and women begin to proscribe and ridicule each other for the choice of their partners, there will be a marvellous disruption and an almost universal hissing, for each perchance wonders at the taste of the other, and is ready at any moment to scandalize.

With these preliminary observations, we again republish the following tyrannical, absurd, unnatural, *unconstitutional* section of an article which was passed by our Legislature in 1786, and which, to the discredit of the age and the burning shame of the Commonwealth, is still in force.

'SEC 7. *And be it further enacted*, That no person by this Act authorised to marry, shall join in marriage any white person with any *Negro*, Indian or Mulatto, on penalty of the sum of *Fifty Pounds*, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid, and all such marriages shall be absolutely null and void.'

Our readers are aware, that, at the last session of the General Court, on motion of Mr Bigelow of this city, this scandalous section was obliterated by a vote of the House, but subsequently restored in consequence of a rejection of the New Marriage Bill altogether. For this manly and common sense effort, Mr Bigelow has been assailed from different quarters in the most scurrilous and savage manner, by editors whose brutality is exceeded only by their folly—pompous blockheads, callous to shame, and glorying in their littleness—delicate consciences, who deserve to be literally tied to the blackest creatures in the land until their silly pride be subdued. We have already noticed the vulgar assaults upon Mr B. by the editors of the Pennsylvania Inquirer and Philadelphia Gazette, and we have rods in pickle for the backs of the editor of the Boston Press and a correspondent of the Commercial Gazette of this city, which we shall apply next week.

☞ There is more true glory in the following enactment of the Danish King than in all the victories achieved by Napoleon: it elevates him far above a throne, and secures to him the admiration of all posterity.

NEW PRIVILEGES OF THE BLACKS IN ST CROIX.

A friend in St Croix has favored us with the *Regierings* Tidende of the 17th ult containing the following decree in Danish and English. Our friend observes that 'the translation is obscure but that in fact the decree is considered as announcing the removal of all disabilities heretofore lying upon the free blacks, and raising them to a level with the whites. This view is justified by the recent appointment of a free black to the office of military aid to his Excellency Gov Von Scholten, and the admission of another free colored man to practice in all the courts, this person having previously received the requisite degrees from the university at Copenhagen. Some think this measure ill advised, and entirely ill timed. One intelligent gentleman stated the possible ground of it to be, a desire on the part of Denmark to follow out the philanthropic policy which she claims to have been the first to exhibit towards the blacks. She was early in abolishing the slave trade, and now she would be early in extending all immunities to the free colored people. How much of the new decree emanates from the court in the mother country, or whether it be the expression of the views of the present governor alone, it is perhaps impossible to say, since the governor is quasi plenipotentiary here, and is supposed to have much influence at home. He is known to have had for some time in view a measure of the kind now brought forward, and to have had conversations on the subject with some of the English statesmen when he visited in London many months ago.'—*N Y Even Journal*

TRANSLATION.

His Majesty the King has been most graciously pleased, on my humble report of the 9th January, 1830, to determine the respective relations of His Majesty's free colored subjects in these colonies, with regard to themselves, in the reciprocal stations in which they ought to stand as a community both with the public and the administration.

His Majesty is perfectly convinced that the period has arrived in these colonies, when those wrong and prejudiced views, which had drawn a distinguishing barrier between two burgher classes of these islands (who are both his Majesty's subjects, and both equally dear to him) are now done away with, and that an upright and commendable conduct in the free colored class shall hereafter meet with perfect acknowledgement from each and every one.

In the different public stations, I have, and now do fill here, I have with sympathetic feeling and attention noticed, how the former prejudices of a social approach towards the free colored inhabitants have gradually diminished, and how, with the willing feelings of justice, those whose deserving conduct in that class have been acknowledged and duly appreciated.

With his majesty's most gracious authority, it is that I hereby make public this Royal decree. I do this with the fullest and perfect confidence, that all and every one consider, and the free colored population will acknowledge this His Majesty's paternal mark of solicitude.—My stay here, at the present time, will be too short for me to witness even the first beneficial effect thereof, but I must assuredly rely upon my return here to be satisfied of the same. And we will congratulate ourselves of this other proof amongst many which our gracious monarch has so clearly shown to the world, that the welfare of his subjects has ever been the constant aim of his best endeavors, which may God, in His mercy, long prosper, and let him, for years to come, reap the rich fruits thereof.

The above mentioned most graciously sanctioned report will be published, by advertisement, in the Gazette.

General Government of the Danish West India Island, St. Croix, the 14th March, 1831.

P V SCHOLTEN, Kasland.

In the Mirror of the 23d ult is an attack upon Mr Garrison, Editor of the Boston Liberator. He is accused by the *discretionary* 'Lewis Gaylord Clark,' Editor of the Connecticut Mirror, of laboring 'without discretion, and through the influence of zeal without knowledge!' We would advise Mr Garrison to put himself under the care and instruction of Mr Clark, who will teach him to be 'more careful in *publically* scanning the benevolent operations of individuals!' But we will not '*publically* scan' Mr Clark's remarks any further at present, lest we be accused of 'laboring without discretion.'
Hartford Intelligencer

☞ The editor of the Intelligencer is entitled to our thanks for the insertion of the above paragraph in his independent paper. It is a meanness of which we have never been guilty, to attack the conduct of an editor, and hide our strictures from his observation, though Mr Clark, it seems, is not ashamed to do it. His Mirror we do not see. Undoubtedly, we ought to receive his rebuke with humility and gratitude, considering the maturity of his years, the amount of his experience, and the solidity of his judgment. A most discreet and venerable man!

☞ For the thrilling effusion inserted in our Juvenile Department, and the stately and graphic poetical sketch under our Literary head, we are indebted to the young lady who conducts the Female Department of the Genius of Universal Emancipation with such surprising talent. We are half inclined to give up her name to the public, but the country will ring with it, by and by.

The last Christian Register contains a cogent and conclusive communication against the American Colonization Society, which we shall transfer to our columns next week.

The Young Ladies' Journal of Literature and Science, for April, is just received. Contents—Twilight Reveries. A Trip to the Eastern Shore, The Flower Basket, The Seer of the Pyramid, A Chapter on Eyes, Sabbath among the Green Mountains, Pretty Pastimes, No 3, Lights and Shadows of Travelling. We can pass no opinion, to-day, upon the merits of this number.

The Athenæum, for May 1, contains an agreeable miscellany. Its typographical appearance is very creditable to its printers, Messrs CLAPP & HULL—(a new firm, by the way, and worthy of a liberal share of public patronage.) It is published on the 1st and 15th of every month, each number containing 48 royal duodecimo pages. The price of the work is $6 00 with twenty-four elegant Plates of Fashion, and $5.00 without them.

Contents of 'THE NATURALIST,' for May—Man, The Hive Bee, The Lilac, The Weeping Willow, The Sugar Maple, Moreeny. This is a really useful and well-conducted work.

☞ We decline publishing the communication of 'Hammettas, Jr' for several reasons. To the Poles, as well as to every oppressed nation, we wish a speedy deliverance from bondage: but ours is the patriotism of Jesus Christ, not of this world. We justify no war. The victories of liberty should be bloodless, and effected solely by spiritual weapons. If we deemed it pleasing in the sight of God to kill tyrants, we would immediately put ourselves at the head of a black army at the south, and scatter devastation and death on every side, but we are reminded that vengeance belongs to God—and that it is our duty to return good for evil, and to pray for those who despitefully use and persecute us. We therefore do not think it 'would be expedient to call public meetings, in order to raise subscriptions for the use of the Poles.' Let our charities be extended to our southern slaves—let us first achieve their liberation.

Here is a fact for those to swallow who persist in classing blacks among monkies. Wansley was a black man, and recently executed at New-York for piracy.

We understand that the body of Wansley is one of the most perfect specimens of manly symmetry which was ever delivered over to the surgeons.—The phrenologists have been examining the developements in this case, and we shall no doubt have a report of their discoveries.—*Com Adv*

William Roby, a mulatto, was committed to jail on Wednesday, for having stabbed a young woman of color, named Maria Leonard, in the back, and beat and stamped upon her so that her life is despaired of. Jealousy was the cause of this brutal act—which proves that Roby is a human being, in despite of his skin, for brutes are never jealous, and do not abuse the 'softer sex.'

Joseph Randall, of Franklin, Vt recently attempted in a fit of insanity to murder his mother in law and all his family. He succeeded in cutting the throats of his wife and son, and severely wounding his little daughter. On the alarm being given, the neighbors found Randall seated by the fire, his son's head severed from the body, and burning upon the coals, the body of his wife was lying on the hearth and her clothes on fire.

AWFUL CALAMITY. On Wednesday night, a large building in Broad-street,—the lower stories improved as a bakery by Mr Lambert Maynard, the upper chambers occupied by several Irish families,—was entirely destroyed by fire, and, shocking to relate, a man by the name of Murphy, his wife, and their three children, were consumed in the flames. An infant child was saved, by wrapping it in its bed, and throwing it into the street, where it was taken up unhurt. There is still another child missing. A man and his wife leaped from the third story window of an adjacent building. He is not expected to survive his injuries. The woman was caught, as she fell, by a young Irishman named Donovan, and her life saved.

Ex-President Madison has given a donation of $100 to the American Colonization Society. With deference we ask, whether he ought not rather to appropriate this sum for the education of his slaves, by whose hard earnings it has been accumulated?

The Boston City Council have fixed upon sixty as the number of Representatives in the Legislature for Boston. Election next Wednesday.

Every week our limits oblige us to exclude a large and valuable mass of original and selected matter. Correspondents must not feel slighted if their communications do not obtain a prompt insertion. 'P H' 'V' 'J E' 'S T U' 'Junius,' 'Liberty,' and a communication from Providence against lotteries, will be inserted as soon as possible.

☞ We have not so much of room this week, for a reply to the Christian Secretary, but hereafter——

DEATH.

At Stoughton, much respected Mr Isaac Williams, aged 80. He lived happily with the partner of his bosom for 48 years, and she still lives at the advanced age of 77. He bore his sickness with christian fortitude.

LITERARY.

For the Liberator.

COLUMBUS.

How long the night watch seems to those for whom
Sleep hath no shadowy world amidst its gloom,
Who number with the pulses' weary beat,
The lingering steps of Time's slow-passing feet.
But when suspense to anguish swells,
And hope or fear alternate tells
Of what perchance may be the morrow's doom,
Who then can paint the sickening bosom's pain,
Or tell what joy is his, who finds those fears were vain?

The stately ship moved on before the breeze,
As light broke on the Carribean seas;
Dark forms in groups were gather'd round her prow,
Delirious hope on every lip and brow
But there was one to whose dark eye,
Like the clear north star of the sky,
The impatient seamen's hasty glances turn'd,
As if their destiny they might have learn'd,
From its deep steady gaze, where all his spirit burn'd.

Through all the lingering night the deck he trod,
Scann'd the deep gloom, or by the helmsman stood
At length the morn broke forth—and it was there!
His soul's embodied dream—his hope—his prayer!
That other world! so long unknown,
And sought so long—it was his own!
'Twas there, with all its streams, its flower-strew'd sod,
Its bright wing'd birds, its bowers of summer green,
And all its thousand charms, unthought of, and unseen!

A quick shrill shout burst forth, and then was hush'd,
As if on lip th' exulting sound had crush'd;
They spoke not—moved not;—the light breath that stirr'd
Their mantles' lighten'd folds alone was heard.
In the deep gaze that sought that spot,
All else on earth was lost, forgot.
And half they fear'd 'twas some bright dream of morn,
Some cheating spell, of fairy glamour born,
To mock their hopes awhile, and leave them more forlorn.

Their leader stood apart;—his cheek was white,
Save where there burnt one spot of feverish light
His lip was parch'd—his deep slow breathing quell'd,
His heart beneath his hand's stern pressure swell'd,
As if he doubted now the truth
Of that long day dream of his youth,
Far more than when 'twas but to haughty might
A theme of scorn, or hope too long deferred
Had round him mutiny and dark rebellion stirred

The seamen caught his eye—he raised his head—
The deep intenseness of his glance had fled;
But when he spoke, his tones were low and deep,
As though he fear'd his gathering passion's sweep.
His boat shot lightly to the strand,
He sprang upon the promised land,
And all his feelings' overwhelming flood
Burst forth in gushing tears, while from the sod
His hot lip kiss'd the dew, or pour'd his soul to God

Thanks to thee, Mighty One! 'tis mine, 'tis mine!
That which hath led me on as with a spell—
Whose image, like a haunting shade, hath been
For years beside me constantly to tell,
With its low tones, of this proud hour, and twine
A wreath of melody around my heart,
As, wakening sounds that may not soon depart,
Its thrilling chords were swept by hands unseen.

How often hath that feverish phantom's wing
Brushed from mine eye the filmy web of sleep,
And woke me from illusion! but the spring
Of hope's unconquered waters swelled more deep
Within mine heart, and now it is come true!—
That world,—the shadow of my thought,
With more than lover's constant fondness sought—
'Tis mine! and immortality is won!

E. M. C.

INSCRIPTION ON EDINBURGH TOLBOOTH

A Prison is a house of care,
A place where none can thrive,—
A touchstone true to try a friend,
A grave for one alive.—

Sometimes a place of right,
Sometimes a place of wrong,
Sometimes a place of rogues and thieves,
And honest men among

IMPRISONMENT FOR DEBT

He who owes, and runs away,
May live to pay another day;
But he who is in jail confined,
Can pay no debt of any kind

GOVERNMENT

Mankind, like miserable frogs,
Are always king'd by storks or logs.

MISCELLANEOUS.

STRICT CONSTRUCTION.

We have been told an anecdote relating to this subject, which must be hugely pleasing to our brethren of the South, and we therefore record it for their especial gratification. During the last session of the Legislature of this State—in the midst of our extreme cold weather, when the thermometer was several degrees below zero—the presiding officer of one of its branches insisted upon keeping the door of the room wide open, because the constitution provides that the Assembly shall sit with open doors! It was in vain that those members who sat near the door, pleaded that the principles of 'general welfare' might be allowed to shut it, as they were actually 'frozen;' his Honor was inexorable, while the tears streaming from his own eyes, told how much above all personal consideration was his devotion to the constitution. It was at length suggested to him, that, as the constitution provided they should sit with open *doors*, and the room in which they were sitting had but one *door*, it was evident that they were sitting in an unconstitutional room, and of course, that all their proceedings in such a room must be unconstitutional. This suggestion was not a little puzzling to our literal interpreter, inasmuch as the city of Jefferson afforded no other room which would hold them; so that he at last consented that the *door* should be shut, provided he should not be quoted as yielding the principle, but only as submitting to imperious necessity.—*St Louis Times.*

Extract of a letter to the editor of the N. Y. Commercial Advertiser, dated

London, March 21st, 1831.

The Reform Bill has led to more excitement, than perhaps ever has been displayed on any question brought before the public in the last twenty years. It is evident to all impartial observers that the bill *must pass*, or a revolution ensue. The debates have been very interesting, and some of the speakers exceedingly brilliant and forcible. Sir Robert Peel spoke well; Sir Charles Wetherell though a boroughmonger, more than well. Tom Macauley, (the writer for the Edinburgh Review) made an able speech, in favor of reform; and Shelley, eldest son of Sir John Shelley, did very well in reply. There will be much more fighting, but the bill must pass. Poor Lord Cleveland! the 'footing' of his next Doncaster, and St Leger betting books will show small if the three boroughs are swept away. And how I pity Lord Monson, who has just paid Sir Mark Wood £150 000 for Gatton Park, which without the borough will not be worth £100,000. And Mr A. Baring's £40,000 for the borough of Callington, and how much for the borough of Tregony I don't know.

It was Bishop Horne's opinion, that there was no better moralist than a newspaper. He says:

'The follies, vices, and consequent miseries of multitudes displayed in a newspaper, are so many admonitions and warnings, so many beacons, continually burning, to turn others from the rocks on which they have been shipwrecked. What more powerful dissuasive from suspicion, jealousy and anger, than the story of one friend murdered by another in a duel? What caution likely to be more effectual against gambling and profligacy than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of economy, than an auction of estates, houses and furniture? "Talk they of morals?" There is no need of Hutchinson, Smith or Paley—Only take a newspaper, and consider it well; read it, and it will instruct thee.'

BOSTON LYCEUM. *Resolve passed at a late meeting.*

Whereas the practice of writing for the Public Press is eminently calculated to stimulate mental effort and call forth latent talent, and makes important in its results, enabling a comparatively obscure and humble individual to exert a powerful influence on society, and

Whereas a publication called the Essayist, has been commenced in this city, particularly designed to facilitate the incipient efforts of those who are disposed to exert themselves in that department of literature, therefore

Resolved, That it be earnestly recommended to the members of this association, especially the more juvenile part of them, to engage in the practice of writing Essays on miscellaneous subjects for the Press, and that the said journal, the Essayist, affording as it does a favorable medium for such exertions, be recommended to the notice and patronage of the members of this and other Lyceums.

A new idea.—Beggars are pretty generally fertile in expedients. Those in London have lately hit upon a new mode of exciting the sympathy of the public, by appearing in an entirely new character, viz: with well washed faces and *disguised* in clean shirts! The ladies—bless their sympathetic souls!—on passing these fellows, are frequently heard to exclaim—'*What a nice clean poor man!* Ah! it is evident he does not spend his money in the public-house!' This comment is generally followed by alms, and the objects of it drive a very clear trade through the friendly aid of soapsuds and clean linen.

N. Y. Gazette.

Life in India.—When a creditor among the Mahrattas cannot recover his money, and begins to feel a little desperate, he sits *dhurna* upon his debtor; that is, he squats down at the door of the tent, and becomes in a certain degree the master of it. Nobody goes in or comes out without his approbation; he neither eats himself nor suffers his debtor to eat; and thus hungry contest is carried on till the debt is paid, or till the creditor begins to think that the want of food is a greater evil than the want of money.

There will be 16 or 20 vacancies in the Senate to be filled by the General Court in June next.

ITEMS.

At Tuscaloosa, Alabama, a young *lady*, having been deserted by her lover who was about to marry her rival, awaited him at the corner of the street one morning and levelled a horseman's pistol at his breast. She had a razor with her, for the purpose it is supposed of despatching herself in case of a fatal issue. The young man however, lost neither life nor bride—he was married the same evening.

A horrid conflict lately took place near old river Lake, Arkansas, between one Jefferson Pryor and two brothers by the name of Jones and Stephen Pernell. In a few moments, Pryor stabbed them mortally, and received a deadly wound himself. Their bodies were most horribly mutilated.

Repartee.—A very intemperate man, whose face was covered with rum blossoms, insultingly said to a clergyman, 'Do you know that I have got to be *elder*?' 'No,' replied the clergyman, 'you look more like *dog-wood*.'

To a counsellor who said to an Irish witness, 'You have prevaricated so grossly that no one for the future will *believe a word you say*'—Pat readily rejoined, 'Counsellor, you 're no *honest man*.'

Retort Courteous.—'Hold your tongue *for a fool!*' was the polite recommendation of an Irish husband. 'Sure, then, you're going to spake *yourself*,' was the equally polite reply of the wife.

A plain answer to a plain question.—A few years ago, a couple went to a country church to be married. When in the course of the marriage service, the minister asked the bridegroom in the usual form, 'Wilt thou have this woman to be thy wedded wife?' he coolly answered, 'To be sure I will; I 'm come o' purpose.'

Conundrum.—'Who are the most disinterestedly good? D'ye give it up? The good for nothing.'

We understand, that in tearing down the building at the N. W. corner of 5th and Chesnut streets, a stone was taken from the foundation wall having on it the figures 1701. It has, consequently, been out 120 years. We further learn that it is to be made the 'chief corner stone of the building' now being erected.—*U. S. Gaz.*

Mrs M'Cord was recently found dead in her house near Pittsburgh. Her husband who was taken up in a state of intoxication, charged with the murder, refused all sustenance, and died in prison.

The losses of the Russians in several conflicts is estimated to have been from 20 000 to 30,000 men. The Poles admit 11,000 men. Of all their losses, the Russians suffered most from that of their horses; between 5000 and 6000 having perished from disease and want of provender.

There was a mob in Paris on the 9th, which attacked the hotel of the Russian Ambassador, amid cries of 'Down with the Russians!' and 'The Poles forever!' broke his windows, and then bent their steps towards the Chamber of Deputies, the Members of which they assailed with insulting and seditious denunciations.

Portugal.—It appears that the sanguinary ruler of that country is still exercising his power in putting to death his own subjects who think differently from him. On the 11th ult. seven men were tried for the *crime* of being Constitutionalists; the Court did not find them guilty, but Don Miguel said they must die; and on the 16th they were strangled, and their bodies burnt, and the ashes thrown into the Tagus.

Belgium.—M Surlet de Chokier has been chosen Regent of Belgium, and has taken the oaths. The House of Nassau is forever excluded. M S was chosen by 108 votes to 49.

A famine prevails in the west of Ireland, county of Mayo, in a population of 30,000. The potato crop has failed twice in succession.

Certain cities have remonstrated against the temporal power of the Pope.

Loss of Lives.—It is said that between 70 and 80 lives were lost on board the Steam boat Frolic, which was recently cast away near Cowbridge, England.

Mr James D Woodside, of Washington city, has given notice that he has discovered a mode of measuring the exact superficial contents of a circle—that is, of squaring the circle.

A late Savannah Georgian states that Mr R. W. living near that place, was recently threatened by a young man on account of some misunderstanding, with a cat [illegible]; whereupon he jumped out at a back window, and retreated to the city for assistance. On his return, the young man was gone, and he missed sundry small articles, such as a bag of money, a double-barrelled gun, his servant girl, wife, carriage and horses!—*Patriot.*

General Jackson calls his former Cabinet 'AN UNIT.'—This we think correct, as it was the smallest figure ever known in political arithmetic.—*Ibid.*

Most Amiable.—The principle correspondent of the Columbus Enquirer, speaking of the General Government, vociferates, '*I say, and say it boldly, this Union cannot, ought not to last.*' What next? The rattle-snake flag and a cracker?—*Macon, Ga., Telegraph.*

Boston.—The amount of duties at this port for the quarter ending April 1, 1831, is estimated at *one million of dollars!* being an excess over the corresponding quarter of 1830 of $500,000.

Capt. Charles E. Hawkins, who waylaid and shot one M'Crea, who had an improper connection with his wife, at Key West 18 months since, has been liberated by an act of Council at St Augustine!

Cardinal D. Mauro Cappellari has been elected Pope, and has taken the name of Gregory XVI.—He was born in 1765, and is therefore 65 years of age.

In the Chinese laws, one of the grounds on which a husband may divorce his wife is, *her being given too much to talking.*

MORAL.

Temperance among Slaves.—The Bryan County Temperance Society, Georgia, have passed Resolutions for promoting this virtue among their negro slaves. It is recommended, that instead of being permitted the use of ardent spirits, articles of substantial comfort be furnished them at cost, for the little money they may earn by extra labor. It is said that their holidays are, in many places, devoted to revelling and drunkenness, and that the little articles which they raise, or make for sale are, in part, bartered for ardent spirits. The subject is addressed to the interest of the planter, as well as to his philanthropy.—But when it is remembered that 'God has made of one blood, all that dwell upon the face of the earth,' and that the gospel is freely offered to the bondman as to the free, how does the obligation rise in magnitude, that the slave should be treated with the greatest kindness, and be recommended to that gospel, which, if believed, will make him 'the *Lord's* freeman.'—*Christian Watchman.*

BOSTON POLITICIAN. We observe by some remarks in a recent number of the spirited print, that the independent and enlightened course pursued by its new editor, in relation to the designs of Infidelity, has called forth considerable opposition among one or two of his brethren, and caused some few wild free thinkers to withdraw their patronage. The stand taken by Mr Leeke is a noble one; and can be maintained, we affirm, with a reliance on Almighty God, against even the gates of Hell. We respect honesty of sentiment, and will never, while we breathe, impugn the motive of those who may see good and substantial reasons to differ from us; but, with the editor of the Politician, we are free to say, that we are willing to spend and be spent in defending what we hold to be inestimably sacred from assault, let us be called a 'fanatic,' a 'Puritanical Carter,' or a promoter of the ungodly union of Church and State.

WORKING-MEN of every name and class—'*Be ye not deceived!*' There is no good reason, why, in order to loathe fanaticism, bigotry, and superstition, as you assuredly ought, or to manifest a deep devotion to liberty of conscience and freedom of opinion, you should join in every senseless hue and cry which may be raised against professing Christians, or indulge yourselves in the weak and destructive speculations of skepticism. Again we say—'*Be ye not deceived.*'—*Stonington Phenix.*

GAMING IN LOUISIANA. By a recent act of the Legislature of Louisiana, sixteen gambling establishments may be licensed in that State at the rate of 7,200 dollars per annum each.

To the Editor of the Louisiana Advertiser.—Sir,—Several ladies of this city have seen with astonishment, that the Legislature of the State, in regulating the number of gambling licenses, in this city, have increased, instead of diminishing, as was expected, the number of these pests of society and destroyers of domestic happiness.

The ladies of this city will undertake to raise, by subscription, the amount contemplated by the new arrangement, [$120,000] if the Legislature will abolish the whole system, in order that their husbands may go out of an evening, and return with money enough to go to market in the morning.

SEVERAL WIVES.

Poverty and Wretchedness.—The amount of property left in pledge with twelve pawnbrokers in New-York, during the year ending Jan 1831, was $108,000. Among the articles pledged, were no less than 120,000 garments, and 16,000 sheets, blankets and counterpanes.

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern,
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz:

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Tooth Brushes, Swan's Down Powder Puffs, Emerson's and Pointney's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaister, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Wade and Butcher's Superior do. Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. March 26. copies

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, March 1.*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 20.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, MAY 14, 1831.

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IS PUBLISHED WEEKLY
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WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ Agents allowed every sixth copy

☞ All letters and communications must be POST PAID.

AGENTS

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BENJAMIN COLMAN, *Salem*
EDWARD J POMPEY, *Nantucket*
WILLIAM VINCENT, *New-Bedford*
JOSEPH C LOVEJOY, *Bangor, Me*
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WILLIAM WATKINS, *Baltimore, Md*
BENJAMIN LUNDY, *Washington City, D C*
WILLIAM WORMLEY, " "

THE LIBERATOR.

'All the fraudulent methods that are taken for the purpose of enslaving men must be considered as man-stealing and all the *buyers* and *holders of slaves* are partakers of the guilt of the *slave-merchant* 'They support and encourage his infamous trade, nor can they pretend that their right to buy slaves is any other or better, than that of the seller *They are verily guilty in whose hand the slave is found*'—BROWN

The proposed Emancipation Society in Kentucky gets along heavily At the last accounts, forty-eight slaveholders had signified their readiness to join it, and only two more were wanting to complete the stipulated number, preparatory to organization. The project looks well on paper, and our hopes grows vigorous in contemplating it, but we are not so sanguine as to believe with Friend Lundy, that 'slavery will soon be abolished in Kentucky.' It argues a frenzy of mind in these individuals, who are about to declare that they possess no right of property in the rising generation, and to liberate the children at a certain age, to claim the services of slave parents in their possession Why do they not go for the whole? Why be honest in part? By what authority do they think to hold the parents in bondage, without being guilty of robbery and man stealing? Let their reform be total.

The editor of the Rochester Observer, on allusion to the proposed association, says

'Whether this is the best way to rid themselves of the curse, we will not pretend to say, but we rejoice to see slaveholders themselves originating any plan of the kind, showing that their attention is called to the subject, and by inference, at least, acknowledging the injustice of holding their fellow men in bondage. This is one of those subjects, a candid examination of which will almost inevitably result in great good. As people become more enlightened, and the principles of liberty are better understood, the shackles of slavery will become loosened, and when *moral* principle shall be understood and its claims recognized, they must fall off'

For the Liberator

WALKER'S APPEAL. NO. 2.

In commencing on a work like this, so pregnant with interest, so full of matter of mighty import, there is, no doubt, wherewith to extend my remarks far beyond the limits of a newspaper I find so much, sir, worthy of attention, that I cannot say, before proceeding farther, that I shall be obliged to skip many points I would gladly dwell upon, and confine myself to the more prominent features of the book In continuation of the remarks with which my last letter concluded, I will quote one of Walker's periods

'Do they not mistake laws to prohibit us from carrying arms the whites? I would wish, candidly, however, before the Lord to be understood, that I would not give a *pinch of snuff* to be married to any white person I ever saw in all the days of my life. And I do say it, that the black man, or man of color, who who will leave his own color (provided he can get one who is good for anything) and marry a white woman, to be a double slave to her, just because she is *white*, ought to be treated by his as he surely will be, viz as a NIGGER !! It is not, indeed, what I care about intermarriages with the whites, which induced me to pass this subject in review, for the Lord knows that there is a day coming when they will be glad enough to get into the company of the blacks, notwithstanding we are, to this generation, levelled by them, almost on a level with the brute creation, and some of us they treat even worse than they do the brutes that perish.'

It is not my purpose to discuss the propriety of intermarriages between the two races here. I bring in the paragraph merely to shew the spirit in which our black apostle writes He tells us that he would not 'give a pinch of snuff' for any white woman living, but revels at the prohibitory law, conceiving it to be a manifest of the supposed inferiority of his people. This is a proper view of the subject, nor does the pride manifested in his language lower him in my esteem

Walker next, in speaking of the conditions of the free blacks, affirms, that they are, one and all, the prey of white rogues, who are constantly defrauding them As an illustration of his position he says, that when a negro dies possessed of property (a rare case,) it usually falls into the hands of some white, to the detriment of the natural heirs Having very little acquaintance with the blacks, I am unable to say how far his assertion is true, yea, Mr Garrison, probably knew Granting the fact to be as Walker states it, I do not think the case of his compeers peculiar the weak must ever and must be, in a considerable extent, the prey of the strong, those who think, have and will always prevail over those who merely work It seems to me that the wrongs of which Walker complains must be attributed not to the color of his people, but to their ignorance. His next catalogue relates to the common opinion that the negro is a distinct genus, inferior to the human race, and nearly allied to the *simia species*. Walker, in my opinion very justly, thinks this an insupportable insult, and speaks of it with the utmost indignation. Without entering into a discussion of the opinion, first broached, I believe, by Mr Jefferson, I would only say, that I think it calculated to embitter the feelings of the blacks toward us, and it may one day be, that every drop of ink wasted in its support will cost a drop of human blood

Walker next speaks in bitter terms of such blacks as, by giving information, &c, aid the whites to keep their brethren in subjection, and thinks that but for their hindrance the slaves would ere this have been free. Here, I think, he is mistaken; it is not treason but ignorance that rivets their chains. The law makers of some of the slave states have done wisely (in some points of view) in making it highly penal to teach a slave to read If things are to remain as they are, it is sound policy that is, supposing it practicable to enforce such laws. Yet I think they will only put off, not prevent the catastrophe A few years since, being in a slave state, I chanced one morning, very early, to look through the curtains of my chamber window, which opened upon a back yard I saw a mulatto with a newspaper in his hand, surrounded by a score of colored men, who were listening, open mouthed, to a very inflammatory article the yellow man was reading Sometimes the reader dwelt emphatically on particular passages, and I could see his auditors stamp and clench their hands. I afterwards learned that the paper was published in New-York, and addressed to the blacks. It is but reasonable to suppose that such scenes are of common occurrence in the slave states, and it does not require the wisdom of Solomon to discern their tendency

The following paragraph appears to me to contain the gist of Walker's argument, and to explain his motive for publishing his book

'Remember that unless you are united, keeping your tongues within your teeth, you will be afraid to trust your secrets to each other, and thus perpetuate our miseries under the *Christians*!' Remember, also, to lay humble at the feet of our Lord and Master Jesus Christ, with prayers and fastings Let our enemies go on with their butcheries, and at once fill up their cup Never make an attempt to gain our freedom or *natural right*, from under our cruel oppressors and murderers, until you see your way clear—when that hour arrives and you move, be not afraid or dismayed, for be you assured that Jesus Christ the King of heaven and of earth, who is the God of justice and of armies, will surely go before you And those enemies who have for hundreds of years stolen our *rights*, and kept us ignorant of Him and His divine worship, He will remove Millions of whom are, this day, as ignorant and avaricious, that they cannot conceive how God can have an attribute of justice, and show mercy to us because it pleased him to make us black—which color Mr Jefferson calls unfortunate ! It is not to be understood here, that I mean for us to wait until the time shall take us by the hair of our heads and drag us out of object wretchedness and slavery, nor I do mean to convey the idea for us to wait until our enemies shall make preparations, and call on us to seize these preparations, take it away from them and put every thing before us to death, in order to gain our freedom which God has given us For you must remember that we are men as well as they God has been pleased to give us two eyes, two hands, two feet, and some sense in our heads as well as they They have no more right to hold us in slavery than we have to hold them, we have just as much right, in the sight of God to hold them and their children in slavery and wretchedness, as they have to hold us, and no more'

Here then we clear, undeniable exhortations to insurrection The facts stated by Walker are incontrovertible, are *facts*, not suppositions, and in my opinion, his inferences are just. The question is, whether such language can conscientiously be held by a white man, having a clear view of its result, to a black Grant your opinions to be just,' a slave owner once said to me, 'if you talk so to the slaves, they will fall to cutting their masters' throats.' And in God's name,' I replied, 'why should they not cut their masters' throats'' I am, however, no preacher of reform If the blacks can come to a sense of their wrongs, and a resolution to redress them, through their own instrumentality or that of others, I shall rejoice They are my fellow creatures and countrymen as well as their masters. It would indeed grieve me to hear that one of my southern brethren had died by the hands of his slaves; it is still more grievous to think that he holds a score of my black brethren in degrading thralldom. Of two evils I prefer the least and it is better that one man should lose his life than that a score should lose their liberty Yet I do not conceive it my duty, nor have I any vocation to set myself up as a reformer of wrongs, or an oculist for the mentally blind For those good men who think otherwise, who seek the greater good of the greater number, to their own danger and prejudice, I respect and esteem, but cannot imitate them When, as in the present instance, my opinion is asked, it shall be freely given, but I do not think myself bound to advance it unasked

Walker then speaks of the advertisements of slaves to be sold runaways, &c., so constantly found in the southern papers. He speaks of husbands torn from their wives, babes from their mothers, and remarks that in the cross columns the Mussulmans are reproved for their barbarity to the Greeks. I have often seen such inconsistencies as he mentions, but they are too melancholy to evoke a smile. The Greeks to the Ottoman empire pay tribute and are subject to vexatious exactions, but they are not slaves, unless taken in rebellion Even then they recover their freedom at the end of seven years. The severities inflicted on them by their Mahometan lords are cakes and gingerbread in comparison with those practised by Christian masters on their slaves. But our slaves are black, and that, it seems, destroys their claim to sympathy Strange that the dark pigment, which is its coloring matter, should render a negro's skin as callous as the shell of a lobster, and infect the veins of his very heart so as to render him incapable of social affections. I suppose this must be a common opinion of the slave owners or we should hear less of the abominations of which Walker speaks To be serious, I would advise southern editors to exclude the advertisements above mentioned and their accompanying engravings from their papers, lest some of them should find their way to Europe and prove our declaration of independence hypocritical

'The man who would not fight under our Lord and Master Jesus Christ, in the glorious and heavenly cause of freedom and of God—to be delivered from the most wretched, abject and servile slavery that ever a people was afflicted with since the foundation of the world in the present day—ought to be kept, with all his children or family, in slavery, or in chains, to be butchered by his *cruel enemies*'

Well done, David Walker! I like your spirit, for it will work out the salvation of your brethren Verily, David Walker was a *man*! Then follows a comparison of the slavery of other lands with our own, and an examination of Mr Jefferson's opinion Next comes much declamation and a sweeping denunciation of the whites as 'unjust, jealous, unmerciful, avaricious and blood-thirsty beings' Surely a black has a right to think so Thus ends the first of the four articles into which the 'Appeal' is divided As a specimen of Walker's style, when he betakes himself to declamation, I beg you to print the following

'Are we men?—I ask you, O my brethren! are we MEN? Did our Creator make us to be slaves to dust and other like ourselves? Are they not dying worms as well as we? Have they not to make their appearance before the tribunal of Heaven, to answer for the deeds done to the body, as well as we? Have we any other Master but Jesus Christ alone? Is he not their master as well as ours?—What right then, have we to obey and call any other Master, but Himself? How we could be so *submissive* to a gang of men, whom we cannot tell whether they are *as good* as ourselves or not, I never could conceive. However this is shut up with the Lord, and we cannot precisely tell—but I declare, we judge men by their works.'

Here let us pause and reflect. What is to be the end of the American system of oppression? Will it, can it last for ever? And if it does not, how is it to be terminated—by the consent of the whites, or by the hands of the blacks? The question involves no less than the fate of all that portion of our country which lies south of the Potomac. Three ways occur to me by which the slaves may possibly be emancipated without bloodshed, viz. by colonizing them elsewhere, by gradual abolition, or by free labor becoming more profitable than that of thralls. I will, if you wish it, consider these things in another place, not here. As to the prospect of their liberation by some means or other, I consider it certain There are now about as many colored persons within the limits of the union as there were whites at the commencement of our revolution, and it seems to me impossible that they can be prevented from discovering their wrongs All the laws that can be made cannot wholly exclude the rudiments of learning from among them. The name of Walker alone is a terror to the south, and it is probable there are or will be more men like him Negroes have showed their mental capacity in St Domingo, where, thirty-two years ago, they were as much or more debased than they now are in the United States. That example of blood shed and misery is before the eyes of our slaves, that tragedy, it seems to me, will soon be acted on an American stage, with new scenery, or is something is speedily done to prevent it The actors are studying their parts, and there will be more such prompters as Walker At present, they only want a manager I fear, very much fear, that the retribution predicted in the book in question is at hand It is a hard case for the south to be sure The southern planter has not himself instituted the present state of affairs it came down from his fathers It is hard for him to give up his inheritance, and still harder to overcome the habits in which he was bred. Even the immediate emancipation of his slaves, and the restoration of their natural rights, would, perhaps, produce much evil It will be harder for his children to see this change brought about by the red hand But—when the slaves shall have attained even the limited degree of knowledge possessed by the free blacks, if they do not rise and strike for freedom, if they do not settle the account that has been scored for two centuries, Mr Jefferson will have been proved to be right in his opinion When they shall no longer have the excuse of ignorance, and shall not avail themselves of their strength, they will indeed be proved to be beasts, unworthy of the name or privileges of men It is astonishing, Mr Garrison, to hear some of the free and intelligent sons of New-England speak on the subject. A lawyer, of no mean attainments, said, a few days ago, in my presence, that the slaves in the south are well enough, that their condition is

preferable to that of the poor whites here, and, in short, that they were happy. I have often heard similar opinions expressed. They are indeed contented, and so is a horse or an ox, and for the same reason. It is the happiness of a brute—out of a man. If to eat, drink and sleep, without a thought of the past or future, constitutes earthly felicity, then are slaves happy indeed, and their condition cannot be bettered. Even then they are not quite as happy as a horse, for they feel the whip more sensibly. Ask any white who expatiates on this happiness, if he would, if he could, get rid of his cares and perplexities by changing conditions with a slave. No; but the slaves are black, and that argument overrules all the rules of logic—it is unanswerable. V.

FREE ARTICLES.

To the Editor of the Liberator

Sir—I was glad to see in your paper of April 28th an answer to the first of a number of questions published some time since, relating to the use of articles produced by slave labor. I have been hoping to see the subject fully discussed, and am induced to offer a few observations relating to it, and by way of answer to the second question, in case you have nothing more satisfactory upon the subject. The reasons offered by your correspondent for giving a preference to articles produced by free, over those produced by slave labor, appear to me conclusive. 'Are there equally strong reasons for giving up altogether the productions of slave labor?' It appears to me that every argument which your correspondent uses for preferring free articles, is equally strong for giving up, wholly, those produced by slave labor. For, whatever good may be accomplished by refusing to purchase any article produced by slave labor, will be precisely the same, so far as I can see, whether a similar article, produced by free labor, is or is not to be obtained, the only difference being in the convenience to the consumer. To say that we will give the preference to rice or sugar raised by freemen, and will not purchase that which is raised by slaves, when the other can be procured, is taking one step, to say that, when the free cannot be procured, we will go without, and still refuse to purchase that which is raised by slaves, is taking another step in the same direction. If, indeed, such a preference be given, as includes giving a premium for such articles raised by free labor in our own country, as are usually raised by slave labor, perhaps the advantages may be greater than even from total abstinence from the productions of slave labor, when substitutes are procured elsewhere. But this must depend on the actual circumstances of the case, of which I have not sufficient knowledge to be able to judge, and it is a view of the subject not adverted to in the answer given to the first question.

If the reasons which have been offered for giving a preference to free labor articles, and abstaining from those of slave labor, be sound, to adopt the measure becomes a matter of conscience and duty. For, shall we say that we have it in our power, in any way, to promote the emancipation of the slaves, and yet, that we may innocently decline doing so? It may be considered either as a positive measure, as actually doing something towards emancipation, to which case it is a duty of benevolence and charity, or more correctly, perhaps, as a *negative* measure, as simply refusing to continue accessories to the crime of slaveholding, in which view it is an obligation of justice. For if by ceasing to purchase the productions of slave labor, we should discourage slavery, it is because by purchasing them, we do in fact uphold and encourage it.

'In condemning slavery, and scanning slaveholders,' says Capt. Basil Hall, 'we are too apt to forget the share which we ourselves contribute towards the permanence of the system. It is true we see some three or four thousands of miles from the actual scene. But if we are to reproach the planter who lives in influence in the midst of a slave population, it ought to be asked how he comes by the means to live at that rate. He gives his orders to the overseer, the overseer instructs the driver, who compels the negro to work, and up comes the cotton. But what then? He cannot make the smallest use of his crop, however luxurious it be, unless upon an invitation to divide the advantages with him, we agree to become partners with him in the speculation—the result of slave labor. The transfer of the cotton from Georgia to Liverpool, is certainly one step, but it is no more than a step in the transaction. Its manufacture into the goods which we scruple not to make use of, and without which we should be very ill off, is but another link in the same chain, at the end of which is the slave.'

Strange to say, the man who wrote this appears to have had no idea that we are under any obligation to withdraw from this partnership in iniquity. But though he had not sufficient soundness of principle to arrive at this conclusion, it is one which his reasoning, not the less powerfully, forces upon every conscientious mind.

Are we then, as consumers of the produce of slave labor, in fact, abettors of slavery? To him who considers it a crime to hold a fellow creature in slavery, the thought is startling, but let him not quiet himself by turning from it, but by ceasing to do the evil which he has, perhaps, hitherto done ignorantly, or from want of thought. If this community can so pass the emancipation of the slaves, or of any part of them, merely they are bound to do it, and what is this but saying that every individual in the community is bound to do his part? It will be said, of course, for it has been said, that the effect of one, or of a few individuals, giving up the productions of slave labor, would be so absolutely imperceptible, that the measure would be perfectly useless, and that, therefore, till many are ready to join, there can be no obligation upon any one. Perhaps the futility of the mode of reasoning may be made evident by considering, that by using it, each one to himself, as large a number may be kept from adopting the measure, as each one admits, right, by adopting it, produce the desired effect. But the more direct answer to the objection is, that if the use of these productions is positively assisting (to however small in degree) in keep man in slavery, on one, who considers it wrong to keep them so, is at liberty to assist even to this trifling extent.

In another view I consider this measure an important and desirable one. It is one that will bring the friends of the cause together as coopertors, it is a measure to unite them, and every one knows how much cooperation and sympathy add to activity and zeal. It leads each individual to feel that he is engaged in the cause, gives to each one something to do, and to feel that we can do something, animates us to new exertions. Slavery has been looked upon as an appalling and heart-sickening, but irremediable evil, and as much beyond the reach of any efforts of ours, as any evils that exist in the as yet explored regions of other quarters of the globe. It is, I think, this very feeling of powerlessness to do anything for the removal of this evil, that reduces the extreme apathy by which the moral sense of the community, on this subject, is so nearly obscured, and its energies paralyzed. But if, as your correspondent says, by the inhabitants of the northern states refusing to purchase the produce of slave labor, a general emancipation of the slaves must follow, and on a smaller scale the result must be similar, surely there is encouragement enough for the friends of emancipation, and the abhorrers of slavery, to exert themselves. Let then each individual among them, who is persuaded of the propriety of this measure, look around him, and see if there is not some *one*, if no more, whom he can influence, and induce to join in it. Then let not be added to not, till, however slowly, so many millions are added up, that, to supply the increasing demand, two millions of slaves must be transferred to the ranks of free laborers, added to our ten millions of freemen.

The sympathy of the free people of color, I should think, would easily arouse them to a willing adoption of this measure, not that it is more their duty than that of others, but it would not be strange or unbecoming if they should be among the first to perceive the duty.

The strongest argument I have heard used against this measure is, that it might be productive of irritation at the south. Let this be guarded against. It should not be pursued as a measure of offence, or hostility, or as an expression of anger, or horror, at the wickedness of slaveholders. Let it be plainly understood that, in adopting this course, we act from the dictates of humanity, and conscientious scruples of being partakers in what we consider the guilt of holding our fellow creatures in slavery. Were it thus adopted, and adhered to, only from such motives, could it be the cause of irritation to our southern brethren? Might we not rather hope that such a manifestation of our principles in regard to slavery, and of our sincerity in them, would have a favorable effect on some minds beginning to have misgivings as to its lawfulness?

'Are there any objections to the proposed measure which I have overlooked or am ignorant of? There may be such, and, if there are, I hope those who see them will make them known. Is there any fallacy in the foregoing reasoning? If there is, I should be glad to have it pointed out. But if not, every individual who disapproves of slavery is bound to abstain from using the productions of slave labor.

J. E.

For the Liberator.

THE COLORED POPULATION OF THE UNITED STATES. NO. 7.

RULE VI. *All the power of the master over the slave may be exercised, not by himself only, in person, but by every person, bond or free, whom he may depute as his agent.*

This is a general principle which is recognized throughout the slaveholding country. It is the same which prevails in the British West Indies. How much this right of delegating authority adds to the severity of slavery, is obvious. If punishment were only allowed to be inflicted by the master, or by some one in his presence, or under a special order, directing a specific infliction for a specific offence, previously proved, it would do much to relieve the misery of slavery. It is the master's interest to preserve the health and strength of his slaves, and to make them contented with their situation. It is, therefore, obviously for his interest that they should not be so frequently and severely punished as to weaken their bodies or depress their spirits. The agents to whom the submitted power of the master may be delegated, besides being destitute of the strong interest which will, in most cases, prevent cruelty to him, are usually men of less education, feeling, and principle, than he is. The cruelty and low character of slave overseers are notorious at the south. But not only are the poor slaves subject to oppressive and cruel treatment from their overseers, they are also liable to be beaten with the whip at the pleasure of their fellow slaves, called drivers, who they superintend their labors.

On this subject, though the law is well understood, the following extract, from the laws of Louisiana, may be worth extracting, as it seems to me that this more definition of slavery affords as strong an argument against its toleration as any labored argument could do.

'The condition of a slave being merely a passive one, his subordination to his master, and to all who *represent* him, is not susceptible of any modificatwo or restriction, (except in what can incite the slave to the commission of crime,) in such manner, that he owes to his master, and to all his family, a respect without bounds and an absolute obedience, and he is consequently to execute all the orders which he receives from him, his said master, or from them.'

The following passage from Stephen places this subject in a just point of view.

'The slave is liable to be coerced or punished by the whip, and to be tormented by every species of personal ill-treatment, subject only to the exceptions already mentioned, by the attorney, messenger, overseer, driver, and every other person to whose government or control the owner may choose to subject him, as fully as by the owner himself—Nor is any special mandate, or express general power, necessary for this purpose. It is enough that the inferior of the violence is set over the slave for the moment, by the owner, or by any of his delegates, or sub-delegates, of whatever rank or character.

To West Indians, these will appear consequences of an owner's authority, as natural and obvious as it is of any property in a horse, that I may depute a servant, or employ a stranger to ride him, or that such delegation carries with it the right of using the whip and spur, as well as the bridle. They may think it a waste of *words* to point out so obvious a corollary of the former propositions.

But these properties of colonial slavery, are by no means derived from the sleek form which some of its advocates have attempted to deduce its legal pedigree in general, and wherein they have had the audacious to refer for its legitimate sires and dams. The English lord had an arbitrary power of beating or correcting his villein; but it was a power which he could only exercise in *person*, and with *his own hands*. He could not delegate that important and dangerous authority, not even *pro re nata*, much less constitute general attorneys, managers, overseers, and drivers, with a power of driving and whipping, *ad libitum*, the human cattle whom he gave them in charge. The villein might have an action against any man but his lord for beating him, except for just cause, and it was no legal defence in such action to plead, that it was done by the command of the lord.' P. H.

'O. L.' has anticipated the expression of our feelings with regard to the meeting alluded to in his communication. His strictures deserve attention. Virginia, the Rev. Dr M'Auley said, was wholly supplied with the bible, and yet there are in that State nearly half a million of slaves, from whom the word of life is withheld!

BIBLE SOCIETY.

To the Editor of the Liberator

Sir—I was present, a few evenings since, at a meeting in favor of the Bible Society, held at the Rev. Dr Channing's Church in Federal-street. The Rev. Dr M'Auley, who first addressed the meeting, stated many facts to show how much bibles were wanted in different parts of the country. Among other instances, he mentioned how large a part of the population in some part of North Carolina were destitute of the Bible. This, he said, was the white population, for the laws prevented the distribution of bibles among the slaves. Your readers no doubt know, that in several of the slave states, it is a criminal offence to teach a slave to read or write. Dr M'Auley, however, on making this statement with regard to the laws of North Carolina, not only did not express any abhorrence of this atrocious tyranny, but did not utter a single word from which it could be inferred that he did not heartily approve the policy of North Carolina, in thus attempting to exclude its black population from the blessings of knowledge and religion.

I do not suppose that Dr M'Auley approves of the despotism of North Carolina. I cannot believe that any man, who is engaged in promoting the distribution of the scriptures among the poor and unenlightened, can believe that any part of the human species ought to be debarred from these blessings, merely because they are of a dark color. Supposing his sentiments on this subject to coincide with those of all good men at the north, I think that he is pursuing a mistaken policy ever to mention such laws, without at the same time expressing his opinion of them. He ought not to be willing to be supposed capable of countenancing such laws for a moment. He ought not to allow the public to think that those who patronize the Bible Society, wish it to be kept from the slaves.

I am persuaded, sir, that much injury is done to the cause of human liberty and improvement, by the studied silence which too many persons at the north observe on the subject of slavery. If the opinions which are cherished almost universally among us, were to be fully and fearlessly expressed, it would shake the whole fabric of oppression to its foundations.

The course of concealment and caution actually leads us to lose sight altogether of the miserable condition of two millions of our countrymen, who are pining in the bonds of oppression. Thus one of the other gentlemen who spoke at the same meeting, observed that we have 'given a wider scope to individual liberty than any community that ever flourished before.' What a sentiment to be uttered in a country, one sixth part of whose inhabitants are suffering under a worse than Egyptian bondage!

You will understand, that I am far from being opposed to the Bible Society. I shall always advocate the universal diffusion of the scriptures. But, sir, I consider one of the strongest reasons for diffusing the book in this country, is that the principles of the gospel must put an end to personal slavery among us. 'Where the spirit of the Lord is, there is liberty.' O. L.

☞ The following communication presents the colony at Liberia in a new aspect. We suspect, however, that the cotton gins in exchange for European goods, very, camwood, &c. is a considerable extent, as well as slaves and money.

For the Liberator

THE COLONY.

Mr Rosaworm, at Liberia in Africa, has sworn to God that there is no other place that a colored man can call his home but Africa. I believe that where a man is born, that is his home, so every colored man who is born in Africa, can certainly claim that place as his home. But if Mr Rosaworm's solemn oath, in the presence of his God, refers to the colored natives of these United States, I must say, the man is mad, perhaps laboring under a burning fever incidental to the climate of his adopted country. Mr Rosaworm particularly mentions, that 'there is no other place!' Has Mr R. forgotten Hayti—South America—and I can, with propriety, add, the Danish and French West India islands? The King of Denmark has issued his decree, (which has been already noticed in the Liberator,) through Governor Von Scholten, declaring all the free people of color equal with the whites. Already has a black man been appointed Aid-de-camp to the Governor, and one admitted to the Bar. Since the French revolution, the colored people in the French W. I. islands have enjoyed similar privileges to the whites. I am informed by a white Spaniard, that Gen. Paez, who is now commander-in-chief of Venezuela, in South America, is a mulatto. Now, we plainly see how near Mr Rosaworm's declaration, in the presence of God, approximates the truth.

I cannot close without saying something concerning that prejudice-stirring body,—the Colonization Society. It has promised, by colonizing the colored people in Liberia, to put an end to the slave trade. Such, however, is not the consequence—it is exactly to the contrary. Let us view the fact.

It is well known, that the only object the African chiefs have in making wars on the neighboring tribes, is to obtain money, which they readily get by taking prisoners of war in the coast, and bartering them away to the slave traders for gold and silver coins. Before the colony at Liberia was established, these wars had been less frequent, because only a little gold and silver was wanting to dazzle the eyes of the chiefs; but now the colony is established, the money, which before was an almost useless article to the chiefs, becomes of great utility.—They cannot purchase articles at Liberia without paying the precious metal for them; consequently a good deal will be required to purchase the many extravagances at the Colony, which I saw copied from the Liberia Herald into the Commercial Advertiser of this city. To obtain this money to trade with the colony, the chiefs must renew their wars with double vigor, to make prisoners to barter on the coast with the slave traders. The very money that the colony receives for goods is the price of human flesh! There is a great quantity of doubloons and Spanish dollars in Liberia, as I am informed, which was brought there by the natives;—so it is clear that that very money arises from the sale of the unfortunate prisoners who are taken in war. I do not hesitate to say, that as the colony in Liberia increases, so will the slave trade (1) Colonizationists, instead of destroying the slave market which would overthrow the slave trade, have planted in Africa a nursery to extend the infamous system.

New-York. Z.

(1) One thing is certain: the slave trade continues to increase in activity and extent. Colonizationists may make the most of the fact.—*Ed.*

The Grand Seignior of Turkey has passed an edict forbidding his subjects to call the Christians dogs, an epithet which has hitherto been in common use among the Turks, and enjoins them to be on more favorable terms with the Christians.

When will the Grand Seignior of this country—PUBLIC OPINION—pass an edict, forbidding persons of color to be classed with brutes and doomed to an intermissible bondage? Verily, the Turks are our superiors in humanity and justice.

From the Christian Register

THE COLONIZATION SOCIETY.

Mr Editor—Some weeks ago, two articles were published in the Register, in which the measures and objects of the Colonization Society were questioned. Since that time, several pieces have appeared in the Register in defence of the Society. As these pieces have not directly answered the objections which I formerly advanced, perhaps an answer to them is not required. Yet as the subject is one of great importance, and one in which the public is not fully versed, I take the liberty to state the objections to the colonization scheme again, and to consider some of the grounds on which the defence of the Society is placed.

The general principle on which this association is founded, is, that the free blacks are so abject and degraded, and so borne down by the prejudices of the whites, that their improvement in this country is hopeless, and therefore that they ought to be removed. I objected to this principle, because it necessarily led the advocates of colonization to exaggerate the bad character of the free blacks and to inflame the prejudices of the whites against them, and thereby increased the degradation and ignorance, which every person of common humanity ought to seek to remove. To prove that this had been the actual effect of the Society, I referred to its publications. I now offer a few extracts from the African Repository, a work published under the auspices of the Society, which amply confirm my statements. If I were to send all the quotations of this character which I might do, they would far exceed the limits of a newspaper. My extracts are made from a few numbers of the African Repository, and a Report of the Society, which are in my possession. The Repository for April, 1825, speaks of the free people of color as 'degraded in character and miserable in condition, *forever* excluded by public sentiment, by law, and by a physical distinction, from the most powerful motives to exertion.'

Is this language calculated to remove or increase the prejudices against the African race?

The May number of the same work again mentions the free blacks as 'notoriously ignorant, degraded, and miserable, mentally diseased, broken spirited, acted upon by no motives to honorable exertions, scarcely reached in their debasement by the heavenly light.'

Is not this an exaggeration? Is not its tendency to depress the spirits of the blacks, to check their exertions, and to excite a strong feeling of a necessity for their banishment?

The same writer says—'Their freedom is licentiousness, and to many restraint [i. e. Slavery] would prove a blessing.' Another article in the same number says, 'no individual merit can elevate the black to the condition of the white man, no path of honorable distinction is open to him, &c. &c. and adds, 'in general, black people gain little, in many instances they are great losers, by emancipation.'

In the Repository of July 1825, are some extracts from a Discourse by the Rev Dr Daniel Dana, of New-Hampshire, from which we take the following.

'In addition likewise to all the causes which tend to pollute, to degrade, and render them [the free blacks] miserable, there are principles of *repulsion* between them and us which can never be overcome. They can never forget their wrongs. And if they could, we could not. By a law of human nature, I mean of human depravity, the man who has injured a fellow being, becomes from that moment his enemy.'

Are these the sentiments of a minister of the gospel of peace and love? Could Dr Dana really believe that if people of color were well treated, they would hate those who treated them well, or that there was no power in Christianity to remove the prejudices against the children of Africa?

In the Repository for September 1825, we find the following passage taken from a Virginia paper.

'The free negroes are not confined to slaveholding States. They are dispersed over the Union, and it is desired by their neighbors everywhere to remove them. If this class of persons existed only in Virginia, Virginia alone would be compelled to colonize them.'

How gratifying this language must be to the free blacks. How pleasant to be told they must be colonized.

The United States Literary Gazette, as quoted in another number of the Repository, holds the following language.

'The labors of the Colonization Society, however, appear to us highly deserving of praise. The blacks, whom they carry from this country, belong to a class far more noxious than the slaves themselves. They are free without any sense of character to restrain them, or regular means of obtaining an honest livelihood. Most of the criminal offences committed in the Southern States are chargeable to them, and their influence over the slaves is pernicious and alarming.'

The following is from a Georgia newspaper.

'In this country a negro is neither free nor bond, but stands upon insulated ground, the outcast of all society.'

The next extract is from an Indiana paper, published in the Repository of March 1827. 'In consequence of his own inveterate habits, and the no less inveterate prejudices of the whites, it is a sadly demonstrated truth, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionally grovelling, and to gratify his animal desires is his most exalted aspiration. Connected by no enduring link to surrounding society, he cannot feel a *citizen's* nameless incentives to a manly and noble conduct.'—'The negro, while in this country, will be treated as an inferior being.'

One of the Reports of the American Colonization Society says of the free blacks, that 'placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other, but are alike injurious by their conduct and example to all other classes of society.'

I shall here end my quotations, remarking that they are selected from the publications made in two years,—that the character of the Repository is not at all changed since that time,—and that my only reason for not using more recent numbers for making extracts from, is, that I have no later ones in my possession. They certainly support the charge made against the Society, of abusing the free blacks, and representing their improvement in this country as hopeless. I cannot, I confess, imagine any means more effectual for depressing the blacks and retarding their improvement.

I also objected to the Colonization Society, because it tended to retard emancipation, by representing the condition of the free blacks as worse than that of the slaves, and by directing the attention of slaveholders solely to colonization and diverting it from their other duties to their unhappy dependants. Some of the passages already quoted expressly avow the opinion, that the free blacks are more wretched than the slaves. Many others to the same effect might be cited. The publication of such opinions, opinions which are not supported by facts, and were invented by the advocates of slavery, as an apology for their oppression, I cannot but consider as a direct encouragement to slaveholders. In many cases it is boldly avowed, that the slaves ought not to be liberated except 'on condition of their going to Africa or Hayti.' The Society in a memorial addressed to the several States say, that the managers of the institution 'consider any attempt to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous.' Is the Society by which such sentiments are advanced, the friend or the enemy of slavery?

In my former numbers I mentioned that the greater part of the free colored people of this country were opposed to the Colonization Society, and that they were opposed to it because they had felt its operations injurious to them by increasing the prejudices of the whites against them, and by making them to be regarded as intruders in this their native country. This charge has not been refuted. But we may judge of the feelings of the colonizationists from one fact. Within the two or three last months, public meetings of the free blacks in Boston, New-York, and Baltimore, have passed resolutions expressing their opposition to the Colonization Society. These meetings, as I have been assured on good authority, were composed of the most respectable part of the free people of color. Their opinions on a subject in which they were so deeply interested, were entitled to respect and attention. But the friends of colonization, instead of attempting to answer the arguments of the free blacks, have expressed the greatest anger and resentment against them for daring to express any opinion on the subject. I confess I have read with deep sorrow and disgust the expressions of contempt and abuse, which some newspapers have published against these unfortunate people of color for presuming to think that they had a right to live in this country.

I have only a few remarks to add upon the arguments by which the Society has been defended.

It is very often repeated that the friends of colonization have engaged in the cause from motives of disinterested benevolence. I am willing to admit that this is true with regard to a very large number of them, but the conclusion is far from following, that their opinions on the subject are sound, or that the operations of the Society are not to be questioned, because its members believe they are doing good.

A correspondent under the signature of 'A,' who gave an ingenious and well written defence of the Society in the Register of April 9th, has said that the Society wishes no blacks to go to Africa, unless they go freely, and that the whole scope of the enterprise is voluntary. In this I cannot agree with him. It is true, no measures of direct violence have been attempted to compel the free blacks to leave their country. But a moral compulsion has been used to drive them from the United States, which, in principle, is as indefensible as direct force. They are told, not only that they are degraded and oppressed, but that they always must be degraded and oppressed here—that the whites will never treat them like fellow men and Christians—that Africa is their country—and that if they refuse to go there, they never will be happy here. The effect of language like this to stir up the prejudices of the vulgar against the people of color, and to make their situation here uncomfortable, I have already sufficiently exposed. The object of the Colonization Society is to drive them from our shores.

Your correspondent in reply to the question, why not educate the blacks in America, says, it is a strange question to ask the Colonization Society, seeing that they have recently established a school for the express purpose of educating colored youth.' If this refers, as I believe it does, to the establishment of a school for the education of colored youth who are to be transported to Africa, a Society for that purpose having recently been formed, the sting of the charge still remains, viz. that the Colonization Society does not wish to educate and improve those blacks who are to remain in this country. If the Society has established any school for the education of any colored children who may be sent to it, the measure deserves unqualified approbation.

Your correspondent attempts to represent the climate of Liberia as healthy. I hope it may be so. But the impression which I, in common with the public, have derived from the reports from that country, made by persons who were evidently desirous of giving the most favorable color to everything, is, that the mortality among the settlers had been very great, and still continues to be so.

The public will not be satisfied on this point by general remarks on the soil and climate, without complete returns of the number of emigrants, their ages, number of deaths, present population, &c.

I have already shown that the effect of the Colonization Society has been unfavorable to the cause of the negroes, both free and slave. Another benefit which is expected to arise from a colony in Africa, is the extension of the benefits of civilization and Christianity to that benighted region. Even on this point I cannot help feeling some doubts. The history of the world does not show many, if any, instances of the settlement of civilized nations among savage tribes, in which the latter have been benefitted. Look at the European colonies in North and South America, in the East and West Indies, and in Southern Africa, and what is the lesson which they teach us? We find that where the native tribes have been in extreme barbarism, they have been unmercifully oppressed and have dwindled away before their civilized neighbors, and that where the natives have been more advanced in civilization, if they have not been exterminated, their moral and religious improvement has been scarcely perceptible, and no balance for the misery and waste of human life which have preceded and accompanied it.

Having already taken up more space than I intended, I must conclude. N

SLAVERY RECORD.

We find the following advertisement in the Hancock Advertiser, printed at Mount Zion, Georgia, the editor of which paper, as we are informed, is *the son of a New-England clergyman!* Slaveholders, it seems, persecute even to Mount Zion!

'Ranaway from the subscriber, about Christmas last, a negro man by the name of Charles, who formerly belonged to the estate of O H Apping. It is supposed that he is in the neighborhood of *Mount Zion*, where he is generally known. A liberal reward will be given to any person who will deliver him to J F Knowles of Hancock.

Feb 22 GREEN MOORE.'

Murder.—The N C Spectator states that in Spartanburg S C recently a Mr Woodruff started to visit his father in-law, Mr Dean, who was sick. He was waylaid by five of Mr D's negroes and killed; the cause is said to be that they feared to become the property of Mr W on the death of Mr D. Three were arrested, two hung, 15th ult. and the third reserved as a witness against the other two, if arrested.

'Liberty or Death!' is a *fearful* motto to oppressors, but a glorious one to the oppressed—i. e. in the estimation of worldly patriots. A few more cases like the above, we trust, will open the eyes of slave owners to the danger of their situation.

☞ Two thousand negroes were landed at different parts in Cuba, from the first of February to the middle of March, notwithstanding the many vessels that are cruising to suppress the slave trade.

A slave at or near Old Harbor, Jamaica, has been convicted of the *crime of preaching*, and sentenced to six months imprisonment, and to be flogged!!

☞ He who is guilty of the crime of stealing a free person of color, or selling him as a slave—or stealing or selling a slave—is liable to from five to fifteen years imprisonment, in the state of Tennessee—about the same punishment that is inflicted for horse-stealing!!! 'All men are born free and equal'—the slaves are men—ergo, slaveholders are guilty of stealing 'free persons of color,' and, according to their own enactment, ought to be imprisoned as criminals for a term of years! Can they all be accommodated in the prisons of Tennessee? If so, it is time to commence prosecutions.

JUVENILE DEPARTMENT.

For the Liberator

A LESSON FROM THE FLOWERS.

Little maiden, little maiden!
With the spring's first blossoms laden,
Pause and list thee, while I tell
Words that thou should'st ponder well.
When thou pluck'st those glowing buds,
Saw'st thou none whom drenching floods,
Chilling winds, or blighting frost,
Rudely to the earth had cast—
Or which some rough foot had trod,
Crush'd and broken, to the sod,—
Till their leaves, all soil'd and stain'd,
Not a brilliant trace retain'd?
Yet had those been kindly rear'd,
They had bright as these appear'd.

Thou art in life's joyous spring,
Fair hopes round thee blossoming!
And the glad thoughts of thy breast
Sweet as perfume o'er thee rest.
Yet not all as young as thou,
Bright one! wear so free a brow.
There are some whose early years
Are all stain'd with hopeless tears,—
Some whose joys and griefs are slighted,
Some whose hearts are crush'd and blighted,
Till each sunny tint is lost
'Neath contempt's unkindly frost.

Little maiden, little maiden!
When thou meet'st one so laden
With the storm that wrong and wo
O'er the spirit's light will throw,
Pass thou not with scornful eye
And unpausing footstep by;
For within thy shelter'd bower,
That had bloom'd as bright a flower.
Rather do thou lift its head
Gently from its rain-drench'd bed,
And with watchful care restore
All the brilliant hues it wore,
Till its grateful perfume be
Rich and sweet reward to thee. E M C

BOSTON,

SATURDAY, MAY 14, 1831.

A VOICE FROM WASHINGTON!

☞ A fifth city has spoken! The following resolutions were passed at a large and respectable meeting of the free colored citizens of Washington, D C held on the 4th inst. This is 'bearding the lion in his den.'

Resolved, That this meeting view with distrust the efforts made by the Colonization Society to cause the free people of color of these United States to emigrate to Liberia on the coast of Africa, or elsewhere.

Resolved, That it is the declared opinion of the members of this meeting, that the soil which gave them birth is their only *true and veritable home*, and that it would be impolitic, unwise and improper for them to leave their home without the benefits of education.

Resolved, That this meeting conceive that among the advocates of the Colonization system, they have many true and sincere friends, and do regret that their actions, although prompted no doubt by the purest motives, do not meet our approbation.

The Washington Spectator, of April 30, contains the communication of a colored man in praise of the American Colonization Society, and against the recent protestations of his brethren in our great cities. The writer, we presume, is John B Hepburn, who received last year so handsome an overthrow by 'A Colored Baltimorean,' in the Genius of Universal Emancipation. If Mr H has such felicitous notions of Liberia, and believes that he can never enjoy his rights here, why does he not emigrate? His language and conduct are grossly inconsistent. We pity his infatuation. He is clinging to a combination which is the worst foe to the free colored and slave population, with whom liberty and equality have to contend.

Assault.—The Evening Gazette informs us that a most daring and violent attack was made upon a lady and gentleman, on Friday night, in Cambridge-street, between 10 and 11 o'clock, by *six colored men*, who took hold of the lady and used very abusive and insulting language to both of them. Two of the men, Nathaniel Tidd and George Bodwin, have been arrested, and on Saturday afternoon were bound over by Justice Simmons of the Police Court, to take their trial before the Municipal Court on the first Monday of June next, and for want of bail were both committed.—*Transcript of Monday.*

[We learn that the assailants were four young men. An act, like the above, deserves severe punishment; but it should not implicate our colored population as a body—for they are as indignant at such conduct as our white citizens. So long, however, as our colored youth are left, by the community, to grow up in ignorance, destitute of education, we must expect them to behave badly.]

It is stated that more than $400 were contributed to the American Colonization Society, in March, by a few individuals in Natchez. Slaveholders seem to be very anxious to get rid of the free colored people: we can see through their philanthropy.

From Antigua.—The Antigua Free Press of April 7th states, that another week has passed in safety and tranquillity, under the blessing of God; and some confidence was felt for the future. The country negroes were engaged in work, but the strictest vigilance is recommended.—Several slaves were under trial before the Military Commission.

The editor openly advocates the restoration of the full rights of citizens to the negroes, and says 'there remain, of all the chartered colonies, we believe, only three, Antigua, Tortola and Nevis, in which these people have not been relieved, either wholly or in greater part, from their odious and hurtful disabilities.'

Louis Bonaparte died at Forli on the 17th of March.

The loss by a late fire at Guayaquil is estimated at three millions of dollars.

'No White Slave,' next week. Other favors are selected. We are under fresh obligations to 'H F G.' Her communication, with others, will be inserted in our next number.

A continuation of our remarks on the Marriage Law is unavoidably omitted to-day.

Fifty-three Representatives (National Republicans) were elected in this city on Wednesday.

On Sunday a white and a black, on board the sloop Berkshire, at Albany, got into a quarrel and the latter threw the former into the river, where he was drowned.

The President of the Howard Benevolent Society acknowledges the receipt of one hundred dollars from a benevolent individual, unknown—to be appropriated to the relief of the sufferers by the late fire in Friend-street. Contributions were held at several of the private schools on Saturday, for the relief of the sufferers. Upwards of $100 were collected.

A ladies' Fair for charitable purposes held at Newburyport, yielded $1000.

MARRIAGES.

In Philadelphia, on the 3rd inst by the Rev Ezra Styles Ely, Mr Stephen H Gloucester, of Philadelphia, to Miss Ann Cruson, of Washington city.

On the 5th inst by the Rev Charles Hoover, Mr Thomas Bundy to Miss Maria Carroll, all of Philadelphia.

On the 8th inst. by the Rev Ezra Styles Ely, Mr Richard Carter to Miss Ann Wilbanks, all of Philad

LITERARY.

From the New-England Weekly Review

THE VAUDOIS TEACHER.

'The manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these—inestimable jewels which they would show if they could be protected from the clergy. They would then give their purchasers a bible or testament, and thereby many were deluded into heresy.'—*See Reiner on Saccho's Book, A. D.* 1258.

'Oh—lady fair, these silks of mine are beautiful and rare—
The richest web of the Indian loom, which Beauty's self might wear,
And these pearls are pure as thy own fair neck with whose radiant light they vie,
I have brought them with me a weary way,—will my gentle lady buy?'

And the lady smiled on the worn old man thro' the dark and clustering curls,
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call—'My gentle lady, stay!'

'Oh—lady fair I have yet a gem which a purer lustre flings
Than the diamond flash of the jewelled crown on the lofty brow of kings—
A wonderful pearl of exceeding price whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!'

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;—
Bring forth thy pearl of exceeding worth, thou traveller gray and old—
And name the price of thy precious gem, and my pages shall count thy gold.'

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchased with gold or diamond gem, from his folding robe he took!
Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay—keep thy gold—I ask it not, *for the word of God is free!*'

The hoary traveller went his way, but the gift he left behind,
Hath had its pure and perfect work on that high-born maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!

And she hath left the gray, old halls where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower;
And she hath gone to the Vaudois vales by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God!

J. G. WHITTIER.

TO A BUTTERFLY RESTING ON A SKULL.

Creature of air and light,
Emblem of that which may not fade or die!
Wilt thou not speed thy flight,
To chase the south wind from the sunny sky?
What lures thee thus to stay
Mid silence and decay,
Fix'd on the wreck of dull Mortality?

The thoughts, once chambered there,
Have gathered up their treasures, and are gone!
Will the dust tell us where
They that have burst the prison house have flown?
Rise, nursling of the day,
If thou wouldst trace their way;—
Earth has no voice to make the secret known!

Who seeks the vanished bird
By the forsaken nest, and broken shell?
Far thence she sings unheard
Yet free and joyous midst the woods to dwell!
Thou of the sunshine born,
Take the bright wings of morn—
Thy hope calls heavenward from the gloomy cell!

MRS HEMANS.

LIFE.

The time of life is short;
To spend that shortness basely, were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.—SHAKS.

MISCELLANEOUS.

☞ The name of the colored individual, who is alluded to in the following article, should be given to the public. His conduct exhibits a disinterestedness of action, and an amplitude of mind, worthy of a nation's panegyric. Yet he belongs to a race who are thrust out of the pale of society, and treated as if they were indeed assimilated with the brute creation! Ye white libellers and white persecutors, read this honorable recital, blush for your injustice, and imitate, if possible, so noble an example!

A RARE COMBINATION OF TRAITS OF CHARACTER. We have the following singular and interesting facts from a gentleman now residing in this city of New York, who was acquainted with the persons and circumstances mentioned below.

During the past winter, owing to the depth of the snow and the severity of the weather, the price of wood reached the enormous sum of twenty four dollars a cord, and consequently there was much of severe suffering among the multitude of poor in that city. A call was made upon the benevolent to contribute for their relief. Individuals had their different districts assigned them, and a call was made at every house, so that those who were able might have an opportunity to contribute, and that those who were in want might be searched out and relieved. One of the gentlemen thus employed in the upper part of the city, called at the hut of a man of color who was well known there from the circumstance of his driving a single cow before a cart, guiding her with reins—obtaining a living by the employment which he found in the business of a cartman. The gentleman as he entered, noticed in a back yard a considerable quantity of hickory wood, and inquired of the occupant whether it was his, and being told that it was, proposed to purchase some of it. But he refused to sell. The price at which wood was then selling was offered, and then urged upon him; but no, he would not part with it at any price. The gentleman told him the object for which he wanted it, and mentioned the distress of the numerous objects of charity in the city at that inclement season. The negro after a little conversation told the applicant, that if it was to be given to the poor he might send for nine loads for which he should take no pay, and that he might have nine loads more for the same price which he paid for it in the fall—being about one half what it was then bringing in the market. The offer was accepted. The surprise of the gentleman may be well conceived—and the negro with the cow and cart, and his donation of forty dollars' worth of wood for the relief of the poor will not soon be forgotten. Instances of great wealth concealed under appearances of abject poverty, have occasionally been found, but never before have we heard of a single case when that industry and frugality which enabled the individual to obtain, were united with such a noble spirit of genuine philanthropy and charity as was here exhibited.—*Rochester Observer.*

TRIBUTE TO BISHOP ALLEN.

When a good man dies, his country sustains a loss; but when not only a good but a great man has been summoned by the Angel of death to bid farewell to existence, humanity throughout the world becomes a mourner. In the death of RICHARD ALLEN, the first Bishop of the African Methodist Episcopal Church, religion has lost one of her brightest, most talented, and distinguished ornaments, philanthropy one of her firmest and most practical advocates and supporters, and the great cause of African Emancipation, one of the purest friends and patriots that ever exerted his energies in favor of civil and religious liberty. When the humble African was even dragged from the altar of his God by the inhuman whites who disgrace the land, rendered sacred by the glowing recollections which arise at the mention of the name of William Penn, Richard Allen stepped forth as their defender and protector, built at his own expense and upon his own ground, the first African Church in America. He it was that through persecution, through malice and envy, walked like the Saviour upon the troubled waters, in favor of African Religious Independence—it was he who 'rose up early in the morning and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it, and he called the name of that place BETHEL.'* The tears of the virtuous will moisten the flowers that the hand of friendship will strew upon his grave—Angels will smile upon him in the blessed regions of immortality, and his noble deeds will remain, cherished in the memory of mankind, imperishable monuments of eternal glory.—*African Sentinel.*

* The name of the Church which he erected in Philadelphia.

Prices paid for Copy-rights.—Chateaubriand received for his complete works from the bookseller L'Avocat, half a million of francs.—Moore has a life annuity of 500*l.* for his Irish melodies. Sir Walter Scott received in 1815, for his three last poems, 3000 guineas a piece. Campbell, for his Pleasures of Hope, after it had been published fifteen years, 1000 guineas; for his Gertrude, after having been published six years, 1500 guineas. Byron received for the fourth canto of Childe Harold, 2100*l.* Cowper's poems, in 1819, though the copy-right had only two years to run, were sold for 8000 guineas. Cotta, a German bookseller, is said to have given Goethe for his complete works 30,000 crowns.

M. Champollion has made a discovery that affords an additional proof of the authenticity of Scripture. Among a considerable collection of portraits which he has brought from Egypt is that of Sesonchis, father of the twenty-second dynasty. This individual is the Shesonk, or Shishak, of Scripture, by whom Jerusalem was taken and the Temple Spoiled. On the remains of the edifice erected by this Sovereign, M. Champollion has also observed Rehoboam, Solomon's son and successor, among the effigies of the captive Kings.

Prejudice.—The father of the late Dr Payson was a clergyman, and for a long time an able and efficient member of the New-Hampshire Legislature. Another member of the same, a Mr Duffie, who probably had sufficient reasons for a dislike to clergymen, on hearing the report of a certain committee, expressed his unqualified admiration of the ability with which it was drafted, and asked who wrote it. Hearing the author's name, 'Mr Payson!' he contemptuously exclaimed; 'Did Mr Payson write that report? Well, it is just like a priest!'

Washington Spec.

It sometimes happens that the People have scarcely any right to complain of bad appointments by Presidents and Governors. Pope Julius III gave a Cardinal's hat to so unworthy person. One of his intimate friends asked him respectfully—'What did your Holiness see in that man to make him Cardinal?' Julius answered—'What did you see in me to make me Pope?'

Burying Grounds.—The custom of burying dead persons in grounds set apart for that purpose was not established until the year 200. Pagans, before that time, were interred in the highways and ancient tombs are still to be seen in the roads leading to Rome. Hence those words so often repeated in epitaphs, 'Sta viator'—*stop, traveller.*

A work, very truly described as a 'typographical wonder,' was presented to their Majesties on Monday last at the Pavilion. It is the New Testament, printed in gold on porcelain paper, and it is the first instance where such printing has been successfully executed on both sides.—Two years were employed in perfecting this work, of the costly nature of which some idea may be formed from the fact, that the gold it contains is of no less value than five guineas. Only 100 copies are printed.—*Brighton Gazette.*

Appropriate Compliment to the Ladies.—At a recent meeting of the council of the *Horticultural Society* of London, it was resolved that in future ladies should enjoy all the privileges to which Fellows are entitled, and be present at the various meetings when fruits and flowers, seeds and cuttings of rare fruit trees, are exhibited, and dispersed among the Fellows. Gallantry could not be more suitably and deservedly exercised. The poets have formed an indissoluble union between flowers and female beauty.

'*Vegetable Coincidence.*'—We were shown this morning, by Mr Sanderson, of the Coffee-House, a curiously formed orange, left with him by one of his friends. The fruit was shaped in exact resemblance to the *head of a parrot.* Not the slightest minutiae of a like appearance was omitted. The eyes, the crest, the bill—and the whole contour of the bird's visage, were all 'as to the life.' In this age of wonders, such a vegetable curiosity deserves a record.

Phil. Gaz.

'A moderate tippler in Wilmington, N. C. says he spends, one day with another, 12½ cents for spirit, amounting in a year to $45 62½. He has three or four ragged children, without education, and is waiting to hear arguments whether he had better continue spending this sum annually in grog, or appropriate it to the education of his boys, and be laughed at by the advocates of strong drink for becoming a temperate man?

It is stated in the Barnstable, Mass. Patriot, that the 14th child of Mr Salathiel Nickerson, was lately married by the same clergyman who had united all the others to their different helpmates; and, that the 15th will probably soon be settled in a similar manner. All his children are settled around him.

A laborer in England lately gave watch, clothes, and money value £10, to some gipsey women, for telling him he should soon marry a beautiful woman, with a cart load of money. John Barleycorn had a finger in this business.

According to an official census, there have been born in the whole Russian Empire during the year 1830, 1,922,995 children, of which there are 996,270 boys, and 926,425 girls. The number of deaths amounts to 1,216,708 persons, of which there are 619,219 males, and 597,489 females. The number of births surpasses the deaths by 706 287. During the same period, 399,349 marriages were contracted.

MORAL.

[EDITORIAL.]

RELIGION AND HEALTH.

In the last Liberator, we published an article from the pen of Dr Rush, showing the beneficial effects of religion upon health: the argument was rational and cogent. The editor of the New-York Free Enquirer, as might be expected, holds an opposite opinion, and declares that religion 'is the destroyer of the bodily as much as the mental constitution.'—Without entering into a discussion of the manifest duty of religious worship, and its exceeding adaptation to the necessities both of soul and body, we are willing to resolve the hypothesis in another way. Let us appeal to facts. We believe that the gospel is its own witness as positively and plainly in the temporal preservation of its believers, as in its spiritual renovation of their characters. Who, as a body, or what classes of individuals, are as remarkable for their longevity as professors of religion? Among whom are fewer sudden or violent deaths? Whose habitual aspect, or general state of health, is more vigorous? We confidently reply—NONE. —The pilgrim fathers, for instance, were men devout—or, if Mr Owen will have it so, ascetic—to an extraordinary degree; yet for muscular vigor or physical endurance, they have seldom been surpassed. We thank Mr Owen for having called our attention to this subject: it is with a feeling of complacency, a strong pulsation of pleasure, that we challenge a comparison between the temporal happiness and bodily health of believers and unbelievers. We appeal to the medical faculty—to the slabs and tomb-stones in every grave-yard—to the churches of every religious denomination—and to experience and common observation, for proof that religion is beneficial to health. Truly, godliness hath the promise of the life that now is, as well as of that which is to come.

But how does a belief in the existence of God, and an obedience to his commandments, preservingly affect the physical systems of men? By invigorating their minds, animating their hopes, elevating their affections, and *altering their habits of life.* 'A sound heart,' says Solomon, 'is the life of the flesh.' Mr Owen knows that religious men, as a class, do not take the name of God in vain; they do not squander their wealth in riotous living; they do not visit the theatre, the ball-room, the convivial circle, or the race ground; they do not drink to intoxication, nor indulge in debauchery. He must know, too, that these vices are intimately connected with each other; that irreligious men, as a class, do practise them; and that they are fatal to bodily health. Christians are generally grave and sober, distinguished for their frugality, more industrious than others, good and reputable citizens, good parents, examples of temperance, and of large and benevolent dispositions. It is true, they often pray, and sometimes mourn and fast; but, strange as it may seem to Mr Owen, their bodies and souls are greatly renovated by prayer—and though they mourn over their transgressions, it is not 'a sorrow which worketh death,' either in a natural or spiritual way. As to fasting, they seldom carry it to excess, and perhaps are too unfrequent in its observance.

We suppose the clergy are as deeply tinctured with 'religious enthusiasm' as any persons, that they live more entirely under its 'deleterious influence,' and drink more deeply of 'spiritual intoxication,' than any other profession; but, in despite of all this, and of their severe toils, where do we find a class of men whose average term of years exceeds theirs?

Indeed, it is the glory of the christian religion, that it protects, regulates and prolongs the lives of its followers. But irreligion or scepticism is a worm upon the inward and outward man, and its votaries go down to the grave with a pestilential rapidity.—Some among them—including, we trust, Mr Owen—may control their appetites and passions, and thus escape a premature end; but the mass are swept away by floods of dissipation, ere half their days have been fulfilled. Give us religion, for time and eternity—the religion of the bible, which, like its divine Author, seeks to save men's lives, not to destroy them.

LOTTERIES.

To the Editor of the Liberator.

SIR—You must be aware that some time since, laws were made in this State for the suppression of lotteries, which are now violated to an alarming extent. It must be confessed, that lotteries are among the most pernicious things which infest society; for no class of persons is exempt from their allurements. The system is an all-devouring beast, and the poor in particular are great sufferers from its ravages: their hard earnings are sponged from them by the minions, pimps and spies of the city, insinuating gamblers, who prowl about the streets of Boston, entering stores and workshops, seeking whom they can defraud. The Legislature of this State deserves the highest praise for making laws to suppress the shameful practice of gambling by lotteries; but the officers, whose duty it is to put them in force, deserve the censure of the community for not fulfilling their trust. For it is known to a great many of our fellow citizens, that these laws are violated every day; and no doubt it is done under the eyes of the men who are appointed to see them executed. Tickets are brought in great abundance from the neighboring States into Boston, and disposed of in defiance of law. If the number that is brought from Rhode-Island, Connecticut, Maine, &c. &c. could be ascertained, it would startle our law-makers, and stir them up to crushing this monster whose deadly influence is felt by too many of our enterprising fellow citizens.

It is strange that our sister States will not open their eyes, and banish the evil from their soil.—Rhode-Island clings to it, because it puts a few pennies into her School Fund with one hand, whilst it draws thousands out of the pockets of her citizens with the other. Why are not her eyes opened? Because she has too many bread-and-butter editors, who feed and fatten upon their lottery advertisements. But there it is lawful: and if it were lawful to steal our fellow men, because they are a little darker than ourselves, and transport them to a sickly clime to be sold into bondage for life, we should find beings enough to engage in it—beings who call themselves men. Boston may have nothing to do with Rhode-Island; but if that State would prohibit lotteries, it would stop the importation of thousands of tickets here. I cannot conclude without hoping that the sale of tickets may be stopped in this city, where they are sold in too great numbers for the good of the people.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 21.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, MAY 21, 1831.

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WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ Agents allowed every sixth copy.
☞ All letters and communications must be POST PAID.

AGENTS

Charles Whipple, *Newburyport, Mass.*
Benjamin Colman, *Salem.*
Edward J Pompey, *Nantucket.*
William Vincent, *New-Bedford.*
Joseph C. Lovejoy, *Bangor, Me.*
Philip A Bell, *New-York City.*
Erwin Scranton, *Rochester, N Y.*
Joseph Cassey, *Philadelphia, Pa.*
Henry Ogden, *Newark, N J.*
William Watkins, *Baltimore, Md.*
Benjamin Lundy, *Washington City, D C.*
William Wormley, " "

THE LIBERATOR.

'The Church of God groans. It is the utmost Satanic delusion to talk of religion and slavery. Be not deceived: to affirm that a slaveholder is a genuine disciple of Jesus Christ, is most intelligible contradiction. A brother of Him who went about doing good, and steal, enslave, torment, starve and scourge a man because his skin is of a different tinge! Such Christianity is the Devil's manufacture to delude souls to the regions of wo.'

GEORGE BOURNE.

EMIGRATION.

Extract of a private letter from a respectable colored gentleman in New-York, dated April 30.

'Col. Stone is as chimerical as ever, building his visionary castles in Liberia for the "benighted sons of Africa." Sons of Africa! Why, sir, I am an American: not that I despise Africa—far from it; I glory in the name, and hold it an honor to be a descendant from that nation, which once gave laws to the world: but when colonizationists wish us to become subservient to their views, they preach up to us Africa as our mother country—and say we can never be a people unless in Africa! There we can all be freemen; there we can hold offices, and be our own rulers. It may answer for servile office-hunters, for those degraded beings, who would "rather rule in hell than serve in heaven," (not that I consider America at present any heaven for us)—it may answer, I say, for such to be transported to the pestilential shores of Western Africa; but for those of the mind of your sensible correspondent, and his friends and associates, (among whom I can have the honor to name some of the principle ones of color of this country, ones whom it would be a credit for any people to claim,) never. But enough—I am tired of it, although I could write "forever on this theme."

I saw a noble sight to-day: nearly sixty persons of color embarked for Canada, unaided by the very philanthropic Colonization Society—among whom are the Rev Benjamin Paul and family, and several others of our most respectable citizens; men who can rank, if not in learning and wealth, in virtue, worth and honor, with the Hon. William Duer, Col. Stone, or any other very honorable member of the Colonization Society.

There is shortly to sail from here a vessel for Liberia, and with all their offers, inducements, bribes, &c. &c. I will defy the Society to produce as large a number of those whom I style decent people of color, as there were to-day; all of whom have gone, unaided, each person on his own individual expense.'

Extract of a letter from a gentleman in Maine.

'You inquire, "What is the condition of the blacks here?" Much, sir, as every where in New-England—*they need to be emancipated.* I do not indeed see them bleeding under the lash, nor chafed with irons, nor galled with the yoke; but there are chains which "eat deeper into the soul," and such chains they feel.

'Of the 1200 in this State, 500 are in Portland, and the other 700 are scattered over the remainder of the State. Of course, there are but few families in a town, and no separate means provided for their education. To show you the state of feeling at a glance, a little darling white, four years old, came home from the Infant School, scolding about the little *nigger* who would sit by him. Query—was this boy in the white or middling? This, sir, is a fair specimen of feeling throughout the State. I know not the number of blacks in this town, nor their condition; but I *intend* to know, and collect them, young and old into a school on the Sabbath, if possible. When this is done, you may hear from me again.'

☞ The greatest scandal which rests upon our houses of worship—and deservedly too—is the practice of providing obscure, remote and inconvenient boxes behind the audience, and apart even from the galleries, for those whose complexion God has made of a darker hue,—as if they were not embraced in the offers of redeeming love, and were indeed a part of the brute creation. It is an awful commentary upon the pride of human nature. I never can look up to these wretched retreats for my colored brethren, without feeling my soul overwhelmed with emotions of shame, indignation and sorrow. And then to think that no black man, however virtuous, respectable or pious he may be, can own or occupy a pew in a central part of the house. Did I not know the deceitfulness of the human heart, and the amazing strength of prejudice, the devil would succeed in persuading me that in Boston we have merely the form of religious worship without the substance. However, I am sure of this—that this wicked division is one of his own contrivances—that it is perfectly abhorrent in the sight of God who is no respecter of persons—and that it is not chargeable to the religion of the bible. I call upon the ministers of the Lord Jesus Christ, and upon the churches, and upon every congregation, to put away this great sin, and no longer to let pride and prejudice mar the beauty of christian worship.

The following affecting lines,—by one of our most renowned literary ladies,—contain a rebuke to Christians which ought not to be without efficacy. I should like to see it copied into the Christian Secretary, at Hartford, with the reverend editor's strictures accompanying it. I should like, moreover, to hear the clergy in this city,—especially in reference to this subject,—preach from the following verses contained in the second chapter of the general epistle of James.

'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man (who is black, of course) in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

For the Liberator.

THE BLACK AT CHURCH.

God, is thy throne accessible to me—
Me, of the Ethiop skin? may I draw near
Thy sacred shrine, and humbly bend the knee
While thy white worshippers are kneeling here?

May I approach celestial purity,
And not offend thee with my sable face?
The company of saints, so fair to see,
Behold! already, shrink from the disgrace!

And in thine earthly courts I'll gladly bow
Behind my fellow worms, and be denied
Communion with them, will thy Lord allow
That I may come and touch his bleeding side

Is that blest fount have I an equal claim
To bathe, with all who wear the stain of sin?
Or, is salvation by another name
Than thine? or, must the Ethiop change his skin?

Thou art our Maker—and I fain would know
If thou hast different souls prepared above,
To which the master and the servant go
To sing the praise of thine eternal love.

Then, will my buyer urge the price of gold
Which here, for this uncomely clay, he gave,
That he my portion may allot, and hold
In bondage still the trembling, helpless slave?

Or will that dearer ransom, paid for all,
A Saviour's blood, impress me with the seal
Of everlasting freedom from my thrall—
And wash me white—and this crush'd spirit heal?

Then, will I meekly bear these lingering pains,
And suffer scorn, and be by men opprest,
If at the grave I may put off my chains,
And thou wilt take me where the weary rest.

Newburyport. H. F. G.

MEETINGS IN GREAT BRITAIN,

FOR THE TOTAL ABOLITION OF SLAVERY IN THE BRITISH COLONIES.

SECOND MEETING IN EDINBURGH.

On the 19th of October, a second meeting of the friends of Negro emancipation was held at Edinburgh. An able and well conducted newspaper (*The Scotsman,*) describes it as being one of the largest and most respectable meetings ever assembled in that intellectual city. The Great Assembly Room, in which it was held, was crowded to overflowing. The audience, consisting almost exclusively of the well-educated and most intelligent ranks of society, amounted to not less than 1,200 persons. A petition to the legislature, on the principles of *immediate emancipation*, was moved by Dr Thomson, 'and supported' (says the Scotsman,) 'by an address, which for clearness of statement, bold and masterly argument, and an eloquence that kept the feelings engaged in the conclusions arrived at by the judgment, we have never heard surpassed.' As this able speech has been since printed, and may be had on application at 18 Aldermanbury, we need not here attempt any analysis of it. It deserves, and we trust will obtain, a very extensive circulation throughout the country.

At this meeting, which was conducted with the most perfect decorum and unanimity of sentiment, the chair was occupied (in the absence of Lord Moncrief, the president,) by John Moore, Esq advocate; and the principal speakers, besides Dr Thomson, were the Rev. James Buchanan, Rev Mr M'Lean, of Leith, Dr John Ritchie, Rev J Haldane, Dr Greville, and Mr William Ritchie. At the close of the proceedings, the formation of a Ladies' Anti-Slavery Society, (the first we believe, in Scotland,) was announced, comprising amongst its members many ladies eminent in rank, and distinguished for intelligence and active benevolence.

The petition adopted at this meeting was subsequently signed by upwards of 22,000 respectable inhabitants; and has been since forwarded for presentation to the House of *Lords* by the Lord Chancellor Brougham, and to the Commons by Sir T. Denman. The substance of its prayer is comprised in the following clauses:—

'That the voice of a disappointed and impatient nation now calls loudly for some prompt and comprehensive measure to redress the bondman's wrongs; and that your petitioners, as a part of that nation, can now no longer repress the full and earnest expression of their conviction, that man cannot hold property in man; that slavery is a violation of the principles of natural right, and of the laws of revealed religion; that it involves severities on the part of the slaveholder, and sufferings on the part of the slave, which no laws can prevent; that to keep up by taxation a system so essentially iniquitous, ought to be felt as an intolerable burden, both by the legislature and the people; that all attempts at palliative and preparatory measures, while the unjust and immoral principle of the system remains, must be delusive, and have hitherto only mocked the sufferings of the slave, riveted the prejudices, and consolidated the opposition of the slaveholder, and left upon the nation the unmitigated guilt of these flagrant wrongs; and that nothing less can satisfy the demands of eternal justice, than the full and absolute termination of the evil.

'That your petitioners therefore do approach your most Honorable House not only with a deep feeling of compassion for 800,000 oppressed and suffering slaves, but under the heaviest pressure of a conscience burdened with the guilt of participation in the iniquitous oppression; and with all the energy with which a petitioning people can respectfully urge a representative legislature, do implore your most Honorable House in its wisdom to adopt effectual measures for the immediate and total abolition of Slavery, throughout the Colonies of the Empire.

'And that, at the same time, your petitioners equally anxious for the safety and improvement of the black population, and for the securing to the white inhabitants the uninjured and peaceful enjoyment of their legitimate possessions, do also petition your most Honorable House, contemporaneously with the decree for the abolition of Slavery, to make such provisional enactments as shall be necessary or expedient, for protecting the white population, if their safety shall appear to be endangered—for promoting the temporal welfare and moral improvement of the negroes, and in general for securing the interests of all parties who may be affected by the great measure of emancipation.'

☞ Our readers will understand, that the retaliatory sentiments expressed in the following communication are not our own, but those of our correspondent and the American people generally. While we acknowledge that the oppression of the slaves exceeds that of any class of white people on the face of the earth, we deny their right, and the right of any people, to slaughter their oppressors. 'For I say unto you,' is the commandment of Christ, 'that ye resist not evil, but overcome evil with good.'—This is the noblest and most productive retaliation.

SLAVERY AND THE SLAVE TRADE.

To the Editor of the Liberator.

Sir—I have seen a paragraph going the round of the papers to the following effect: '*There has been great shooting of negroes in this neighborhood within the last week or two.*' It appeared originally in a North Carolina Journal. If you insert *squirrels* or *pigeons* instead of negroes, it would not vary the *tone* of this piece of intelligence.

I have seen no comment whatever upon the paragraph, but it suggests to my mind a thousand mournful and terrible reflections. I am not about to say, that any man or society can be expected to yield their lives voluntarily to the most offended and outraged fellow creature. In an insurrection of slaves and a servile war, we must expect to see rivers of *black* blood poured out without rescue or revenge. But, sir, will any man on the other hand blame the galled slave for asserting his right of freedom, whenever and wherever an opportunity seems to offer; or if he destroy for that lawful and blessed object, the life, liberty or property of his oppressor, and of all the oppressive race? No man can. If it be not a crime in the slave owner to scourge and slaughter his fellow beings, or fellow brutes, (if he likes that name better,) not for self-preservation only, but also for the smallest offense against his property or authority, and often from wantonness and caprice, how much less is it a crime or sin in the sight of God or man for the slave to take the life of his master, mistress or driver, when they stand in the way of that liberty wherewith God has made him free, and whereof He has given a sure token by giving *hands* to regain and defend it. But who, sir, were the original authors of this unnatural and horrible relation of man to man, which is so fruitful of cruelty and crime? Who erected the impious altar, which demands constant offerings of tears and blood?—IT WAS THE WHITES; it was our countrymen; ay, sir, and YANKEES too. Yes, sir, there are men now in this city, who have grown great and opulent by this dreadful business; and if you will direct your inquiries to Havana, or any other West-India or South-American *slave-market*, you will find abundant evidence of this assertion. I have been told by more than one or two masters of vessels, who have sailed between the western coast of Africa and those markets, in the employment of slave dealers, that *Boston capital and Boston men are still* engaged in this deadly unnatural and infernal sin (1). No wonder, sir, that a representative from this city in Congress, in defiance of the declared wishes of *nine-tenths* of the people, voted in favor of extending the curse to Missouri, thereby *increasing its curse*, and perpetuating its effects. *That man* must have known how

the fortunes of many of his powerful and respected constituents (respected because they have got gold) obtained the vile dust, and all their consequence, and he trusted in their sympathy and power for countenance and protection Sir, the people of this district and of another in Massachusetts were abused If this matter, and many others of the like kind, were fully understood, it would make their blood run cold, and their hair stand on end Enough for the present.

Go on in your ill-requited labors, I pray you; you have my thanks and good wishes, you shall have my assistance

'Go, white man, go, and with thee bear
The negro's wish, the negro's prayer'

No 'WHITE SLAVE'

(1) We give entire credence to this statement. The names of these individuals, as soon as we can procure them with the requisite facts, shall occupy a conspicuous place in our *Black List*, maugre all the consequences of another libel suit. Every day's experience strengthens our conviction, that the Liberator is specially needed in this part of the country There are men in this city, honored and caressed for their affluence, who it is said are owners, in part or entirely, of southern plantations, and, of course, slave owners. If this be true, let them beware!

THE APOSTLE ELIOT.

☞ We are indebted to a friend, who is indefatigable in his antiquarian researches, for the following petition of the celebrated apostle Eliot remonstrating against the sale of the Indians into bondage, and contending for their christianization in the land of their birth If this was the only authentic act of his philanthropy, it would be a buoy to his memory which would float on the ocean of time till the final consummation of all things. We copy the letter *verbatim*

For the Liberator

MR EDITOR—If the following petition, written by the venerable John Eliot, the celebrated 'Indian Apostle,' should be deemed appropriate to the columns of the Liberator, please to give it an insertion It has never, to my knowledge, been in print, and is valuable as an exhibition of the views of the worthy author, whose motto was, 'Prayer and pains through faith in Christ can do anything.' You will perceive that it was written during the time of Philip's war

J C

Aug 13 1675

To the Honorable the Governor and Council sitting at Boston the humble petition of John Eliot

Sheweth,

That the terror of selling away such Indians, unto the Ilands for perpetual slaves, who shall yield up themselves to your mercy, is like to be an effectual prolongation of the warre, & such an exasperation of them, as may produce, we know not what evil consequences, upon all the land Christ hath said, blessed are the merciful for they shall obtain mercy This usage of *ym* is worse than death To put to death men yt have deserved to dy, is an ordinance of God, and a blessing is promised to it It may be done in Faith The designe of Christ in these last dayes, is not to extirpate nations, but to gospelize ym He will spread the gospel round the world about. Rev 11 15 'the kingdomes of the world are become the kingdoms of the Lord and of his Christ.' His sovraigne hand, and grace hath brought the gospel into these dark places of the earth When we came, we declared to the world, and it is recorded, yea, we are ingaged by our letters Patent from the King's majesty, that the endeavor of the Indian's *conversion*, not their *extirpation*, was one great end of our enterprize, in coming to these ends of the earth. The Lord hath so succeeded yt work as (by his grace) they have the holy scriptures, and sundry of themselves to teach their countrymen the good knowledge of God. The light of the gospel is risen among those yt sat in darkness, and in the region of yr shadow of death And however some of them have refused to receive the gospel, and now are incensed in their spirits unto a warre against the English Yet by God's promises Psalm 2 1 2 3 4 5 6 &c I doubt not but the meaning of Christ is to open a dore for the free passage of the gospel among ym and that the Lord will fulfil yt word. Yet have I set my king—my anoynted, on my holy hill of Syon, though some rage at it. My humble request is that you would follow Christ his designe, in this matter to promote the free passage of Religion among ym, and not to destroy ym To send them away from the gospel which Christ hath graciously given them, unto a place, a state a way of spirituall darkness to the eternal ruin of theire soules, is (as I apprehend) to act contrary to the mind of Christ. God's command is yt we should enlarge the kingdome of Jesus Christ. Esaias 54 2 enlarge the place of thy tent. It seemeth to me yt to sell them away for slaves is to hinder the enlargement of his kingdom. How can a Christian soule yield to act in casting away their soules, for whom Christ hath, with an eminent hand provided an offer of the gospel? To sell souls for mony seemeth to me a dangerous merchandize, if they deserve to dy, it is far better to be put to death under godly governors who will take religious care that means may be used that they may dy penitently To send them away from all means of grace, when Christ hath provided means for them is the very way for us to be active in the destroying their soules, when we are highly to seeke theire conversion and salvation and have opportunity so to doe. Deut 23 15 16 A fugitive servant from a Pagan master might not be delivered to his master, but be kept in Israel for the good of his soule. How much lesse lawful is it to sell away soules from under the light of the gospel into a condition, where theire soules will be utterly lost, so far as appeareth unto man. All men (of reading) condemne the Spaniard upon this poynt in destroying men, and depopulating the land The country is large enough, here is land enough for them and us too Pr. 14 28 In the multitude of people is the king's honor It will be much to the glory of Christ to have many brought in to worship his great name. I desire the honored Council to pardon my boldness, and let the case of conscience be discussed orderly, before the thing be acted cover my weakness, and weigh the reason and religion yt laboreth in this great case of conscience

SLAVERY RECORD.

THE WRONGS OF AFRICA.

The following extract of a private letter cannot fail to interest Christian feeling in favor of a much and long injured race, and obtain for the humane and blessed enterprize of Emancipation, the increasing support of a nation of *Freemen and Christians.*

'*Charleston, Feb* 21*st*, 1831

Charleston appears, at first sight, to be a "very odd place"—every thing wears an ebony aspect here, but in time the color becomes familiar, and no longer offends the eye You may discover beauties and attractions which make it a pleasant residence For several days past the sky has been bright, and the air so mild that we have needed no fires Such a climate is very fascinating to a northerner

But there is a dark side to the picture—a gloomy cloud, that overshadows the South like a curse, veiling its beauty, and pressing upon it the weight of an incubus

Curiosity sometimes leads me to the auction sales of negroes. A few days since I attended one which exhibited the beauties of slavery in all their sickening deformity —The *bodies* of these wretched beings were placed upright on a table—their defects and beauties noted—"A *prime* lot—here they go!" There I saw the *father*, looking sullen contempt upon the crowd, and expressing an indignation in his countenance that he dare not speak—and the mother, pressing her infants closer to her bosom with an involuntary grasp, and exclaiming in wild and simple earnestness, while the tears chased down her cheek in quick succession—"I *can't* leff my chillern! I *won't* leff my chillern!" But *on* the hammer went, reckless alike whether it united or sundered forever!—On another stand I saw a man apparently as white as myself, exposed for sale—I turned away from the humiliating spectacle

At another time, I saw the concluding scene of this infernal drama. I was on the wharf A *slave-ship*, for New-Orleans, was lying in the stream, and the poor negroes, handcuffed and pinioned, were hurried off in boats, eight at a time Here I witnessed the last farewell—the heart rending separation of *every* earthly tie —The mute and agonizing embrace of the husband and wife, and the convulsive grasp of the mother and child, were alike torn asunder—*forever!* It was a LIVING DEATH—*they never see or hear each other more* Tears flowed fast, and mine with the rest Every eye glistened—save *one*, the infamous dealer in human flesh—There he stood, with folded arms, and a fiendlike scowl upon his brow, beholding, unmoved, the wretchedness he had caused I envy not his feelings, either here or hereafter'

'Oh! Slavery thou art a bitter cup!!'

The following notice we copy from the advertising columns of the Port-Gibson Correspondent, published in the state of Mississippi

'State of Mississippi Claiborne county

By virtue of the powers vested in me by law, and by virtue of the statute made in such case and provided, I shall expose to public sale, to the highest bidder for ready money, at the court-house of Claiborne county on the 3d Monday of March next, within the time prescribed by law, a *negro man*, named Albert,—committed to the prison of said county as a runaway slave, *and has not been claimed by any owner* within six months from the date of the commitment, and *will be sold for his prison* and other fees'

'A K SHAIFER, *Shff C c*'

'By the above we learn, that in one of these United States, in this 'boasted land of liberty'—the 'home of the free,' *a man*—a fellow being because he chanced to be free,—and for no other offence than that nature had given a darker shade to his complexion than she has given to a fairer portion of our species—is seized by the iron hand of a sheriff, and consigned to the dungeon of a prison for *six months*, and then as none having 'claimed' the right to hold him in slavery he is doomed to be sold, and condemned to *perpetual slavery* by that officer to pay *his fees!* And such acts of unprincipled, unjust and oppressive tyranny are sanctioned and authorized by the laws of a 'free State.' Can freedom and slavery exist together?'

A friend has obligingly favored us with a file of the Nassau (N P) Gazette. They are chiefly occupied with details of European revolutions already known to our readers. A discussion was being carried on with much warmth, as to the propriety of flogging female slaves A writer declares it to be 'cruel and indecent to strip a colored woman nearly naked, tie her to a post in the public square, and give her thirty-nine lashes with a cat o'nine tails.' His opponent declares that it would be 'bad policy to take from the master the right of bestowing that kind of correction, and as the matter will probably stand The colored population will be kept from that knowledge necessary to distinguish right from wrong, and then 'beaten with forty stripes save one,' for non fulfilment of an unknown duty.—*U S Gazette*

Law and Justice —A colored man, a trader, in Charleston (S. C) recently brought a suit against a white man for debt. The book of original entries was exhibited in court, but as it had been kept by a colored man, of course it was not admitted as evidence, and thus the honest black trader was nonsuited 'All men are born free and equal'

U S Gazette.

JUVENILE DEPARTMENT.

For the Liberator

EDWARD AND MARY.

'Why do you call that new frock of yours, that you are so proud of, *your free* frock, Mary?' said Edward Middleton to his sister on the morning after his return from boarding-school, 'and what did you mean last evening by talking of free sugar and free cakes?'

'Don't you know,' answered his sister,—'no, I forgot,—you have been so long from home that I suppose you do not know, that we have taken to using *free things* lately, that is, such as are made by free laborers instead of slaves.'

'What is that for?'

'Because it is very wicked you know, Edward, to keep people in slavery, and make them work all day as hard as they can, beside often treating them very badly, and then not pay them a cent of their earnings.'

'But they are fed, and clothed, and taken care of,' interrupted Edward.

'I do not think you would like to be so fed, and clothed, and taken care of,' answered Mary, 'only, at best, a blanket and a little straw to lie on, and nothing but corn and rice, with sometimes a little scrap of salt fish, to eat all the year round, and often not enough of that. You thought it very hard to be sick last winter, though you had a kind mother to nurse you, and everything done to make you comfortable;—how would you like to be beaten to your work, as some of the poor slaves are, as long as you were able to stand, and when you were suffered to lie down, have no soft bed, nor scarcely any attention paid you?'

'I am neither a slave nor a negro,' answered Edward, coolly

'No, but you are a human being, Edward, and so are they; and I should suppose you would have the same feelings, but if you think the color of the skin a matter of so much consequence,' added she laughing, 'you ought to be very careful of your complexion, you have tanned monstrously since you were last at home, I assure you, and, according to your own rule, you cannot expect us to like you quite so well as formerly.'

Edward smiled. 'Well, Mary,' said he, 'I acknowledge that I do not think that the mere color of a man's face can be a very reasonable excuse for treating him ill But the southern slaves are the property of their masters, too, and if it was wrong, do you think the laws would allow them to be kept in slavery?'

'But you forget, Edward, that the masters of the slaves, the owners of this property, as they call it, have a great share in making the laws, and they will be sure to have such as suit themselves. It is the very circumstance of its being lawful father says, which makes slavery so much more disgraceful to our country Would you not be very much ashamed, if you were a man, and in Europe, and any one there was to ask you, if men and women in the United States were not advertised for sale in the newspapers, and driven about the country in herds like cattle, and sold, too, just like them, at public auction? And you know you could not deny that it was the truth?'

Edward colored and looked rather uneasy, for the honor of his country was a point on which he was particularly sensitive But he was not willing yet to give up, and his mortification gave a slight degree of asperity to his tone as he replied—

'White people never are sold here, and the slaves have never been used to anything else, beside, Mary, the blacks are naturally inferior to us.'

'Oh, Edward, how can you think so! they are human beings, created by the same God, and with the same sort of minds as ourselves, but they have never had any such advantages of education as we have, for, in the slave states, you know, they are not even allowed to learn to read and write; and here, though they are free, people have always been too much prejudiced against them, to give them a fair chance of shewing their talents, beside, they have mostly been too poor, when they were young, particularly, to spare the time, or to go to the expense of much learning'

'And if they had as fair a chance of being well educated, do you think they would ever have as much sense as the white people?'

'Yes, certainly I do There are instances enough to prove it, and if you will let me, I will shew you some of them'

'Very well, but I do not promise to be convinced, though,' said Edward 'I dare say,' added he laughing, 'you will give up the notion of not using any more slave produce first. I do not think you will long hold out against the temptation of cakes and molasses candy'

'We shall see,' answered Mary, quietly

'Yes, we shall see, no doubt,' said Edward, again laughing 'But, Mary, you have not yet told all your reasons for not liking slave produce. If slavery is wicked, what have you to do with it? Do you expect to abolish it?'

'No, to be sure not, myself alone; but if nobody would buy anything that was raised by slave labor, their masters would be glad to set them free, and hire them to their work, so that they might sell their crops. But I had much rather go without preserves, and cakes, and all such things, than to eat such as are made with slave sugar; for I cannot help thinking, all the time, that perhaps some poor slave has been beaten almost to death, on account of the very morsel I may be eating; and I think, too, that if slavery is wicked, it must be wrong to use the things that encourage the master to keep his slaves.'

'Well, I think you will soon be tired of it, Molly,' said Edward, as he put on his hat and left the room

Edward did not forget the subject of their conversation, nor would his sister have suffered it to pass from his memory had he been inclined to do so She wished to conquer his prejudices, and as he had hazarded a prediction of her instability, he made use of every opportunity to advance its fulfilment. But Mary was not so easily laughed out of her principles as he had expected. Both her resolution and temper were proof against all the attacks of temptation, teasing, and ridicule; and her firmness gradually inspired her brother with more respect for her sentiments There was less of contempt mingled with the good nature with which he listened to her conversation on her favorite topic and from attending merely to oblige her, to the various proofs which she was at some pains to collect and produce to him, of the mental equality of the colored race, he began to read, and to listen with considerable interest; and at length even to assist her in her researches, and sometimes to supply her with arguments to use against himself He had looked over the 'Account of the African Free School in New-York,' and acknowledged that George Allen's essay was as good as he could have written himself;—he had read some of Phillis Wheatley's and George Horton's poetry—Mott's Sketches of the People of Color had afforded them several evenings of very agreeable entertainment, with which Edward was as much gratified as his sister Mary told him the story of the Spanish painter slave, Juan de Pareja, and read to him the most interesting passages of Brissot de Warville's Memoir of the Blacks of America; and Edward, at last, frankly owned himself almost convinced He was sitting one morning, after breakfast, with his mother and sister, looking over a volume of Montgomery's Poems, when the following lines in the 'West Indies' arrested his attention—

'When Clarkson his victorious course began,
Unyielding in the cause of God and man,
Wise, patient, persevering to the end,
No guile could thwart, no power his purpose bend;
He rose o'er Afric like the sun in smiles,
He rests in glory on the western isles'

'Mother,' said he, when he had finished reading it, 'I have often heard of Clarkson;—will you tell me something about him?'

'He was one of the earliest, the most active, and the most useful advocates for the abolition of the African Slave trade,' answered his mother 'When he was a young man, and a student at the university of Cambridge, the question, "Is it right to make slaves of others, against their will?" was given to the students as a subject for a latin prize essay. Clarkson was a young man of talents, and as he had gained the premium on the preceding year, he was particularly anxious to do so on this, as a failure would have been esteemed disgraceful

'Then he was not very much interested in the subject on which he wrote?' inquired Edward

'No, he had probably never thought much more about it than you had of American slavery when you came home from school; but he had no sooner become, in some degree, acquainted with it, than he was filled with horror at the atrocities which it presented to his view His essay was finished, and received the distinction for which it contended, but he could not drive from his mind the thought of all the oppression and cruelties that were practised by his countrymen, upon their unoffending fellow creatures. The sufferings of the poor Africans were continually before him. He became exceedingly anxious that the British public might be awakened to a sense of the wickedness they were encouraging; but at this time he was not acquainted with any one who sympathized in his feelings, and it seemed to him almost impossible that a single individual, and he so young a man too, should be able to bring about any change in a traffic which had been so long authorized by the government, and with which the interest of many of his countrymen were closely connected. However, he resolved to translate his essay into English, and have it published, which he did, and was, by this means, introduced to several persons of the same sentiments as himself, and finding it was necessary for the advancement of the cause, that some person should devote to it probably his whole life, he generously gave himself up for that purpose'

'It was a noble resolution!' exclaimed Edward, while his eye kindled with his increasing interest; 'did he succeed, mother?'

'He did; but it was not till after a long and weary struggle, during which, his time, his health, and his talents, were are all bestowed upon this one great object But he was rewarded for all when he saw his labors successful, and his country purified from the disgrace and guilt of trading in human flesh'

'Cannot you tell me anything more about it?' asked Edward.

'I could, but if you wish to know anything further, you had better read the Abridgment of the History of the Abolition, which you will find in your father's Library.'

'Mother, is American slavery really so bad—so bad as it is represented?' said Edward, hesitatingly, like one who fears the confirmation of some unpleasant presage.

'I believe it is, my dear, quite as bad as the worst pictures have portrayed it. It is not very easy to exaggerate the atrocity of this system. We cannot deny, either to ourselves or the world, that two millions of our countrymen are kept in a state of the most abject slavery; that the infamous traffic in human flesh is countenanced by the Government; and that parents and children, brothers and sisters, and husbands and wives are forcibly separated from each other, and sold to strangers by the sheriff's officers, or the auctioneers. Edward! how would you feel to see me daily driven out into the fields to labor, by the horsewhip of a merciless overseer, and sometimes, for a trifling fault, or when, perhaps, I had sunk down, exhausted from toil, to see me beaten till the lash was red with my blood?'

'Mother!' exclaimed Edward, starting up and flinging his arms round her, while the tears sprang to his eyes, and his cheeks flushed to the color of crimson.

'Yet this,' continued his mother, 'is what many of the poor negro women have to submit to, and what their sons are obliged to behold in silence; and the African children are said to be remarkably attached to their parents. Edward,' she proceeded, in a low impressive voice, after a momentary pause, while she put aside the hair from his forehead and stooped to touch it with her lip,—'if you live to be a man, you will have it in your power to tread in the steps of Clarkson,—to assist in removing this disgrace from your country, and to aid in rescuing the poor negro mothers and sisters from a state of degradation and suffering, which you start from beholding your own reduced to, even in idea.'

Edward released himself from the circling arm of his mother, and stood, for a moment, as if he was endeavoring to gather his thoughts and feelings into some distinctness. 'Mother,' said he, at length, 'I feel now what the command means, that we should do as we would be done by. And if ever I am a man, and slavery is not abolished then, you shall see that I have not forgotten what you have told me to day.'

E M C

BOSTON;

SATURDAY, MAY 21, 1831.

THE MARRIAGE LAW.

[CONTINUED.]

One of the most ridiculous attacks upon Mr Bigelow, which we have seen in the newspapers, is the following from the Boston Free Press:

'*Mr Bigelow's Letter.*—A motion was introduced into our Legislature by a Representative from Boston, the effect of which was to *encourage* the inter-marriage of BLACKS and WHITES. The circumstance has attracted much attention in other states, and elicited much ridicule and censure. In fact the character of our state has suffered from this ill-advised proceeding. We observe Mr Bigelow has published a long letter attempting to justify his conduct. Does he dare pretend that he represented the feelings of his constituents, in attempting to break down the barriers of nature, by promoting inter-marriage between the blacks and whites of this city? The principal reason given by him for abolishing the law forbidding the Clergy to unite persons of different colors, is that Clergymen cannot *tell* the difference between *black and white!!* Such a reason could only be adduced to sustain such a motion! We believe Mr Bigelow is mistaken in his estimate of the intelligence of his constituents if he expects to deceive them by the sophistry of his recently published Circular though backed by editorial certificates without number.

Let any person *bring home* to himself the operation of the state of things which Mr Bigelow is attempting to bring about. Let him suppose a *member of his own family* united in the sacred ties of wedlock with one of another color; let him think of the contention and misery such alliances must produce with the *kindred* of those so connected, and finally its general demoralizing tendency. In every point of view the measure is objectionable, and it merits the general condemnation which it received.'

In the first sentence, there is a wilful misrepresentation. It is not true that the effect of Mr Bigelow's motion 'was to *encourage* the intermarriage of Blacks and Whites.' For, if otherwise, then every other State in the Union is an advocate for amalgamation; for no such prohibitory law as ours exists among us can be found, it is believed, in any of the States. The blacks are not so enamored of white skins as some of our delicate editors imagine. The courtship, the wooing, the embrace, the intermixture,—in nine cases out of ten,—will be proposed on the part of the whites, and not of the opposite color. Look at the South, where perhaps two or three hundred thousand female slaves are ravished annually, yea and many times annually, by their unprincipled masters and the sons of their masters!—This vile prostitution injures no man's influence or respectability: he may sell his own children, and it creates not a shudder. What does the Free Press scribbler think of this? 'In fact, the character of our State has suffered from the ill-advised proceeding'!! In whose estimation but of blockheads? We say, that the character of the State is degraded and dishonored by our present penal law; that the law is unjust, immoral and unconstitutional; and that the attempt of Mr Bigelow to get it obliterated, will greatly enlarge his reputation in coming years; for this thing is to be a matter of history, and other generations will look upon the enormity in our legislature with as much amazement as we now do upon the days of New-England witchcraft.

What does the Free Press scoundrel mean by the expression, breaking down 'the barriers of nature'? Caitiff, thou sagacious discriminator of skins, define thy boundary line! Let us know the exact shade and the particular curl of the hair which justly deprive a man of his right of choice! We have all shades in the nation—catch them, and dispel our doubts! If marriage, as thou sayest, is the creature of color and not of affection, ought we not also to consult the bulk and height of the body? Shall fat and lean persons be kept apart by penalties? or shall we graduate love by feet and inches? And why not? Do not people differ as much in size as in color?

But, thou Daniel come to judgment! with thee it is a matter of ridicule 'that Clergymen cannot *tell* the difference between *black and white!!*' And then dost use italics and exclamation points to garnish thy wit. 'Tis a pity thou art so learned; else we might tell thee, that it is often a mooted case in courts of law at the south, whether the witnesses are tainted with African blood; and it is not many months since a woman in Virginia escaped punishment for the deliberate murder of her female slave, in consequence of the fact being proved (after much difficulty) that the principal witnesses had a drop or two of black blood in their veins, so that their testimony was rejected!

But to be serious. We advise the editor of the Free Press either to discard his sentiments on this subject, or to declaim less against the anti-republican distinctions of masonry. His inconsistency is apparent. He who quarrels with his neighbor on account of his skin, or despises him for his poverty, is so far a persecutor and a tyrant. Mr Bigelow is a mason; and we suspect this is the only reason for the attack upon him in the Free Press. We are utterly and irreconcileably opposed to the institution of masonry; but let every man receive his due.

MORE LIGHT.

☞ The following communication will speak for itself. We rejoice to learn, that the monstrous doctrines avowed by some of the advocates of the Colonization Society begin to be repudiated by at least one who is friendly to the scheme. If the writer will only examine the documents and speeches put forth by the Society, and carefully trace the tendency of its measures, he will not long hesitate in agreeing with us, that the first thing to be effected for the overthrow of slavery, is the overthrow of the American Colonization Society. We trust he will yet be courageous and decided enough to procure us some subscribers in Princeton.

THEOLOGICAL SEMINARY,
Princeton, N J May 12th, 1831.

MR EDITOR—'*In medio est veritas!*'—Don't be too rash. A seeking maxim that; a base synonym for pusillanimity; the trimmer's watchword; a sort of golden rule that has usurped the place of that from heaven: yes, one which adjusts the principles and shapes the conduct of the majority of men. Enough of preface.

We have in this institution a 'Society of Inquiry on the state of Africans,' and it has just held its anniversary. To tell the truth, I am most grievously pinched, and am almost shut up to the adoption of the vile maxim which I have reprobated—no, this is not the whole truth—I am almost driven from enthusiastic admiration of colonization to downright abhorrence of the cold hearted scheme; and yet I can't call it cold hearted, for I know that some of the best men in the nation are honestly and warm-heartedly devoted to it—and I even respect that after my feelings have effervesced in this letter, I shall return again to my deep love of colonization. But, to be calm; to see such drivel spread over the whole subject of slavery in the United States as we have witnessed to-night, is enough to nauseate humanity, to rouse indignation, and fire every feeling of generosity and nobleness of which a man is susceptible. The character of the exercises which I have just attended were anti-christian and anti-republican. It is the object of the society to collect information, and thence learn their duty and the way of doing it—all most laudable;—but what pained me was to hear it avowed, and attempted to be maintained somewhat elaborately and withal eloquently, that on the whole the slaves in our country are more happy, more respectable, and more moral and religious than the free blacks, and therefore—O! this is the abhorrent doctrine—the whites have a right to hold them in slavery—not in cruel bondage—O no, 'I hate that,' but that 'we are their natural guardians—constituted so by our "*natural superiority*,"' (would you believe it?—it was said,) 'and we must keep our trust until it can with safety to them' (he should have said, to all parties) 'be resigned.' Now it was most grating to my spirit to sit under such sentiments. But this is but the beginning. The blacks in slave states may not be taught to read—'this might appear hard,' but prudence required that for the present we submit to the necessity. *Enough* can be taught them orally; and here something, meant for an argument, but said really for want of one, was said about being Christ's free man—freed from the corruptions of sin, and being made fellow heirs, &c.—it was nothing but magniloquence.

But what suppose you was the climax of this anti-christianism and anti-republicanism? Hear! That free negroes in free states ought not to be taught to *write!!* 'Why, it will nigh round a rebellion in Georgia and South Carolina, and what was worse, (I think, however, the speaker did not call it *worse*,) had it not been for Walker's pamphlet, the slaves in those states might now have been reading the bible.' But what had Walker to do with abetting the bible? the blame lies on the wicked legislatures which stopt the practice of teaching. How will the speaker preach to wicked men? will they not abuse the gospel, and thus become more wicked? Yet preach he must, and the tremendous responsibility of rejecting his message lies on his hearers. The same of slaves and their masters. Light must be poured in open such, and wo to him who would shut it out.

As I said, I was and am yet a friend to colonization, but I hate slavery. Africa, I believe, is the only place where the negro can live and be a man; and I have formed my opinion just as I would have formed it, and just as the Puritans formed theirs 200 years ago. England was no place for them—they were persecuted and *driven* from their home; yet they came *voluntarily*, (no contradiction,) shaking off the dust of their feet as a testimony against their oppressors, and leaving a wicked nation to answer for its sins. So with the blacks here. They *must* go to Africa, just as our fathers came to New-England. We are a wicked nation, and when the innocent are escaped from us, then I fear a curse. I am, thank God, free from blood in this matter except as far as I have been silent; but I am a citizen of the United States, and I tremble.

I could tell you anecdotes about your paper which would make the ears to tingle. It makes some to tremble. I might get you half a dozen subscribers, (blacks,) but I *dare* not, and do not know as I ought.

Q.

'The Liberator has farther accused the Colonization Society *of bribing* Mr Russwurm to change his opinions. We happen to be well acquainted with the circumstances of Mr Russwurm's conversion and emigration to Liberia. *We know*, that so far from being *bribed*, a *penalty* was inflicted upon him by the Society, on account of his former hostility, and he was required to retract his errors in the same paper by which they had been published, before the Society would permit him to go to Liberia. We have seen the documents.

We would farther remind Mr Garrison, while he continues to caricature the Colonization Society, that the most perfect and beautiful features in the world, would appear ugly and deformed, if the nose and chin, or others alike prominent, should be left out of the picture.'

The gravity of the above article from the Washington Spectator is too much for our gravity. Our readers already understand, without farther explanation, in what manner we believe Mr Russwurm to have been influenced in his 'conversion and emigration to Liberia'! A man is bought in more ways than one. As to the '*penalty* which was inflicted upon him by the Society,' we dare say Benedict Arnold would have incurred a similar one after *his* conversion, to please his purchasers, had they required it.

In what instance have we caricatured the Colonization Society? If we show the creature up, just as it is, and the public perceive that it has neither nose nor chin, are we in fault? We again advertise, that the columns of the Liberator are open to the friends of the Society, and we are ready at any moment to meet them singly or in droves.

The American Spectator, it seems, is not connected with the Colonization Society, but with the African Education Society. This Society was organized at Washington City on the 28th of Dec. 1829, and its exclusive object is 'to afford to persons of color, *destined to Africa*, such an education in Letters, Agriculture and the Mechanic Arts, as may best qualify them for usefulness and influence in Africa.' This is rather more rational than to send to that continent vessels freighted with ignorant and depraved blacks, in order to *evangelize* the natives!

In an address recently put forth by this Society, it is plainly avowed that the friends of colonization 'reasoned, *and reasoned rightly*, that without preparation they [the slaves] were wholly unfit for freedom, and for the lowest employments in this country.' This shields slave owners from blame, and grants them authority to hold their slaves in bondage. Infamous plea! 'fatal delusion!' The slaves are as well qualified for freedom now, as they ever will be; and the masters are tyrants and dishonest men to hold them as property even for an hour. That, if emancipated, they must be amenable to law, and governed by efficient regulations, we admit; but they can, under any circumstances or for any period, be the goods of a fellow worm, we deny. We shall examine this address more particularly in another number.

COLONIZATION ARGUMENT—MARK THIS! An advocate of the Colonization Society, in the last Lexington, Ky Luminary, says—'None are obliged to follow our example; and those who do not, ☞ WILL FIND THE VALUE OF THEIR NEGROES INCREASED BY THE DEPARTURE OF OURS.' ☜ Of course, the more valuable the slaves become to their masters, the fewer will be the instances of emancipation, and the more difficult it will be to overthrow slavery. Is it not so?

The African Repository for April, announces that the Pennsylvania Colonization Society has placed at the disposal of the Parent Institution $3325, to enable it to purchase, for the use of the Colony, a small, but well built coppered schooner,—*provided* an equal amount shall within two years be contributed for the removal to Liberia of such slaves as may be gratuitously manumitted for the purpose of colonization.

[If the Colonization Society will confine its object exclusively to the removal of manumitted slaves, instead of the free people of color, our opposition may, perchance, lose a *very small* portion of its strength. We are not sure, however, that even this measure would be a benefit: its effect might be, to make brisk the slave market, by taking away the overplus.]—*Ed.*

BOSTON MINOR'S EXHIBITION. A considerable number of colored lads and misses, in this city, are united in an association under the name of the Boston Minors' Exhibition Society, for the laudable purpose of improving their minds by committing to memory and reciting select articles of prose and poetry. We were highly gratified, (with other gentlemen and ladies,) on witnessing their third Exhibition at the meeting-house in Belknap-street on Monday evening last. The pieces were selected with remarkable discrimination, and spoken with accuracy and effect: some of the dialogues went off in a very clever style. Considering that these youthful performers are entirely self-instructed, they give promise of future advancement. The Amateur Band, under the direction of Messrs James G Barbadoes and Peter M Howard, kindly volunteered their services, and heightened the pleasure of the occasion.

The late venerable Isaiah Thomas, of Worcester, bequeathed in his Will *thirty-thousand dollars* to the American Antiquarian Society, in money, lands and books. He also gave to several Historical, Typographical, Charitable, Agricultural, and other Societies and Institutions, handsome legacies consisting of money, books, pictures, coins, &c.—the whole amount being upwards of $40,000. We regret to perceive in the Will a violent attack upon the opposers of Masonry.

ELECTION WEEK. *Monday*.—American Education Society—Report, Addresses and Collection, in Park-street Church, half past 7, P M.

Tuesday.—Prison Discipline Society—Report and Addresses, in Park-street Church, half past 11, A M. Collection. Pastoral Association—Sermon by Rev Dr Beecher, same Church, 4, P M. Massachusetts Missionary Society—Report and Addresses, same Church, half past 7, P M. Collection.

Wednesday.—Society for Promoting Christian Knowledge—Sermon in Park-street Church, half past 8, A M. Election Sermon, at Old South Church, 12, A M by Rev Mr Withington, of Newbury. American Tract Society—Report and Addresses at Park-street, half past 7, P M. Collection.

Thursday.—Convention Sermon, in Brattle-street Church, by Rev Dr Codman, 11, A M. Massachusetts Sabbath School Union—Report and Addresses, in Park-street Church, half past 3, P M. Collection. Auxiliary Foreign Missionary Society of Boston and Vicinity—Report and Addresses, same Church, half past 7, P M. Collection.

Loss of the Steam Boat Washington.—The Steam Boat Washington, Captain Tomlinson, left New-York on Saturday afternoon at the usual hour, and during the night, when about ten miles West of New Haven, was run into by the Chancellor Livingston, Captain Comstock, then on her trip from Providence to New-York. The Washington sunk in about half an hour, in twelve fathoms water. The baggage of the passengers and a portion of the freight were saved; but the second mate and two cabin passengers are missing, and are supposed to have gone down with the boat.

☞ A notice of the African Infant School will be given in our next number. Also 'P H' 'S T U' 'A Spectator,' and other communications.

Hon. Alexander H Everett will deliver the Annual Address before the Mass. Society for the Suppression of Intemperance, on the 26th of the present month.

A colored woman and her child, were killed in the vicinity of Raleigh, North Carolina, on the 7th instant, by lightning.

The black man named Henry, who was arrested in Maryland for the murder of Mrs Elizabeth Insley of Dorchester county, has been tried and convicted, on abundant evidence, as the Baltimore papers assure us.

LITERARY.

From the Essayist

THE ZEPHYR.

Though whence I came, or whither I go,
My end or my nature I ne'er may know,
I will number o'er to myself a few
Of the many things I am born to do.

I flit, in the days of the joyous Spring,
Through field and forest, and freight my wing
With the spice of the buds, which I haste to bear
Where I know that some will inhale the air
And, while I hover o'er Beauty's lip,
I part her locks with my pinion's tip,
Or heighten her cheek with my fond caress,
And breathe in the folds of her lightsome dress.
I love to sport with the silken curl
On the lily neck of the laughing girl—
To dry the tear of the weeping boy
Who 's breaking his heart for a broken toy—
To fan the heat of his brow away,
And o'er his mother's harp-strings play,
Till, his griefs forgotten, he looks around
For the secret hand that has waked the sound.
I love, when the warrior mails his breast,
To toss the head of his snow-white crest—
To take the adieu that he turns to leave,
And the sigh that his lady returns to heave!
When the sultry sun of a summer's day
Each sparkling dew-drop has dried away,
And the flowers are left to thirst to death,
I love to come and afford them breath,
And, under each languid, drooping thing
To place my balmy and cooling wing
When the bright, fresh showers have just gone by,
And the rainbow stands in the evening sky,
Oh! then is the merriest time for me;
And I and my race have a jubilee!
We fly to the gardens and shake the drops
From the bending boughs and the flowrest tops,
And revel unseen in the calm starlight,
Or dance on the moonbeams the live-long night.
These, ah! these are my hours of gladness!
But I have my days and my nights of sadness!
When I go to the cheek where I kissed the rose,
And 'tis turning as white as the mountain snows—
While the eye of beauty must soon be hid
Forever beneath its sinking lid——
Oh! I 'd give my whole self but to spare that gasp,
And save her a moment from death's cold grasp!
And when she is borne to repose alone
'Neath the fresh-cut sod and the church-yard stone,
I keep close by her, and do my best
To lift the dark pall from the sleeper's breast,
And linger behind with the beautiful clay
When friends and kindred have gone their way!
When the babe whose dimples I used to fan,
I see completing its earthly span,
I long with a spirit so pure, to go,
From the scene of sorrow and tears, below,
Till I rise so high I can catch the song
Of welcome that bursts from the angel throng,
As it enters its rest—but, alas! alas!
I am only from death to death to pass
I hasten away over mountain and flood,
And find I 'm alone on a field of blood
The soldier is there—but he breathes no more!
And there is the plume, but 'tis stained with gore
I flutter and strive in vain to place
The end of his scarf o'er his marble face,
And find not even a sigh to take
To her whose heart is so soon to break!
I fly to the flowers that I loved so much—
They are pale, and drop at my slightest touch.
The earth is in ruins!——I turn to the sky—
It frowns!——and what can I do but die?

H F G

THE SWEET NEGLECT.

Still to be fine, still to be drest,
As you were going to a feast,—
Still to be powdered, still perfumed—
Lady, it is to be presumed,
Though art's hid causes are not found,
All is not sweet, all is not sound.

Give me a looke, give me a face,
That makes simplicitie a grace,
Robes loosely flowing, hair as free,
Such sweet neglect more taketh me
Than all the adulteries of art,
That strike mine eyes, but not my heart

Ben Johnson

LOVE.

In loving thou dost well, in passion not,
Wherein true love consists not, love refines
The thoughts, and heart enlarges, hath its seat
In reason, and is judicious, is the scale
By which to heavenly love thou mayest ascend,
Not sunk in carnal pleasure, for which cause
Among the beasts no mate for thee was found

Milton

MAN.

Man, like the generous vine, supported lives!
The strength he gains is from th' embrace he gives.

Pope

MISCELLANEOUS.

Young Napoleon.—A letter received last week from Vienna, says—'Young Napoleon has recently been introduced at the Court of the Emperor for the first time He is a tall and very elegant looking youth, with a countenance full of intelligence. I afterwards met him at a party at the English Ambassador's, where he delighted the circle in which he moved, by the ease and familiarity of his conversation, and his general knowledge. Marshal Marmont, with a white cockade, and Marshal Maison, with a tri-colored cockade, were present upon the occasion Young Napoleon talked freely with both these persons The stories that prevail relating to his Monkish habits, are quite untrue.'

The Name of Charles.—France has no cause to congratulate herself on the majesty of her kings who have borne the name of Charles Charles the Bald was a capuchin king, and a visionary Charles the Fat was possessed of a devil, and died a fool. Charles the Simple was worthy of his name. Charles the Handsome was the enemy of commerce, and travelled nowhere without a carriage full of relics. Charles the wise, in one day, during the times of the Jacquerie, killed 20,000 of his subjects Charles IX. the King of St Bartholemy, as Mezeray tells us himself, shot his subjects with his fowling-piece. Charles X. at Holy Rood, crowns the series.

A paragraph is going the round of the papers, stating that, not long since, a Spanish nobleman was sentenced to imprisonment for *one hundred years and a day* It is a curious fact, that Francisco Salazar, a native of Galicia, born in 1650 was, at the age of 19, sentenced to transportation for the same term, he was accordingly conveyed to Ceuta, in Africa, where he continued to reside until 1751, *having outlived his sentence five years.*

Athenæum.

Temperance.—The Norfolk Beacon states that, out of the whole ship's company of the frigate Brandywine, amounting to 486 souls, *only one hundred and sixty men draw their grog* While this fact, stated in a note to the last, is grateful to the philanthropist, and indicates a flattering improvement in the moral habits of our seamen—it certainly reflects much credit on that judicious and steady discipline, which, by its wholesome and equal operation, producing contentment and satisfaction with all, leaves no incentive to the use of deleterious stimulants.

Singular Calculations.—A celebrated menagerie-keeper has made a calculation that the different wild animals now exhibited in various parts of Europe, consist of 229 Lions, 230 Tigers, 302 Leopards, 470 Panthers, 50 Wild Cats, 76 Wild Bulls, 87 Elephants, 10 Rhinoceros, 1400 Bears, 2800 Wolves, 78 Rattlesnakes, 1040 Hyenas and 96 Crocodiles, and that if they were all let loose in a wood, 30,000 men would with difficulty, render themselves masters of them

A most atrocious murder, according to a late southern print, was recently committed in Monroe County, (Ky) by a man named Mitchell, who was a tenant under his victim, Gen Wilson The latter wished to reclaim a part of a tract of land which Mitchell had formerly leased of him, which so exasperated Mitchell, who wished to retain the whole, that he seized an axe, and with one blow struck off the head of Gen W He then procured fire arms, resisted all attempts to take him, and finally succeeded in making his escape.

Some estimates may be made of the travel through the Notch of the White Mountains, by the following facts, received from Mr Crawford — During 5 days in the latter part of January last, four hundred and sixty-two horse teams passed his house Three nights in succession, in the same month, he put up, on the first night 124 horses, on the second 86, and on the third night 137 horses, and 30 two horse teams passed on, which could not be accommodated

Poverty.—It is stated in a Dublin paper that in one District of Dublin, known as St Francis-street Parish, out of 25,000 people, six thousand were in a state of absolute want, and that from inquiries among the poor in one part of the district several children of both sexes were found completely naked, huddled together in the corners of the rooms, in a vain attempt to retain some heat in their bodies.

Asiatic Negroes.—The Geographical Society of Paris has offered a new prize for the best memoir on the origin of the Asiatic negroes,—a question which, they say, belongs peculiarly to the present masters of India to solve, as they are in a situation favorable for the investigation, and for the collection of documents which can throw light on a subject of that nature

The Barnstable Patriot tells a story of Capt. Wm Taylor who sailed from Boston in the winter of 1741, having refused to wait till next morning, to sail in company with Capts. Hawes and Thatcher, his neighbors He went to Jamaica, up the Bay of Honduras, and returned with a cargo of logwood and mahogany, after an absence of 11 weeks, and found his friends at the wharf, having been frozen in all winter

Nothing for the Grand Jury.—At a late court in Williamsburg District, South Carolina, it appeared that the Grand Jury had nothing before them Judge Huger remarked, 'Gentlemen, I perceive there is not much Whiskey drunk here' He was right. Take away the fuel, and the fire goes out—drunkenness and quarrels will die.—*Portsmouth Journal.*

Self Illustration.—In the Jamaica House of Assembly, a motion being made for leave to bring in a bill to prevent the frauds of wharfingers, Mr Paul Phipps, member for St Andrew, rose and said—'Mr Speaker, I second the motion, the wharfingers are to a man a set of rogues, I know it well, *I was one myself for ten years*'

New-York Legislature.—The Bill abolishing Imprisonment for Debt has passed the New-York Legislature This is a most important act, and will be hailed by every philanthropist and patriot in our country with gratification

Brig Neponset, at this port from Calcutta, has brought an elephant and a rhinoceros, both living The latter is small, but the elephant is very large, although he is supposed to have lost 1000 pounds of flesh on the passage The sustenance of the two on the voyage occupied *forty tons* measurement of the vessel

When his Majesty's carriage drove into the stable-yard at St. James's on Wednesday a jolly tar saluted him with a characteristic cheer 'Huzza for King *William!* the Reform *Bill* forever!' It is said that his Majesty was very highly gratified at this homely and familiar pun upon his name.

London paper

The Liverpool and Manchester Rail-road is in such full and successful operation, that, according to the Liverpool Mercury, a whole cargo of cotton landed from an American ship can, in one hundred minutes after its leaving the ship, be in Manchester, 32 miles off

Expensive Amusement.—At a late Circuit Court held at Salem, Indiana, an action of damages was brought by one individual against some twelve or thirteen others, for *Tarring and Feathering* The complainant got a verdict of $600 damages

Brasidas, the famous Lacedemonian General, caught a mouse; it bit him, and by that means made its escape 'Oh, Jupiter,' said he, 'what creature so contemptible but may have its liberty, if it will contend for it.'

An ark or raft, in attempting to get through the sluice in the Susquehanna near Clark's ferry, a few days since, passed over the dam, and all on board, to the number of thirteen persons, were drowned

It is said the Editor of La Belle Assemble, which has been embellished by some half hundred engravings of noble English ladies has amassed a splendid fortune, by the prices said ladies have paid for so distinguished an honor

In Buenos Ayres horses are so plentiful that beggars make their rounds asking alms on horseback, and do not consider that position as diminishing, in any degree, their claims to sympathy

In the County of Rensselaer, a writing master has been prosecuted for imprinting a kiss on the cheek of a fair pupil, and fined $1000! She must be loveliness itself, or the jury would not have thought a kiss of so much worth. The culprit doubtless thinks her *dearer* now than ever

The Joy of Grief.—'Pleasant is the joy of grief! it is like the shower of Spring when it softens the branch of the oak, and the young leaf lifts its green head.'

Chief Justice Mellen, of Maine, states that for nearly 45 years that he has been acquainted with proceedings of the Judicial Courts in that part of the country, he never knew but one instance in which a member of the Society of Friends was arraigned as a criminal

Insects on Sugar.—Wrap a piece of gum camphor in a clean linen rag and place in the sugar tub Not an insect can be found in the sugar an hour after Try it

Royal Tenderness.—The Emperor of China has reproved the sheriffs for strangling the wrong subjects *by mistake*, and requests them not to do so in future.

It is expected that two millions of palm leaf hats will be made in this State, the present year

In his treatise on Light and Color, Mr Herschel remarks—'That two lights should in any circumstances combine to produce darkness may be considered strange, but it is literally true'

Early Marriages.—A family at Southport consists of an infant, its mother, and grandmother, of whom the latter is only thirty years of age! She was married at fifteen, and her daughter at fourteen years old.—*London Atlas*

We know a lady in this city who was a grandmother at the age of *twenty seven.* She was married at thirteen, and had a daughter married at the same age.—*Eds N. Y Gaz.*

The 12 New-York daily papers contain more advertisements than all the newspapers of England and Ireland. Advertisements which cost in England 17 dols. are inserted in America for one dollar and a half

Mrs Child, author of the Frugal Housewife, and the Girl's Own Book, has in the press a work on education called The Mother's Book

Messrs Carey and Lea, Philadelphia, have in press and will very soon publish a new volume from the pen of Mrs Hemans, called Songs of the Affections with other Poems An edition, unless very large, will be speedily exhausted

Marrying Daughters!—The Spaniards say,—'At eighteen marry your daughter to her superior, at twenty to her equal, at thirty to any body that will have her'

Constantinople was built by a colony from Athens, 670 years before the Christian era,—which makes it 2502 years old

The Chippewa Indians on the borders of Lake Superior, were represented in the middle of April to be in a wretched state of starvation, many being so weak as to crawl on all fours.

The Winyaw, S C Intelligencer confirms the account of an isolated bed of gold, valued at $200,000, an amount, unprecedented in the history of mines and mining.

Conquests.—The union of different nations by conquest is like a new coat which does not show the seams at first, but a good deal of wearing makes them become more conspicuous, and at last breaks out into rents

Sunday Schools.—In Rhode Island, eleven thousand children are receiving the blessings of these unpretending but most useful institutions.

Dandelions.—This vegetable is said to be a corrector of the bile, a fine laxative and most excellent in the liver complaint and dropsy

MORAL.

LECTURES ON INFIDELITY.

The Rev Dr Bennett (who appears to be the Dr Beecher of London) delivered two courses of lectures in that metropolis, in February and March, one, on the objections of infidels to the Bible, and the other on the evidences of Divine Revelation Taylor, the celebrated infidel, was present at the first lecture, the following account of which is given in the London World of Feb. 21st.—*N. Y Observer.*

The first lecture on the external evidences, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr Taylor. The lecture was a bold challenge to infidels, of which the following is an extract

'Yet, after all, we will give you another chance. You know that Christians believe that Jesus raised the dead more than once.—You say he only made people believe that he did it. Well, why should you not do the same? One make-believe will be a set-off against another, and you will destroy what you call the great delusion Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in memory of his friends, and they can tell when they see him again, and we can find some sisters who are still weeping for their deceased brother Now gather your witnesses you need not want spectators. Go to the grave, but stop—go first to the house of the mourners, and take them with you, for they will care most about the business When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, "Mr Smith arise, come forth!" and see if you cannot persuade all about you that they behold him rising But why do you look so black? What is the matter with you? You have courage enough to oppose and revile Jesus, why have you none to imitate and rival him? Are you saying to yourselves, "Though we should make all the people fancy that they saw the dead man rise,—for a burial ground is a fine place for a morbid imagination to play its pranks in,—yet this would not be enough and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph, for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.'" Well, I suppose we must give it all up, for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this you should hold your peace about miracles, and let Christians talk away here, as they please, while you, by your silence, tell aloud that you cannot answer them For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom, how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one! Only recollect, that if you cannot meet this one argument, it remains a proof that revealed religion is true.'

The argumentative defence of miracles opened the Lecture, and the devotional application appealing to the heart and conscience, closed the address, but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal

EFFECTS OF INDIVIDUAL LABOR.

A Norwegian farmer was, at the age of twenty-five, (30 years ago) in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away The effects of his labors were perfectly astonishing, not less than 50,000 peasants dating the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual To the sufferings which he had undergone, it is most distressing to advert he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage towards the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevailed on himself to petition the king, saying that he was unable to pay the amount, but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood, and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false

In endeavoring to account for the existence of the world, we find it impossible to resist the conclusion, that it is the production of a Being of almighty power, and of perfect goodness It is evident that it did not create itself, for creation necessarily supposes a pre-existing intelligence. It is evident that the creatures on its surface did not give being to themselves, for they do not comprehend the mode of their own existence They must, therefore, derive their origin from some being who understood their nature, and who endued them with the faculties they possess.

Smith.

The opposition of the human heart is exhibited in various ways In the United States, we have heard a great deal about missionaries being unfriendly to *republican* institutions, while in Canada, individuals pursuing the same course of labor, have been stigmatised as attempting to introduce *republicanism*'

Western Luminary.

THE LIBERATOR.

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THE LIBERATOR.

☞ "The owners of slaves are LICENSED ROBBERS, and not the just proprietors of what they claim. Freeing them is not depriving them of property, but restoring it to the right owner; it is delivering the unlawful captive to escape. It is not wronging the master, but doing justice to the slave; restoring him to himself. Emancipation would only take away property that is its own property, and not ours; property that has the same right to possess us, as we have to possess it; property that has the same right to convert our children into dogs and calves and colts, as we have to convert theirs into these beasts; property that may transfer our children to strangers, by the same right that we transfer theirs."—BLACK. ☜

For the Liberator

WALKER'S APPEAL, NO. 3.

Walker begins the second article of his Appeal with a retrospective view of the glories of Carthage and Egypt, and promises his brethren that in due time the Lord will give them a Hannibal to lead them to victory and liberty. That some black temporal Messiah may arise, some man of mighty mind, who shall rend asunder the bonds of prejudice and captivity, is by no means unlikely. The darkest regions of the earth have produced their extraordinary men. Persia had her Nadir, the Goths their Alaric and Attila, Tartary had her Genghis Khan, why may not African America produce her champion? But that the Almighty will send a special messenger to our relief, and strike for those who will not strike for themselves, you will allow me to doubt. I am sorry to see so much of the delusion of fanaticism mingled with so much good sense and noble feeling.

A dreadful prediction follows, and if it be not fulfilled sooner or later, the order of things will have changed. I would that all slave owners could read it; it might teach them a salutary though unwelcome lesson.

'The whites want slaves, and want us for their slaves, but some of them will curse the day they ever saw us. As true as the sun ever shone in its meridian splendor, ray color will root some of them out of the face of the earth. They shall have enough of making slaves of, and butchering, and murdering us in the manner which they have. No doubt some may say that I write with a bad spirit, and that I, being a black, wish these things to occur. Whether I write with a bad or good spirit, I say if these things do not occur in their proper time, it is because the world to which we live does not exist, and we are deceived with regard to its existence.—It is transitorial, however, to see, who believe, or who refuse—though I should like to see the wicked reject, peradventure God may have mercy on them; some, however, have gone so far that their cup must be filled.'

Walker says that a great portion of the miseries of the slaves sprung from their want of unity of feeling and fidelity to each other. In support of this position, he quotes an account of the mutiny of a gang of slaves against their driver. The blacks, it seems, overpowered the whites and would have slain one of them, had not a black woman named Inre to escape. He speaks of this woman in bitter terms, and says it is owing, in a great measure, to such persons, that the whites are able to keep the blacks under. Eight blacks, he says, if thoroughly roused, are a match for fifty whites. I can conceive that a band of blacks, goaded to fury, smarting with the sense of wrong, with everything before them to gain, and nothing behind to lose, would be more than a match for treble their number of men who should have no such motives to urge them on. In this sense he may be right.

The following passage has more force, more reason, and puts the condition of the free blacks in a stronger light, than any other in the book. It is written in a sincere and patriotic spirit. Let those who believe in the mental inferiority of the blacks, read it and acknowledge that if their theory is true, David Walker was an exception to it.

'Men of color, who are also of sense, for you particularly is my APPEAL designed. Our more ignorant brethren are not able to ascertain its value. I call upon you therefore to cast your eyes upon the wretchedness of your brethren, and to do your utmost to enlighten them—*go to work and enlighten your brethren!*—Let the Lord see you doing what you can to rescue them and yourselves from degradation. Do any of you say that you and your family are free and happy, and what have you to do with the wretched slaves and other people? So can I say, for I enjoy as much freedom as any of you, if not quite as well off as the best of you. Look into our freedom and happiness, and see of what kind they are composed!' They are of the very lowest kind—they are the very *dregs*.—They are the most servile and abject kind that ever a people were in possession of! If any of you wish to know how FREE you are, let one of you start and go through the southern and western States of this country, and unless you travel as a slave to a white race (a servant is a slave to the man whom he serves) or have your free papers, (which if you are not careful they will get from you) if they do not take you up and put you into jail, and if you cannot give good evidence of your freedom, sell you into eternal slavery, I am not a living man! or any man of color, immaterial who he is, or where he came from, if he is not *the fourth from the negro race!*' (as we are called) the white Christians of America will serve him the same, they will sink him into wretchedness and degradation forever while he lives. And yet some of you have the hardihood to say that you are free and happy! May God have mercy on your freedom and happiness!' I met a colored man in the street a short time since, with a string of boots on his shoulders, we fell into conversation, and in course of which, I said to him, what a miserable set of people we are! He asked, why!—Said I, we are so subjected under the whites, that we cannot obtain the comforts of life, but by cleaning their boots and shoes, old clothes, waiting on them, shaving them, &c. Said he (with the boots on his shoulders) "I am completely happy!" I never want to live any better or happier than when I can get a plenty of boots and shoes to clean!" Oh! how can these who are actuated by avarice only, but think, that our Creator made us to be an inheritance to them forever, when they see that our greatest glory is centered in such mean and low objects? Understand me, brethren, I do not mean to speak against the occupations by which we procure enough and sometimes scarcely that, to render ourselves and family comfortable through life. I am subjected to the same inconvenience, as you all.—My objections are, to our *glorying* and being *happy* in such low employments, for if we are men, we ought to be thankful to the Lord for the past, and for the future. Be looking forward with thankful hearts to higher attainments than *wielding the razor* and *cleaning boots and shoes*. The man whose aspirations are not above, and even *below* these, is indeed, ignorant and wretched enough.'

He next opposes the erroneous opinions of his brethren on the subject of education, and exhorts them to get a knowledge of things rather than of words and fair penmanship. He mentions a fact that I deem remarkable, viz. Not one in thirty of the young men of color who have had to school, and who are believed by their parents to be well educated, can answer the easiest question in English Grammar, or point out the errors in an ill-constructed sentence, however simple. Is this so? And if so, what is the reason of it? According to the 'Appeal,' it is because no white schoolmaster will communicate a particle of useful instruction to a black boy. I have attended a Sunday School where black infants were taught by bigoted, silly women, and have seen them taught their letters, and have heard them answer questions on the church catechism. I have seen their cent-a-week spending money wrung from their little hands to endow a missionary, or, perhaps, to help expatriate their persecutors, but I never saw one item of practical knowledge given or received. Our free black brethren are to blame for the state of things. If they will pay for instruction for their children, they can command it. Interest is stronger than prejudice, and white teachers may be found in multitudes who will impart the slaves of the mind for a convincing consideration. I say to you, black men, into whose hands these remarks shall fall, if you wish to see your children happy, prosperous and respected, give them knowledge. There is no able bodied laboring man so poor as can not spare from his earnings enough to give at least one child as much learning as is necessary or desirable for a seaman, a mechanic, or a tradesman. Give your children the advantages of a good school, and they will be something better than barbers and shoeblacks. There are enough of you to support a school, and, if you can manage to support him, I will myself engage to find a competent and willing teacher.

The principal part of the third article of the 'Appeal' is a dissertation on the advantages of religion, and as I do not deem myself a competent critic on such topics, I will, if you please, Mr Garrison, pretermit subject altogether. After this, Walker institutes a comparison between the treatment of negroes at the hands of Americans here and of Englishmen elsewhere. The result is in favor of John Bull, as might have been expected. He says that there is an intelligent black who does not esteem an Englishman. Should England ever get a hostile footing in one of the southern states, what might be the consequence of such a feeling?

The fourth and last article begins with a discussion on the miseries inflicted on the blacks by the visionary scheme of colonizing them in Africa. Mr Clay comes in for a share of censure, for having lent his countenance to the Colonization Society. May the Lord forgive Walker for the asperson he ignorantly casts on that virtuous and eminent man. Mr Clay saw a great evil in the land, the cases of bondage, and like many other good men, caught desperately at the only means to ameliorate it that occurred to his mind.

A panegyric on the late good Bishop Allen, some further remarks on the Colonizing scheme and a criticism of the Declaration of Independence, make up the remainder of the article. In one passage he asks the reason why the blacks are so easily overawed and oppressed by the whites. I will quote his answer, for it is well worthy of note.

'They keep us miserable now, and call us their property, but some of them will have enough of us by and by—their stomachs shall run over with us, they want us for their slaves, and shall have us to fill them. We are all in the world together!—I said above, because we cannot help ourselves, (viz. we cannot help the whites murdering our brothers and our wives) but this statement is incorrect—for we can help ourselves; for, if we lay aside abject servility, and be determined to act like men, and not brutes—the murderers among the whites would be afraid to show their cruel heads. But O, my God! —in sorrow I must say it, that my color, all over the world, have a mean, servile spirit. They yield to a moment to the whites, let them be right or wrong—the reason they are able to keep their feet on our throats. Oh! my colored brethren, all over the world, when shall we arise from this deathlike apathy?—and be men! You will notice, if ever we become men, I mean *respectable* men, such as other people are, we must exert ourselves to the full. For, remember, that it is the greatest desire and object of the greater part of the whites, to keep us ignorant, and make us work to support them and their families.—Here now, in the Southern and Western sections of this country, there are at least three colored persons for one white, why is it, that those few weak, good for nothing whites, are able to keep so many able men, count whom can put to flight a dozen whites, in a wretched condition? It shows at once, what the blacks are, we are ignorant, abject, servile and mean—and the whites know it—they know that we are too servile to assert our rights as men—or they would not feel with us as they do. Would they feel with any other people as they do with us? No they know too well, that they would get themselves rewed. Why do they not bring the inhabitants of Asia to be body servants to them? They know they would get such bodies rent and torn from head to feet. Why do they not get the Aborigines of this country to be slaves to them and their children, to work their farms and dig their mines? They know well that the Aborigines of this country, (or Indians) would tear them from the earth. The Indians would not rest day or night, they would be up all times of night, setting their cruel threats. But my color, (some, not all,) are willing to stand still and be murdered by the cruel whites.'

This is the root of the matter. Were not the slaves of a mean and servile spirit (the consequence of their utter ignorance) they were slaves no longer. They are strong enough to free themselves, and if that object cannot be effected by peaceable means, in God's name let it come in any way. be the consequence what it may, rather than that this great wickedness should pollute our otherwise favored land. The tears of the innocent and the groans of the oppressed cry to Heaven for vengeance, and though I do not look for the arrival of any relief through supernatural agency, I am persuaded that a great change must take place before the types of another century. How any one can think and feel otherwise with regard to this subject, I can only account for by supposing that they do indeed regard the blacks as neither and an inferior species. Let but an American seaman be impressed into the British navy, where, by the way, he is clad, fed, paid, and not very ill treated, and the tocsin of alarm is sounded, and the country is in a flame from Maine to Florida. But let a Georgia planter starve or scourge his slaves to death, or shoot them down for his amusement, and the most deathlike apathy prevails. How long, O, Lord, how long!

Walker's remarks on the Declaration of Independence are pointed and to the purpose, but the sum of that argument may be given in few words. The instrument has a most unhappy beginning, for its very first clause, in the mouth of a white inhabitant of any of the slave states, is a base lie, or, at best, a vile piece of national hypocrisy. This language is not stronger than the occasion justifies. How can any man who holds a slave, or assists another to hold him, say that all men are born free and equal? Any foreigner has a right to call him a fool or a hypocrite.

By your leave, I will close my cogitations on the subject with a few remarks on the plan of colonizing our ungrees elsewhere.

1. It is cruel.
2. It is unjust.
3. It is impracticable.
4. Were it none of these, it is impolitic.

1. No man of color who knows his own interest will consent to emigrate to a land of which he knows nothing. If advantage is taken of a negro's ignorance to entice him from a soil where he has friends and kindred, and where he may eat bread by the sweat of his brow, to one that offers only other equal advantages, it is cruel. If his situation is changed for the worse, it is doubly cruel. A sudden change of climate, of habits, is, to say the least, no advantage, and I never heard that a black received a remuneration for the trouble and hardship of settling in a new country, for a hardship it certainly is. If, as I believe, the land of promise is a miserable country, at the mercy of savages, and still worse, of greedy speculators, it is the height of cruelty to send him thither, whether willingly or unwillingly.

2. To tell a man that he shall not or cannot enjoy the rights his Maker endowed him withal, but on condition of forsaking the land of his birth, to which his dearest sympathies and affections cling, is unjust. To say to a black, 'hate you cannot be respected or respectable, nor shall your children be so after you,' is downright abuse, for who can say what changes may take place? This country is their country as much as ours, and they have as much right to remain in it. They know no other land, no other language, it is their country. Suppose that the blacks should become more numerous than ourselves, and should set about colonizing us in Europe, what should we say to the plan? Should we not call it downright insult?

3. The whole number exported by the Colonization Society, from its establishment till now, would

ect balance the increase of a single year. When the ocean can be drained with a bucket, shall we get rid of our black population by such means—but not till then.

4. To what purpose send three millions of our fellow countrymen into exile? Are they not as capable of being useful here as an equal number of whites? If they can be happy and respectable elsewhere, it only depends on ourselves to make them so here. They will make themselves so, if suffered. Supposing we should send an equal number of poor whites to Liberia, should we not suffer in consequence? Who would carry the hod, pave the streets, &c. for us? Certainly blacks are as able to labor as whites. One tenth of the males would suffice to win ten pitched battles for their country.

I will conclude by hoping that what has fallen from my pen may induce some few of both colors to reflect on these matters. V.

For the Liberator.

INTERESTING EXHIBITION.

The present crisis in the history of the colored population of the United States, is one which I have often contemplated with feelings of intense interest and solicitude, and have frequently inquired, what is to be done to meliorate the condition of this shamefully oppressed and deeply afflicted people? But, notwithstanding my inquiries have been accompanied with considerable reflection and a tolerable share of information respecting their condition, I have never been able to see clearly the exact path by which they may extricate themselves from the awful degradation into which a multitude of circumstances have involved them, except it be by improving their minds. And the more I reflect upon the probable result of such an undertaking, the more firmly I am persuaded that, whether they remain on the soil to which they and their ancestors were brought by the cupidity of the white man, or whether they colonize themselves in the land of their forefathers, the cultivation of their minds and morals is their only earthly, and, may I not add, their only *eternal* salvation. Had I any doubts remaining on this point, the exhibition of the pupils under the care of Stephen Gloucester, on Wednesday afternoon, would have completely dispelled them. It was the first time I knew of the existence of such a school, and I was not a little surprised at hearing, through the medium of the newspapers, not only that such a school existed, but that there was to be an examination of the scholars on the different and some of the more intricate branches of an English education. I could not repress the curiosity I had to witness such a novel sight as the examination of children of color in Grammar, Geography, History, &c. The idea of a colored child being much more than able to spell through a sentence, as an apology for reading, had scarcely occurred to me as existing at the present day. You may readily imagine my surprise, and I may add unfeigned joy, at finding, under these feelings, 70 neat, clean and intelligent looking children collected together in a fine spacious and airy apartment, in South 7th-street.

The gratification which the exhibition of the progress of the pupils in their studies gave me, was such as to induce a belief that a short account would, perhaps, not be unacceptable to the generality of your readers, and particularly that portion of them in Philadelphia, who had not an opportunity of witnessing this cheering spectacle to every well-wisher of the cause of education.

The examination in Grammar, which was about concluding when I entered the room, I cannot speak of from personal knowledge; but the gentleman who had examined the class remarked, that they had shown in their answers to the questions that had been put to them, a very accurate knowledge, not only of the parts of speech but of the grammatical construction of sentences, and expressed himself as being highly pleased with the solid knowledge they had evinced of the subject. The examinations in Geography and History were conducted by a gentleman of acknowledged ability, and resulted in a developement of an acquaintance with these important branches to the generality of the class, which would have been creditable to scholars of the same age, under any circumstances, in white schools, and could not but be gratifying to every well-wisher of the cause.

After the examination was concluded, the gentleman (Mr Chandler) who had examined these classes, thinking it might have an encouraging effect upon the scholars as well as the preceptor, expressed the gratification it had given him to observe such evident improvement since he saw them last, (which, if I understand correctly, had been about a month,) and added some very appropriate remarks upon the advantages and facilities the improvement of their minds would give them in every relation of life that they could possibly be placed in; and enjoined upon them the necessity of attending to their studies, in order to make proper advances, and also of obeying their parents. These, he said, by the sweat of whose brow they were enjoying what the circumstances of the times in which they were children entirely precluded them from participating in, and those who spent so many sleepless nights in intense anxiety for their welfare, had an unquestionable right, and ought to be loved and obeyed by them;—and last, though not least, they should yield a willing and cheerful obedience to their teacher. Many of the parents of the children were present, and we deem the remarks of Mr Chandler to them so peculiarly appropriate and worthy the attention of them, that I shall not apologize for lengthening this communication by an attempt to give a sketch of them. It could not but be gratifying to them, he said, to see the advancement their children had made in acquiring the means of rendering themselves useful and worthy citizens. He was a parent himself, and could participate in a degree with them in the joyous feeling, and would respectfully beg leave to offer them a few hints with respect to their attendance at school. They all, no doubt, knew the advantage of perseverance and constant attention, in facilitating labor of any kind: he would beg leave to inform them, that in the pursuit of knowledge, and particularly with children whose habits and manners were in the unsettled state incident to childhood, it was of the greatest and highest importance; it enabled the teacher to form their habits—it enabled him to become acquainted with the dispositions of his scholars, and the pupil to know his teacher; and when that was once accomplished, it gave him facilities which a stranger would not possess; and consequently a great disadvantage would result to the pupil if he or she was changed from one teacher to another, without good and sufficient reasons. As respected the teacher of this school, he could bear testimony to his acquirements and capacity, and thought that the developement that they had been witnesses to, were all sufficient testimonials of his capability, without anything additional from him, and finally that he confessed himself highly gratified with the improvement the children had evinced, and heartily wished the success of so good a work.

For my own part, I have not spent a more agreeable hour, for many days, than this. I heartily concurred in all my friend had said, and could have added that it ought to be a cause of sincere gratitude to the Author of all good, that they were enabled to obtain so great a blessing as a good education most undoubtedly is—that many of them could not now fully appreciate it; but I might have informed them, that if they acquired no more than sufficient to enable them to read their bibles, and thereby learn the way of salvation, that it was of inestimable value. I recollect an old woman, upwards of 90 years old, applying to a charitable person to teach her to read, saying she only wanted to be able to read her testament that she might receive the consolations of the gospel for the remainder of her life. Let none of the rising generation of colored children neglect then the opportunity now afforded them of acquiring knowledge and the means of being useful citizens and pious men. A SPECTATOR.

Philadelphia, May 20, 1831.

For the Liberator.

THE COLORED POPULATION OF THE UNITED STATES.—NO. 8.

RULE 7. *Slaves have no legal right to property real or personal; and whatever property they may acquire, belongs, in point of law, to the master.*

This rule, I believe, is strictly true, in all the slave States. Anything which a slave possesses is his only by the indulgence, and may be taken from him at any time at the pleasure of his master. The extreme cruelty of this rule cannot be exaggerated. Anything given to a slave becomes in law the property of his master. If the master's rights were rigorously enforced, it would at once prevent all gifts to slaves. All the little comforts and conveniences which a slave might earn, by his exertions, in the few moments in which he was not occupied in his master's service, would be swept from him. The object of the rule which we have just stated seems to be, like that of too many other slave laws, to heap the greatest possible quantity of misery and degradation on its victims, and to brand upon their hearts an indelible impression of the scorn and contempt with which their oppressors regard them.

It cannot be said, in defence of this rule, that the possession of property, by the slaves, is inconsistent with his relation to his master, for slavery has often existed without any such rule. Without considering the rights of the Roman slaves to their *peculium*, in regard to which they seem to have been much better situated than the negroes, I shall merely cite a single passage from Mr Stephen, giving an account of some analogous provisions of other countries, which are less familiar to general readers.

'The slaves among the ancient Germans paid to the master only a small part of their property, as a tribute, retaining the rest as their own; and though their state was much deteriorated in later times, the medium slaves of Germany have, in general, possessed a legal right of holding and transmitting property, subject only to some reasonable restrictions, except that mortuaries, or, in some places, a certain part of the estate, devolved on their death to the lords.

In our own days the Polish slaves, prior to any recent alleviations of their lot, were not only allowed to hold property, but endowed with it by their lords.

Our ancient law of villeinage, was in this respect less indulgent than in most other points; for the lord might seize the property of his villein, if so disposed, although without seizure, it did not vest in him, but might be enjoyed or transferred by the villein, and transmitted to his representatives at his death. But practice here went beyond the law in liberality, to an extent at which our West India planters may well be amazed; since it was not only usual for villeins to possess personal property, to an amount considerable in those days, but to purchase lands and tenements, and even manors; nay, sometimes they bought the very manors to which they themselves as slaves were *regardant* or appurtenant. Our ancient law books in which records of judicial proceedings in those days are preserved, abound with cases which arose in consequence of acquisitions made by these bondmen, of real estates.

The law of the Spanish and Portuguese colonies, in this as in all other points, is more humane and liberal than that of the British islands. The money and effects which a slave acquires by his labor at times set apart for his own use, or by any other means, are legally his own, and cannot be seized by the master.

Here also, the institutions of the coast of Guinea might put our colonial codes to shame. The slaves, or men whom the slave-traders and their partizans represented as being in that state, while in their native Africa, may acquire property, ay, and very extensive property too, which their noble masters cannot take away. I cite in proof of it an anecdote given by one of the most zealous witnesses and delegates of the town of Liverpool, before the Committee of the Privy Council. "The Government of New Calabar is nearly similar to that of Bonny, &c.—There is a man there called Amachree, who has more influence and wealth than all the rest of the community, though he himself is a purchased slave, brought from the *Eboe* country; he has offered the price of a hundred slaves for his freedom; but, according to the laws of the country, he cannot obtain it, though his master, who is an obscure and a poor individual would gladly let him have it. It is contrary to a fundamental law of the country, that a purchased slave should become free; and the priests who are interpreters and guardians of the laws are afraid, if it should be permitted in the case of this man, of establishing a dangerous precedent. It is a small country, and they are apprehensive that the purchased slaves, if emancipated, should make themselves masters of it. Notwithstanding the *great influence and wealth of this man*, his power is, in many instances, restrained by his condition of *slavery*."'

I am far from supposing that the rule of law which I have stated, is constantly enforced by all masters in the southern States. The principle is so severe that human nature revolts against its enforcement. The grand defence of the law, indeed, is that it is seldom taken advantage of.

The laws of many of the States exceed in severity the general rule as above stated, for they actually deny slaves the power of holding different kinds of property, even with their master's consent. Thus in North Carolina, South Carolina, and Georgia, slaves are prohibited from keeping any boat or canoe, and from raising any horse, cattle, sheep, or hogs, under penalty of forfeiture. In Mississippi, a slave is prohibited from cultivating cotton for his own use, even with his master's permission, and the master is liable to a fine of fifty dollars for permitting him to do so. The master is also liable to a similar fine for permitting a slave to keep stock of any description.

'The civil code of Louisiana coincides with the text in the following manner: "*all that a slave possesses belongs to his master*—he possesses nothing of his own, except his peculium, that is to say, the sum of money or moveable estate, which *his master chooses he should possess*." —Art 175, and see, 1 Martin's Digest, 616. "Slaves are incapable of inheriting or transmitting property." Civil Code, art 945. "Slaves cannot dispose of or receive by donation inter vivos or mortis causa, unless they have been previously and expressly enfranchised conformably to law, or unless they are expressly enfranchised by the act, by which the donation is made to them." Art. 1462. "The earnings of slaves and the price of their services, belong to their owners, who have their action to recover the amount from those who have employed them." Louisiana Code of Practice, art. 103.

The decisions of the courts confirm the doctrine of these acts of assembly;—as in South Carolina, where it was held, "That slaves cannot take property by descent or purchase, 4 Desaussure's Chancery Reports, 266, Bynum vs Bostwick.—And in North Carolina,—"Slaves cannot take by sale, or devise, or descent. And, a devise of land, to be rented out for the maintenance of a slave, was adjudged to be void." 1 Cameron's and Norwood's Reports, 353—same decision, 1 Taylor's Reports, 209.—Also, in Maryland, a gift, bequest, or devise made to a slave, by any one not his owner, would be void. See Dulany's opinion, 1 Maryland Reports, 561. Though in this last state, such a devise of real or personal estate, made by the owner of the slave, has been held to entitle the slave to freedom, as the implied intention of the owner; Hall vs. Mullin, 5 Harris and Johnson's Reports, 190.'—*Stroud.*

P. H.

SLAVERY RECORD.

From the Christian Register.

PUBLIC SALE OF SLAVES.

We copy the following account of a "Dutch Vendue of Slaves," given by an intelligent writer in his notes on the West Indies. The scene of this shocking transaction, parts of which, however, we spare ourselves and our readers from repeating, was in the principal town of a Dutch settlement in South America.

On arriving at the town, [says the writer,] we were surprised to find it quite a holiday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down from their estates with their wives and families, all arrayed in their gayest apparel: the ladies and beaus appeared in their Sunday suits, even the children were in full dress, and their slaves decked out in holiday clothes. To the inhabitants it seemed a day of feasting and holiday, but to the poor Africans it was a period of heavy grief and affliction: for they were to be sold as beasts of burden—torn from each other—and widely dispersed about the colony, to wear out their days in the hopeless toil of slavery.

The fair being open, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced; but on the slave being desired to show the activity of his limbs, and to display his person, he took his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her and to the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman—again pointed to the chair—held up two fingers to the auctioneer, and implored the multitude in anxious suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection and alarm. He grew more and more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spoke—and her language could not be mistaken! Humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture—then folding her in his arms, and pressing her to his bosom, he became composed, and looked with a smile of complacency which plainly said, "Proceed—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied." The bidding was renewed. They exhibited marks of health and strength, and quickly the two were sold together for 1650 guilders.

"Enough!"—you will say. "Give me no more of slaves, nor of slavery." For the present, I obey.

Martinique.—A gentleman who left that Island April 20 informed the editors of the Norfolk Beacon that one hundred and fifty of the Negroes who were engaged in the late revolt had been executed. This horrible retribution will yet work out the deliverance of the oppressed blacks.

Murder.—It is stated in the Florence (Alabama) Advertiser that an inquest was recently held upon the body of a negro named Bartlet, the property of George Hill.—It appeared that H. had heard that his slave was about to abscond; whereupon in the presence of a neighbor, he stripped and tied him across a log, and whipped him until he was exhausted. He then, notwithstanding the entreaties of the overseer to the contrary, fastened him to a tree, with a lock chain about his neck, and struck him on the head with the butt end of his whip, and retired leaving him in that situation. The negro died in two or three hours afterwards. Hill has not been taken.

JUVENILE DEPARTMENT.

☞ The following Essay was spoken by a young colored lad at an exhibition of the New-York African Free School in 1828.

To the American Convention for promoting the Abolition of Slavery, and improving the condition of the African Race.

GENTLEMEN,

I feel myself highly honored by addressing you in behalf of myself and the African race. I am but a poor descendant of that injured people. When I reflect upon the enormities which continue to be practised in our otherwise favored country, on the ill-fated Africans and their descendants, who are torn by the hands of violence from their native country, and sold like brutes to tyrannical slaveholders in different countries, where they are held in slavery and bondage, I ought to return thanks unto Almighty God, for having put it into the hearts of such distinguished men as you, to undertake the cause of the abolition of Slavery; and I ought to feel myself greatly blessed for enjoying the many privileges I do, while there are so many in the southern states chained in slavery, who perhaps, have lost mothers, fathers, sisters and brothers, to mourn their loss. I feel myself greatly blessed in belonging to a school which has been established for many years by the Manumission Society. The different branches that are taught in this school, are reading, writing, arithmetic, geography, navigation, astronomy, and map drawing. Our schools which now contain 700 male and female scholars, continue to be conducted on the Lancasterian system, and the improvement of the scholars is such as to be satisfactory to the Trustees, and all visitors who come to the school. Next to the Supreme Being, gentlemen, you deserve the gratitude and thankfulness of our whole race. When I reflect on the great things that you have done for us, I can but with gratitude fall at your feet and thank you. It makes my heart burn within me, when I think of the poor Africans who are torn from their homes and relatives; deprived of the protection and advice of their friends and forced to a distance from the means of proving and defending their rights, these

wretched victims of avarice and cruelty languish a long time in bondage before they can procure assistance

You, gentlemen, who are advocates for the abolition of such, deserve the gratitude and thanks of our whole race. May Divine Providence assist you in all your proceedings, is the wish of a descendant of Africa.

Isaiah G Degrass, aged 15 years
New-York African Free School, Oct 21st, 1828.

BOSTON,

SATURDAY, MAY 28, 1831

PROSPECTUS OF THE LIBERATOR,

A weekly Journal published in Boston, Mass

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY NOW—LIBERTY AND EQUALITY FOREVER!

It is right that it should be so. It is right that man should be, as he was made, but 'a little lower than the angels.' To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind An oppressor is a hateful object, his claims are monstrous, he deserves unmingled execration, he is without excuse

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no parallel Their carcasses are daily thrown to the fowls of heaven, their blood drenches the ground which they till, their sighs freight every wind, they are beaten with whips, they are lacerated with red hot brands, they are torn asunder at the sacrifice of every natural and domestic relation, they are sold like cattle, they are scantily fed with the coarsest aliment, their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out; they are rational beings, but their intellects are crippled, they are accountable beings, but the light of the gospel is hid from their vision

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate, the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion, our hope is on God, and on the moral power of the nation As slavery in its origin was a national crime, so likewise is its removal a national duty One State cannot meet it single-handed, one section of the country cannot destroy it. The people, the whole people, must engage in the work, every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly; there is innocent blood upon our garments, there is stolen property in our houses, and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.

The first number of the Liberator was issued January 1, 1831, without a subscriber Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time Its character is sufficiently developed to render an exposition unnecessary A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence

Appalling as is the evil of slavery, the press is able to cope with it, and without the agency of the press, no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New-England—to the whole nation Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns The favor will be gratefully reciprocated

GARRISON & KNAPP

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at $2 per annum. No subscription will be received for a shorter period than six months

Malignity We copy the following paragraph from the Washington Spectator It is stocked with malignity and misrepresentation, and is a fair specimen of the spirit which pervades that print

'*Fruits of the Liberator* —The congregations in Hartford, Conn are accustomed to lease their pews by auction, so that those who feel most able to pay, procure the seats which are deemed most eligible We understand, too, that they furnish, as in other places, *gratuitous* seats for the colored people, in their various houses of worship, and that they have built one for their appropriate use, and supply it with preaching and Sabbath School instruction, *gratuitously* The Boston Liberator has come out upon them in its wrath, because they do not place the colored people among the most respectable, that is, do for them what they would not do for each other, and *give* them, not the cold relics from their abundant tables, but a full portion of the best dishes upon them We admire the philanthropy of the man that can set up so moderate and modest a claim for hale and hearty paupers. We have an article from the Hartford Review, which shows that the colored people there have taken their own cause in *fist*, and substantial clubs and stones are responding to the wind and words of the Liberator '

We deny the charge that we have 'come out in wrath, because they [the people of Hartford] do not place the colored people among the most respectable, that is, do for them what they would not do for each other '—and the Editor of the Spectator is challenged to substantiate his assertion. Our complaint was, and is, on account of the exceedingly retreats which are made in our churches for the people of color We contend that it is anti-christian thus to drive them into an obscure and remote nook, that if they are able to hire or purchase pews in any part of a church, they ought not to be thrust out, that this division is positive and aggravated persecution, that it is a gross violation of our Saviour's golden rule, and that, as their souls are equally precious with white ones, they ought to receive equal facilities for spiritual improvement. But, marvellous philanthropy! *gratuitous* seats are furnished for the colored people! Yes—and their occupancy is supposed to grant three things, first, that the separation is just, secondly, that the blacks are inferior to the whites, and thirdly, that the occupants admit their own inferiority. Every black man who goes into such a human menagerie dishonors himself, and should shun it as he would a cage for wild beasts. We know that many of our colored brethren are driven away from the houses of worship on this very account, and we hope they will unanimously abstain from visiting them until a better arrangement be made We would hint to Mr Orr, and to others, that he who despises the workmanship of the Creator, despises the Creator himself, and that he who is too good to be on an equality with his black brother in the church, is too good to be on an equality with him here in heaven.

But the essence of Mr Orr's malignity is seen in his insinuation, that the recent quarrel at Hartford, between a party of whites and blacks, was the 'fruit of the Liberator ' He knows nothing of the circumstances of the case, nor which party was to blame, but with true colonization charity concludes that the blacks were the assailants, and that they 'have taken their own cause in fist' ! ! We wish him an increase of candor, a reduction of his prejudice and contempt, a better spirit, and a larger mind

☞ We have received an account of the origin of the quarrel at Hartford, which shall be given next week.

☞ Among the females who are interesting themselves in behalf of the poor slaves, Lydia White of Philadelphia, a member of the Society of Friends, deserves high commendation She has been very zealous in procuring the manufacture of domestic goods from cotton raised by free labor, and during the past year has kept a Free Dry Goods Store at No 56, North Fifth-street Those who wish to examine patterns of her goods are requested to call at this office We have lately received a letter from her, from which we take the following extracts

'I am glad to hear that the people of Boston and New-Hampshire are becoming uneasy with using the produce of slave labor, which I have long had to view as the main staple of slavery Much do I regret that we have not a full supply and a better assortment of domestic cotton goods manufactured of the material which is cultivated by free labor; for I believe if this was the case, and stores were opened in different sections of the Union by conscientious persons, whose concern would be more to promote justice and accommodate the necessary wants of their fellow creatures, than to accumulate wealth for themselves, they would have a tendency to greatly increase the demand for the produce of remunerated labor.

'I think I may safely say, that the concern to bear a testimony against African slavery by abstinence is gaining and spreading far and wide over our country Orders are repeatedly sent to me for free goods from different parts of several States, viz. Vermont, Rhode-Island, New-York, Ohio, Indiana, Delaware, and I think Maryland and Virginia, and frequently new customers call on me for the same from Pennsylvania and New-Jersey

'Two days since, I purchased a small lot of free Cotton from North Carolina, which I shall endeavor to have manufactured to the best attainable advantage, in quality, variety and price. I am increasingly desirous to do what I can in this way, to encourage the conscientious in abstinence from the products of the slaves' labor: to me it seems very important for us (the advocates of liberty and justice) to be steadfast in this particular

'When I meditate on the subject, the query arises, what avails the abundant profession of religion which is made in this day, if it do not lead us practically to bear testimony against the greatest of evils, cruelly oppressing and degrading our fellow-creatures? Surely the truth leads out of all this.'

For the Liberator.

IMPROVEMENT OF THE COLORED POPULATION OF THIS CITY

Agreeably to previous notice given by the President of the *General Colored Association*, a meeting was held on the 6th of May, for the purpose of appointing candidates for the official Board the ensuing year—at which a Committee was chosen to select candidates for officers of said Society After other necessary business was attended to, the meeting was adjourned to the 13th inst. for the purpose of receiving the returns of the Committee for the election of officers, and the transaction of such other business as appertained to the celebration of the Society's anniversary The officers appointed to serve the ensuing year are as follows.—Thomas Dalton, President; William G Nell, Vice President, James Gould, Treasurer, James G Barbadoes, Secretary, Frederick Brimley, Hosea Easton and Thomas Cole, Corresponding Committee, Robert Wood, James How, Coffin Pitts, James Brown and Walker Lewis, Standing Committee At said meeting, several resolves were offered and adopted, among which was one, that our anniversary be celebrated on the 19th by an address and a festival.—An executive was chosen for the business relative thereto. Mr Robert Wood was appointed to provide the dinner, and Mr Thomas Cole, Orator Meeting adjourned to the 19th inst

Agreeably to adjournment, the Society met The ceremonies were commenced with prayer by the Rev Washington Christian, followed by an appropriate address by Mr Thomas Cole. Concluding prayer by the Rev Samuel Snowden Blessing craved at the table by the Rev Hosea Easton After partaking of a well provided dinner, there were regular toasts given by Mr Frederick Brimley, Toast Master, and followed by others from the members generally, sentiments which were (if we are judges) indicative of moral, political and religious principles existing among us, however disputed by the Colonization Society

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For the Liberator

GENERAL CONVENTION OF THE PEOPLE OF COLOR.

We the publishing Committee of the Parent Society, beg leave to inform the different *Societies auxiliary* to it, as well as the public in general, that we have printed the proceedings of the *late* Convention in pamphlet form, and distributed them in most of the cities and towns throughout the United States.

Every information we can derive from various sources, not only evinces a lively interest in our welfare, but animates the speedy elevation of our colored population, to the scale and standing of men.

Being fully convinced that much may be done by proper efforts on our part, we therefore urge our brethren, to make every exertion in their power, to send their delegates, clothed with proper authority, so that our people may be effectually represented in General Convention, to be held in Philadelphia, *on the 6th day of June next.*

The important interests connected with our situation as a people are serious, and will no doubt claim the deliberate consideration of the approaching Convention we therefore flatter ourselves with the hope of receiving much aid from those of our brethren whose condition in life does not render it necessary for them to exchange their present comforts for those of doubtful character, in migrating *from* the land which gave them birth, being de *facto* their native soil. Signed,

B Benton,
Wm. Whipper.

Philadelphia, May 20, 1831

A New-York correspondent, under date of May 18th, says

'On Friday evening last was celebrated the anniversary of the Colonization Society, and on Sunday evening Mr Gurley, Secretary of the A C S, delivered an address in the African Methodist Church of this city, both of which meetings I was prevented from attending, to my regret, by reason of my ill health, as I understand from a friend that the said Mr G gave it to yourself in good round terms.'

We owe Mr Gurley one

The latest foreign accounts represent the Poles as having been uniformly successful in their battles with the foe. It was said the Russian army had already suffered a loss of 60,000 men! No doubt the accounts are greatly exaggerated We have no room for details.

The Reform Bill.—The House of Commons, on the 20th of April, voted to retain the present number of members,—299 to 291

The Emperor of Brazil, Don Pedro, has abdicated in favor of his son, and taken refuge on board of a British man of war.

Our readers must refer to the various religious papers for an account of the anniversaries during the present week We have reports of several speeches, and statements of facts, made on these occasions, but our columns are pre-occupied, and we are as usual driven into a narrow corner. It has been the happiest week of our existence. We cannot discriminate between the excellence and importance of the different Societies *every one of them was the best.* Only one thing was wanting—the anniversary of a National Anti-Slavery Society Such a society must be organized forthwith

The Election Sermon, by the Rev Leonard Withington of Newbury, was an admirable affair—an apology for the clergy and a defence of their character We should like to occupy a column in eulogy of its merits.

DISCOURSE ON SLAVERY.

☞ The Rev Samuel J May, of Brooklyn, Conn, will deliver a Sermon upon Slavery in the United States, at the Rev Mr Emerson's Church in Hanover-street, TO-MORROW (Sabbath) EVENING, at half past 7 o'clock.

We trust that not a vacant seat will be left in the meeting-house—*not one*—and that the aisles and galleries will be blocked up with a solid mass of bodies. We have already published of Mr May—

His spirit is as gentle as a dove,
Yet hath an angel's energy and scope;
Its flight is towering as the heaven above,
And with the outstretched earth doth bravely cope

In the cause of Peace, of Temperance, and of Emancipation, he takes the most intense interest, and is an unflinching advocate His address, we doubt not, will be all alive with pathos, truth and power Again we invoke an *overwhelming* audience to-morrow evening to hear him

---

Americans, look at this! The Jesuit, a rancorous Catholic paper in this city, holds the following language in a late number

'The Bible Society, in my humble estimation, is the deepest scheme ever laid by Satan in order to delude the human family and bring them to his eternal possession '

Here is the cloven foot of Popery, with a vengeance The people ought to derive instruction from this audacious paragraph, and to consider what sort of religious liberty may be expected under papal dominion The Bible has made this country what it is—and the Bible Society is doing more to break the fetters of oppression and scatter the roots of delusion, than all the patriotic associations and military orders in the world.

A tourist in North Carolina, who publishes a sketch in the New-York Observer, says that 'the colored people—slaves—are generally the most moral' in the State. The most common objection to their emancipation, therefore, is taken away—namely, that they are too depraved to receive liberty. Their masters, being confessedly the most vicious, ought to exchange situations with them, for the public safety!

Mr Nathaniel H White, formerly proprietor of the National Philanthropist, in this city, has become editor and proprietor of the Morristown, N J Palladium We give him the right hand of fellowship, and our best wishes for his prosperity

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The Legislature organized on Wednesday morning In the Senate, Hon Leverett Saltonstall was chosen President, and Charles Calhoun, Clerk. In the House, William B Calhoun, Esq was chosen Speaker, and Pelham W Warren, Clerk.

Trial for Piracy —The trial of Gadett, indicted for having been concerned in the murder and piracy on board the brig Orbit, Capt Woodbury, in August last, commenced on Monday morning, and was closed on Tuesday evening The jury returned a verdict of Guilty

A Riot —A considerable of a riot occurred at Lowell on Tuesday evening, last week. A body of Irish people on one side and about two hundred Yankees on the other, had something of a battle with stones, brick bats, clubs, &c But nobody was killed, or very badly wounded Several of the leaders have been arrested and bound over for trial.

☞ Our friend Lewis, Editor of the Lynn Mirror, is about publishing his poems in an elegant duodecimo volume of between two and three hundred pages, on the finest paper and best type, and tastefully bound in cambric, at one dollar a copy He will put us down for two copies.

Short Work.—The legislature of Rhode Island adjourned on Saturday last, after a session of three days and a half That body meets four times in a year—no speech is expected from the governor

MARRIED,

In Bennington, Mr James Ballard, principal of the Bennington Seminary, to Miss Emeline Hinsdill.

DEATHS.

In this city, Mrs Martha, wife of Mr Stephen Foster, aged 22

At Detroit, 10th inst Hon John Trumbull, aged 81, author of McFingal, and many other poetical works of merit

In Charleston, S C on the 10th inst JEREMIAH EVARTS, Esq. Secretary of the American Board of Commissioners for Foreign Missions, and the writer of the Essays in the National Intelligencer, in favor of the Cherokees, signed 'William Penn.'

LITERARY.

☞ We are surprised to see the following warlike article in the Southern Religious Telegraph, for two reasons—first, the editor of that paper professes to be a minister of the Prince of Peace—and secondly, the spirit of the address fully authorises the slaves to rise up and exterminate their masters. If the Poles may kill their tyrants, why may not the blacks?

ADDRESS TO POLAND.

Warsaw's last champion * from her height surveyed,
Wide o'er the fields a waste of ruin laid,—
Oh ! Heaven ! he cried, my bleeding country save ;
Is there no hand on high to shield the brave ?
Yet though destruction sweep these lovely plains,
Rise ! fellow men ! our country yet remains !
By that dread name, we wave the sword on high,
And swear for her to live !—with her to die !
Campbell's Pleasures of Hope

Poland, arise ! shake off the yoke,
Your prostrate neck so long hath worn,
The spell of tyranny is broke,
The night of slavery is gone

See Gallia rising from her trance,
The sleep she has so long endured,
To freedom's holy fight advance,
Deep wading through her brother's blood.

The cloud which hovered o'er her land,
Is buried in the deepest ocean,
And she has sworn a valiant band
Who ne'er will kiss the rod again

See Kosciusko's cheering form,
Like Cæsar's unrevenged ghost,
Walking amidst the battle-storm,
And calling on the armed host

See on the verge of yonder storm,
That breaketh from the mountain brow,
The Almighty Maker's conquering form—
'Tis He commands you not to bow

'Tis He who rode upon the cloud,
That seemed like pillowed fire above,
'Tis He who spoke, the heavens bowed,
And echoed forth his power and love

'Tis He who said, 'Let there be light,'
And quick the darkness ceased to be,
He girds his armor on to fight,
And beckons you to victory [!!!]

Poland, arise ! hear from the west,—
The shouts of brothers hail your cause,
Your efforts shall be richly blest,
You fight for freedom's holy laws

* Kosciusko M. T

THE GRAVE.

How sweet to sleep where all is peace,
Where sorrow cannot reach the breast,
Where all life's idle throbbings cease,
And pain is lulled to rest,
Escaped o'er fortune's troubled wave,
To anchor in the silent grave !

That quiet land, where, peril past,
The weary win a long repose,
Where the bruised spirit finds, at last,
A balm for all its woes—
And lowly grief and lordly pride
Lie down, like brothers, side by side !

The breath of slander cannot come
To break the calm that lingers there ;
There is no dreaming in the tomb,
Nor waking to despair !
Unkindness cannot wound us more,
And all earth's bitterness is o'er

There the maiden waits till her lover comes,
Where they never more may part !
And the stricken deer hath gained her home,
With the arrow in her heart
And Passion's pulse lies hushed and still,
Beyond the reach of the Tempter's skill

The mother—she hath gone to sleep,
With her babe upon her breast—
She hath no weary watch to keep
Over her infant's rest ;
His slumbers on her bosom fair
Shall never more be broken—*there* !

For me—for me, where all have left,—
The lovely, and the dearly loved,—
From where the touch of time hath reft
The hearts which time had proved ,
Whose guerdon was—and is—despair,
For all I have, and all I hear !

Why should I linger idly on,
Amid the selfish and the cold ,
A dreamer—when such dreams are gone
As these I nursed of old !
Why should the dead tree mock the spring,
A blighted and a withered thing !

How blest—how blest, that boon to gain,
And slumber in that dreamless sleep,
From which we never rise to pain,
Nor ever wake to weep !
To win our way from the tempest's roar,
And lay us down on the golden shore !

MISCELLANEOUS.

When two human beings meet together, of what consequence is the color of their skins to their mutual pleasure and satisfaction in conversation? If their minds be congenial, can the pleasure of conversing with each other be either increased or diminished by the fact that one is black and the other white or yellow? The conversation of *Toussaint L'Ouverture*, was that of a gentleman and a philosopher, although his skin was as black as jet And where was the white one, in the days of *Toussaint*, of liberal and unbiassed mind, who could not listen with delight to his conversation? He moved in no circle that did not reap instruction from his lips He possessed genius, science, and eloquence ; and there are thousands of his color who would display as much of these as he did, if not depressed by the galling yoke of slavery, the misfortune of ignorance, or the equally malign force of pride and prejudice on the part of the whites.—*African Sentinel.*

Howard, the celebrated philanthropist, was a thorough-going temperance man He abandoned even the use of wine and malt liquors In his Memoirs, by Brown, will be found many notices, concerning the effect of strong drink In his excellent house of correction at Ghent, their use was prohibited.—A similar regulation was introduced into the Parisian jails. He found the English jails full of intemperance, and despaired of their reform in other respects, till that evil was banished. He bequeathed five pounds each, to ten poor cottagers at Cardington, who should not have been to the *ale* house for twelve months preceding his death A pretty good testimony as the question respecting the use of malt liquors
Genius of Temp

In Malta, the day before Good Friday of last year, a visitor saw four or five persons, so habited that they could not be known, passing through the streets from one Mass house to another, with heavy chains made fast to each ancle Another saw more than twenty, similarly circumstanced, performing penances thus, for fulfilling superstitious vows. About one sixth of the male population of Malta belong to ecclesiastical or monastic orders It is remarkable to what an elevation the Romish churches have raised the Virgin Mary in the view of the people Images and pictures of her are in every shop. Even dram sellers keep a lamp ever burning in the evening before one of her pictures, in a conspicuous place It is said too, that in the most infamous houses, a lamp is kept burning before the Virgin, to invoke her aid in gaining the wages of prostitution

Singular Dwellings.—The Georgian or Tartar dwellings are seldom to be found above ground ; the the top is covered with beams of wood, branches of trees, and above all, with a coat of earth, which makes it level with the ground. The natives are frequently disturbed, when sitting round the fire, by the leg of some unfortunate cow or calf making its appearance down the chimney ; and it is not uncommon for the lambs to fall through, and spoil whatever may happen to be cooking.—*Armstrong's Journal of travels in the seat of war between Russia and Turkey*

Willows.—If you ask me to point out one tree more graceful than all others, I would point you to the weeping willow Its long silk-like boughs droop not less pensively than the eye-lids of some sleeping beauty And when the air stirs them, what a delicious motion waves among them,—where is the painter who can impart that motion to his canvass? Where the poet, whose strains have such music in them, as that which lives in the weeping willow? Where throughout all the works of nature, is an object more beautiful than this?

Caution.—Our fair readers are respectfully requested not to present a *sprig of geranium* to a young gentleman for whom they entertain no more than ordinary friendship ; for, since the publication of Flora's dictionary, it is generally understood as an evidence of *preference* over all other suitors—Dogwood blossoms signify, 'I hate you,' and may be distributed among the greater sex, *ad libitum.* Whenever a *ranunculus* is offered to you, you are to understand, 'how much the youth is dazzled by your charms,' exhibit then the *thorn apple*, and bid him good evening.—*Baltimore Wreath.*

The Liberator is right, in charging with inconsistency those who are 'exulting over the recent revolution in France and the present one in Poland,' and yet are silent on the subject of the insurrectionary movements of the slaves in the West India islands. Although our sympathies are more strongly enlisted in behalf of a race gallant and chivalrous nation groaning under the chains of despotism, there is no difference in principle between the tyranny of Charles X. and the Autocrat, and the damning oppression of the slaveholders ; the latter is a thousand times more galling and degrading.—*Manchester Herald.*

A little colored boy who had been sent to a theatre in Philadelphia to sweep the chimnies, was frightened by a tipsy man named Wilkins, who told him a certain rope had hung Porter, showed him an old coffin, and shook some skull bones at him The boy fell into fits and died the same night. Wilkins was committed for trial by Alderman Binns.

A Picture.—In 1829, the population of Sicily amounted to 1,750,000 souls ; 300,000 of these were ecclesiastics, or living on church revenues. In addition to these, there were 30 000 monks, and 30,000 nuns Thus, it is seen, that one fifth of the whole population belong to some ecclesiastical or monastic order

If you suppress the exorbitant love of pleasure and money, idle curiosity, iniquitous pursuits and wanton mirth, what a stillness would there be in the greatest cities! the necessaries of life do not consume, at most, a third part of the hurry

MORAL.

From the Christian Watchman

THE WAIL OF THE UNEVANGELIZED WORLD.

There cometh a voice from the southern isles,
From the burning Indian shore,
From the untracked depth of western wilds,
And where Afric's lions roar ;
A voice that pleads in the Christian's ear,
With a clear and plaintive tone,
And bids him list to the tale of fear,
To the searching traveller known

It speaks of the burning victim's cry,
On the heathen's vengeful pile ;
And bids him see, when orphans sigh,
The exulting murderer's smile
It points to the rolling Ganges' wave,
And the parent, standing near,
Who sinks his child in the deathful grave,
Without a relenting tear.

It tells of the untaught African,
For a skin of darker stain,
By a brother——prouder, fairer man,
Enthralled with slavery's chain
It turns his ear to the red man's wo,
Who is leaving his father's soil,
With the heavy heart of a conquered foe,
Through a weary way to toil

'Tis Pity's voice that is breathing low—
And, again, in bolder strain ;
'Tis Pity's voice, that is never slow
To relieve a mourner's pain ;
And fearful gloom is shadowing there,
Where Religion's tone is still ;
And terror stalks in its wildness, where
Is no law, but a tyrant's will.

Oh, list that voice ! 'tis the mournful wail
Of nations in darkness bound !
How can the heart refuse to feel,
Untouched by the piercing sound ?
Creatures that reason hath never taught,
With a suffering mate will stay,
And moan with feelings of sympathy fraught—
Shall we pity less than they?

No, Christian ! list to the earnest cry
From the dying heathen's shore !
Let avarice far from thy bosom fly,
And forget that wail no more ;
Till the Pagan shout is forever still,
Or changed to Religion's song ;
Till the earth hath bowed to the Saviour's will,
That in sorrow hath lingered long .—

Till Burmah's daughters shall join the praise
Of the great Redeemer's worth,
And Afric's wilds respond the lays,
That swell through the grateful earth ;
Till he who roams by the Ganges' side,
And the red man, long unblest,
And he who watches the southern tide,
Rejoice in millennial rest ! M

From the Lynn Mirror.

THE SABBATH.

The morning dawns in silence The light thin clouds are tinged by the red rays of the rising sun A translucent vapor, from the enlightened sea, goes gracefully upward, like the ancient sacrifices of the East. It is the worship which earth pays to Heaven

No jarring sound yet breaks the stillness of nature The doors of the villagers are closed, for the inmates are on their knees around the family altar, and the humble prayer of the pious laborer ascends like the morning incense.

The streets of the city are empty No tumultuous din is heard in the spacious squares. The windows of the long rows of warehouses are barred The weary horse stands quietly in his stall, and loud voices are no more heard in the market place. The citizens are preparing for the duties of their solemn service It is the Sabbath day

A heavy flood of light rolls in silence through the azure depths of heaven Nothing can stop its irresistible current ; the immensity of space is deluged with its overwhelming brightness. The dark heavy clouds of night have rolled away fearfully before it. Their shadows are weak as the spirits of evil, before the spear of the mailed archangel They retire in silence. So the delusion and error of the human understanding fled, before the splendid illumination of the great Messenger of God

Presently a heavy quick sound breaks the deep stillness It is the peal of bells.—Their loud tones reverberate through the valleys, and are re-echoed, with a thousand variations, through the cliffs of the mountains, and the oaks of the ancient solitudes.

The dwellers in a thousand cots, and a thousand splendid mansions, start at the summons. The houses of God are filled with attentive worshippers The prayers of the poor and the rich are mingled together, and ascend on the wings of devotion, in sweet accordance, to the acceptance of Heaven

The soul of the good man is warmed, the heart of the mourner is melted The old man, leaning on his staff, feels himself in the presence of his Father ; and grace descends on the heart of the devout, like the consecrated drops which fall on the forehead of the infant.

The sun goes down in smiles The soft breeze of evening comes forth, like the voice of God in the garden The words of the evening sacrifice are repeated in every dwelling A tranquil serenity rests on each brow ; peace dwells in every heart ; and the pious traveller, through the journey of Earth, finds that he is one Sabbath day's distance nearer to his house of rest in Heaven. L.

The following anonymous letter was received by John R Peters, Esq through the Post Office on the 14th April

'A penitent thief, hoping in the pardoning love of the Lord Jesus Christ, returns to Mr Peters the enclosed $50, being principal and interest of money fraudulently obtained from him some years since It is to the foolishness of preaching that Mr P is indebted for this act of just restitution —How safe is it to trust in the Lord ! How able is He to protect our property from the evil man ! If the Lord be for us, who can be against us? O, abused friend ! pardon my wrong, and help to spread a gospel so honorable to God—so safe for man How shall we escape, if we neglect so great a salvation !'

Who can find fault with a tree producing such fruit as this?—What infidel on reading this, will not exclaim, 'If the Christian has not the true religion, it certainly deserves to be.' Mr Peters has sent the sum enclosed to the Home Missionary Society, where it will be employed in spreading that gospel, which has thus turned into repentance the heart of the thief.—*N Y Standard*

PEIRCE'S
FREE GROCERY STORE,
South-East corner of 2d & Noble Sts
PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of *Groceries raised by Free Labor*, respectfully informs those who give a preference to goods of this description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained

Having made arrangements to import the goods in large quantities, direct from the places where they are manufactured, C P would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them, either from conscientious motives, or for the accommodation of those who are desirous of bearing their testimony against *Slavery*, trusting that he will be able to supply them on equally favorable terms with any other individual in the United States.

Among the articles for sale, the following may be enumerated, viz.

SUGARS—West India, received from Porto Rico ; retailing price from 8 to 12½ cents per lb —Calcutta and Canton, White , retailing price from 11½ to 14 cents per lb.—Lump and Loaf, manufactured from East India and Maple Sugar , retailing price from 16 to 18 cents per lb

COFFEE—St Domingo and Java ; retailing price from 11 to 16 cents per lb.

CHOCOLATE—Manufactured from St Domingo Cocoa , retailing price 20 cents per lb

MOLASSES—West India , received from Porto Rico , retailing price 40 cents per gallon.—Sugar House , manufactured from the East India and Maple Sugar , retailing price 60 cents per gallon

COTTON LAPS—for Quilting, manufactured from North Carolina Cotton , retailing price 18 cts. per lb

LAMP WICK—manufactured from the same , retailing price 25 cents per lb.

SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco

Indigo, Sweet Oil, Salt, Salt-petre, Alum, Copperas, Blacking, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c of various qualities,—for sale, wholesale and retail.

May, 1831

☞ Orders will be gladly received at the office of the Liberator, the goods immediately procured, and no extra charges made

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern,
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail

Also, just received, a fresh supply of the following prime articles, viz

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Cocoanut Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps , Shoe, Head, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H Berkin do Wade and Butcher's Superior do Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England , Rose do Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do Hayden's do Silver plated Pencil Cases, Collars, Stocks, Stiffners Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling

N. B Razors and Penknives put in ample order at short notice March 26. eop5m

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 23.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JUNE 4, 1831.

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TERMS

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☞ All letters and communications must be post paid

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William Watkins, *Baltimore, Md*
Benjamin Lundy, *Washington City, D C*
William Wormley, " "

THE LIBERATOR.

☞ 'To pray and kidnap ' to commune and rob men all ' to preach justice, and steal the laborer with his recompense ' to recommend mercy to others and exhibit cruelty in our own conduct ' to explain religious duties, and ever impede the performance of them ' to propound the example of Christ and his Apostles and declare that a slaveholder imitates them to enjoin an observance of the Lord's day, and drive the slaves from the temple of God ' to inculcate every social affection, and instantly exterminate them ' to expatiate upon bliss eternal, and preclude sinners from obtaining it ' to unfold the woes of Tophet, and not drag men from its fire ' are the most preposterous delusion, and the most sacrilegious mockery ☞

GEORGE BOURNE

AN ABLE REPLY.

☞ The following truly admirable defence is from the pen of an individual, of whose talents and estimable qualities we have before written in commendatory terms. Will the really honest and benevolent supporters of the colonization crusade give it a candid perusal? Our colored friends, we are sure, will heartily concur with the manly sentiments of their brother.

To the Editor of the Liberator

Mr Editor—I have just found time to notice a few very exceptionable features of a communication over the signature of 'A Marylander,' published, a few days ago, in the American of *our* city. The writer is unquestionably entitled to the credit of being a thorough going colonizationist. He writes in the *true spirit* of the cause. He seems to be under an excitement produced by the publication of our anti-colonization resolutions. This being the case, it is not to be expected that he would, throughout his communication, avail himself of the guarded, accommodating, and conciliating language usual with colonization writers and declaimers. After being convinced that the people of color are not to be persuaded to leave the land of their birth, and everything vernacular with them, for 'regions' which he tells us are 'now dark as the valley of the shadow of death,' he says, 'I would propose then that Maryland should colonize her own free blacks.' He does not add the usual qualification, '*with their own consent*:' he knows this will never be obtained. He therefore says' 'I earnestly *hope* that the time is soon come when our state will wake up to all the importance of this subject, and will instantly commence a *system of measures* imperatively demanded by the *sternest* principles [colonization principles?] of *sound* policy.' We would tell this precocious statesman that we are not to be intimidated into colonization '*measures*' by the angry effusions of his illiberal zeal, that we rather die in Maryland under the pressure of unrighteous and cruel laws than be driven, like cattle, to the pestilential clime of Liberia, where grievous privation, inevitable disease, and premature death, await us in all their horrors. We are emboldened thus to speak, not from a reliance on the mere arm of flesh, no—it is in the righteousness of our cause, a knowledge of the attributes of Deity, combined with a consciousness of innocence under suffering, that have inspired us with a moral courage which no oppression shall shake, no false accusation overawe. Our limits will not permit us to expatiate, at this time on the import of the terms, '*a system of measures—the sternest principles*,' &c. We would barely remark that the climax of injustice and cruelty, here suggested, nay, recommended, is the legitimate fruit of the operations of the American colonization societies relative to the free people of color. We have always believed that the '*system of measures*' here recommended, would be the dernier resort of these *christian* associations. The unmerited abuse, that has been so unsparingly heaped upon us by colonizationists for expressing our opinions of their project as unconnected with our happiness, their manifest determination to effectuate their object regardless of our consent, abundantly corroborate the opinion we have long since entertained. We turn however, from the contemplation of the persecution and oppression, which, it seems, are in reserve for us, to notice, briefly, the moving cause of this virulent and relentless attack upon our rights and happiness. 'The *census just taken*,' says A Marylander, '*admonishes* us in the strongest manner, of the necessity of prompt and efficient measures to drain off this description of our population.' Here then is the *patriotic*, the *benevolent*, the *christian* principle, by which the colonization societies, throughout our land are actuated. This is the selfish policy of which we complain, and which should be execrated by all *true* patriots, philanthropists, and christians. Our increase is represented as an '*alarming evil—an evil*,' said one of our colonization orators in the pulpit, not long since, 'which *threatens* our very *existence*.' Now, if all this be true, how can they, on their own principles, say we can *never* be a people in this country? Surely, they are taking effectual *steps* to convince us, that the enjoyment of our rights in this, our native land, is not only possible, but highly probable. This we have always believed. And we hope and pray, that it may be accomplished in a way sanctioned by the gospel of peace 'without confused noise, or garments rolled in blood.' But this glorious victory over pride and prejudice, by gospel weapons, will never be accomplished by colonization principles. Nor will those ministers of the gospel have any part, or lot, in this matter, who solemnly declare, in the face of heaven and earth, that we can *never enjoy*, *in this country*, those inalienable rights of man, whose inviolable preservation promotes the welfare of the whole human family. Such ministers virtually declare that they do not believe the doctrines they are bound to preach, that He, from whom they profess to have received their commission, is, indeed, 'a hard man, reaping where he has not sown, and gathering where he has not strawed;' that He requires of them and their flocks, that which they are morally incapable of performing; that they cannot love their neighbor as themselves, or do unto others what they wish done unto themselves, because their Lord, in his wisdom, has given some of their fellow creatures a different color from their own. These temporizing, retrograde reformers are doing a serious injury to the people of color. They heed not the warning of Heaven; 'Do my people no harm.' They are doing more to strengthen the cruel and unchristian prejudices, already too powerful against us, than all the slaveholders in the Union. They hesitate not to declare, that, in America, we are out of the reach of humanity. They seem to think that the religion of the benevolent Saviour which enjoins, '*honor all men*,' and which explicitly says, 'if ye have *respect to persons*, ye *commit sin*,' is nothing more than a dead letter, and must *for ever* remain powerless, in the United States of America. And have these men the face to contend with the infidels of our land? Why, one infidel, with the bible in his hands, would 'chase a thousand, and two put ten thousand to flight.' But notwithstanding these discouraging circumstances, our cause will yet triumph. He who is for us, is stronger than all that are against us. 'The rulers of the land may 'take counsel together,' and some of the professed ministers of Jesus may 'come into their secret,' but 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' Fear not then, my colored countrymen, but press forward, with a laudable ambition, for all that heaven has intended for you and your children, remembering that the path of duty is the path of safety, and that 'righteousness' alone 'exalteth a nation.'

A COLORED BALTIMOREAN

For the Liberator

FOURTH OF JULY.

Haul down our country's banner—let its folds
Be gathered in, nor float upon the breeze!
Our eagle must not soar aloft to-day,
But close his powerful wings, and stoop his crest!
Ye 'red artillery,' your thunders stop!
Quench out the thousand fires which wildly blaze
Up to the kindling sky from field and hill!
It is not meet that the sweet trumpet's voice
Should rouse our sluggish blood and nerve our hearts!
Forbear, ye vaunting fine-spun orators,—
Ye sneering fools, all fustian, noise and cant,—
To wound our ears with sickening rhapsodies!
Be hushed the general shout—let sadness brood
Over the land, and joy dispense its smiles!
For Liberty lies prostrate in the dust,
With hair dishevelled, and with zone unbound;
Her cheeks are colorless, save when a blush
Of deepest shame doth o'er them fitful steal;
And the deep brilliance of her large fair eyes
Is now extinguished in a flood of grief,—
For here, in this her sanctuary and home,
Hath Slavery boldly reared his iron throne;
And men, like household goods or servile beasts,
Are bought and sold, kidnapped and pirated,
Branded with red hot irons, scourged with whips,
Laden with chains that pinch their tender flesh,
Driven in droves e'en by the capitol,
Imported from afar, then secretly
Thrown into narrow cells and prisons drear,
Till bones and sinews in the market rise—
And government looks tamely on the while,
Nor sheds a tear of generous sympathy,
Nor moves a finger to relieve th' oppressed!

* * * *

Then haul our striped and starry banner down—
Our cannon fright not—stop the noisy breath
Of heartless patriotism—be our praise among
To-day we'll not discourse of British wrong,
Of valorous feats in arms by freemen held,
Nor spit on kings, nor tauntingly call names;
But we will fall upon our bended knees,
And weep in bitterness of heart, and pray
Our God to save us from his gathering wrath;
We will no longer multiply our boasts
Of liberty, till all are truly free.

G——n.

CRIMINALITY.

To the Editor of the Liberator

Sir,—The remarks in the Liberator on the 7th number of the Family Circle, have led me to think that it might not be without use farther to consider whether ignorance of duty is an excuse for wrong doing, and whether this excuse may be offered for slaveholders. To begin then with the question, whether ignorance is ever an excuse for wrong doing. Suppose a man to be from any cause so perfectly deluded upon some point, that his conscience dictates to him as the right course of conduct, what, if he judged correctly, he would see to be the very reverse of right—is he, however, criminal in obeying his conscience? There can scarcely, I think, be two answers to this question. Assuredly he would be criminal if he did not obey, if he did what at the moment of doing it he verily believed to be wrong. Nor if he should afterwards perceive his error, will he feel remorse for having so obeyed. He may feel regret for his mistake or its consequences, but this regret will be unaccompanied by self condemnation. Conscience never condemns that conduct which it had not first prohibited. What constitutes guilt in a moral agent but disobedience to the law within, acting contrary to his own perception of what is right? However misguided conscience may be, still it is our duty to obey it, it is and must be our rule and law, for we have no other. Thus if a heathen in offering sacrifice to his idol deities, or if St Paul in persecuting the Christians, were actuated by a principle of piety, and were obeying the dictates of their misguided consciences, how could they be criminal?

I have thus considered first what is perhaps the strongest and simplest case, that of a person who believes himself to be absolutely bound in duty to do what a more enlightened conscience would judge to be criminal. But, again, suppose a person simply believes that to be *innocent* which a more correct judgment would call criminal. How can he be any more blameworthy for committing this act, than any other of whose innocence he is equally, but not more strongly convinced? In both cases, his intention is equally pure. Where then lies the guilt?

It may be said, how can a man be so deluded in his moral judgment without guilt? I reply, that if there be guilt, it lies not in his doing what he believes, however erroneously, to be right, but in that previous course of conduct or of thought which gave rise to the erroneous judgment. For instance, a parent, through misplaced indulgence or severity, injures the disposition of his child. If he does this from selfish indolence, or from passion, undoubtedly he is highly culpable. But if he does it with the sincere intention of promoting his child's best good, and without a suspicion that he is not pursuing the best means, his conduct is not only innocent but commendable. Yet, perhaps, he might have avoided his mistake, if he had given to the subject of education, and the cultivation of his own mind, the attention which he might and ought to have given. This negligence then was culpable, more or less so in proportion as he was more or less aware of the duty he was neglecting. But the parent whose pernicious mistake arose from ignorance that was unavoidable is in no degree blameable. Surely there is such a thing as unavoidable ignorance, and ignorance not strictly unavoidable, may yet be innocent, in a person to whose mind the thought has never occurred that he was bound to seek for information. Or the neglect of acquiring information may be of a purely *general* nature, and not particularly blameable on that point in which, in fact, it leads to erroneous conduct. How difficult, then, to judge exactly of the degree of guilt which attaches to an individual in any case of wrong conduct. In no case do we know all the circumstances of extenuation or aggravation, nor could we estimate them if we knew them. The human understanding is not capable of this, and happily this is not required of it. But the general principle, that no one incurs guilt by anything which he does with perfect rectitude of intention, is intelligible and obvious to the common sense of mankind.

'When we speak of an action as virtuous,' says Dr Thomas Brown, 'we speak of it as separated from all those accidental circumstances of circumstance, which may cloud the discrimination of an individual; when we speak of a person as virtuous, we speak of him as acting perhaps under the influence of such accidental circumstances, and though his action, considered as an action which ought have been performed by any man under the influence of other circumstances, may excite our moral disapprobation in a very high degree, our disapprobation is not extended to him. The emotion which he excites is pity, not any modification of dislike. We wish that he had been better informed; and when his general conduct has impressed us favorably, we feel perfect confidence, that in the present instance also, if he had been better informed he would have acted otherwise.'

The latter remark expresses exactly what I should think must be the feeling of every person in relation to Melancthon's approval of the burning of Servetus. We 'wish that he had been better informed,' and are confident that so pure and amiable a character would have decided very differently if he had not been deluded by the spirit of the times.

The innocence of the erring person in every case of *absolute* ignorance seems so evident, that attempting to prove it tends rather to obscure it; and a little reflection on the subject will produce stronger

conviction than words can But it must be observed, that the moment a doubt is awakened of the innocence of any course of conduct, ignorance can no longer be pleaded. From that moment, he is guilty if he continues in it without a conscientious and impartial examination. Yet a mere vague and scarcely perceived suspicion cannot be conceived to involve guilt of so deep a dye as acting in defiance of plain convictions. Undoubtedly there is such a thing as dishonest self-deception, involving always more or less of guilt. And there is also such a thing as innocent delusion. For without again calling up the whole heathen world as instances, it is but a mere truism to remark that christians also, both individuals and whole communities, are subject to strange delusions upon moral subjects. Good men sometimes honestly differ in opinion in relation to conduct as well as on other points. One side or the other must then be in an error The force of the prejudices of education is proverbial, and the most striking instances of delusion are those where a whole people has adopted some false notion, in which consequently every child must be educated, and these first impressions be continually strengthened by the opinions of those around him Indeed, except in such cases of general delusion, an individual can scarcely err so widely, for his error would be corrected instead of confirmed by those around him How such wrong notions first originated, it is not worth while here to inquire, but the fact of their existence is certain, and their permanence when once established is easily understood The horrible system of persecution for heresy among christians is a case in point. Perhaps bad passions were concerned in its origin, and in many particular instances of it. Yet surely there must have been individuals, who, having been early taught that this was the proper mode of dealing with those who had committed what they considered the *crime* of holding false opinions, and having never heard the truth of this doctrine doubted, may have innocently adopted the principle, and innocently put it in practice.

Of course, it is not easy to bring up any similar instance of general delusion in our own times and our own community, because if there be any such, we ourselves are probably partakers in it. Yet there is one case which you and a few others will regard as an instance of such delusion, and which is as general as it is horrible. I allude to the custom of War, and how few there are who doubt its lawfulness! That good men have approved, learned and practised the art of murdering their fellow men is an undeniable fact The venerable Doctor Worcester, who may be called the apostle of peace, always speaks of the views of men in regard to war as a *delusion*.

And why may not we suppose, that among slaveholders also, many may be under a delusion? that some among them, (I am far from saying all,) may never have been led to question their right of property in their slaves? The amiable writer, to whom I just referred, shewing the same candor on this subject, in which he appears also to have felt a deep interest, says, 'Personal acquaintance would doubtless convince us, that among slaveholders there are many who are amiable in their dispositions, and kind to their slaves, many who deeply regret that slavery ever had existence in this country, and who would rejoice to see the slaves free and happy' The idea that man can be the property of man is indeed so monstrous, that it would be incredible that any one could seriously entertain it, if there were no instance of similar delusion within our knowledge. But we ought in justice to recollect that these people are habituated from their very infancy to the idea of slaves as *property* Before they are capable of reasoning upon the subject, it is fixed in their minds as a part of the established order of nature, that black men are for the use of white Perhaps it no more occurs to them to doubt it, than to doubt the propriety of using domestic animals. If they have heard that there are people who do doubt it, or deny it, they have heard of this only as one among a hundred other wild opinions which rational people do but smile at and forget, without deeming them worthy of a moment's attention. If we consider how much most people's views and actions are governed by custom and by example, and how little they reason, this will not appear an improbable account of the case with regard at least to the less enlightened part of a slaveholding community Moreover, those who do not believe the existence of slavery to be strictly desirable or proper, yet have heard so much of the dangers and difficulties of liberating the slaves, that they believe it to be impossible Holding slaves, therefore, they believe to be innocent, because unavoidable And this opinion, like others, maintains its ground, because it has never occurred to them to question it.

Thus perfectly unconscious that in retaining their slaves they are doing anything wrong, in retaining them they commit no crime But those who keep their fellow creatures in bondage, with a perfect consciousness of the rights they are violating, undoubtedly incur guilt of no common magnitude And those who are unconscious of them, because they *will not* see them, who have a suspicion that all is not right but will not examine because they are fearful of finding a flaw in their title to what they consider their property—surely those are far, very far from being guiltless

'The love of money is the root of all evil,' and of slavery in particular there can be no question that it is the main support I suppose there is much more innocent self deception upon this subject. I suppose, also, that there is much unavoidable ignorance and prejudice, furnishing an entire or partial excuse for slaveholders. But you say, 'whose ignorance makes oppression innocent?' The ignorance of any individual that what he is doing is oppression, or is in any way criminal, may, as I conceive, make *him* entirely innocent.

Nor can I perceive that this is a dangerous doctrine. No one can avail himself of the plea of ignorance when about to commit a wrong act, for the plea implies a suspicion of the truth which deprives him of it. The knowledge that conscience may be greatly deluded makes it a part of duty to enlighten it, and not indolently to follow the multitude without inquiring whether it is for good or for evil

The argument against slavery is not weakened by admitting the innocence of those slaveholders, who through unavoidable prejudice view the subject in a false aspect Let the opposers of slavery endeavor to place it in its true light, and to open the eyes of the community to its enormity, and to their own duty in regard to it. The horrors and injustice of the system, and the guilt of those who with a perception of its injustice continue to uphold it, cannot be spoken of in terms too strong

'It is only by contending for more than the precise truth,' says Dr Brown, 'that, in many instances, we furnish its opponents with the little triumphs, which seem to them like perfect victory We give to the truth itself an appearance of doubtfulness, because we have combined it with what is doubtful or perhaps altogether false.'—*Philosophy of the Human Mind* Thus if those who contend against slavery, insist in unqualified terms upon the wickedness of all slaveholders, people who have personal knowledge of amiable and well-meaning slaveholders, or who perceive the improbability that so large a body of men should be without exception so depraved, are led to question the correctness of principles which are represented as necessarily leading to such a conclusion

If in the foregoing I have explained my meaning clearly, I cannot but believe that you will assent to the correctness of my positions, and will probably think that I have used more words than were needful for the defence of so very plain a case But if the reasoning used should appear to you inconclusive, I shall be obliged to you to point out where you think it fails, nor shall I be unwilling to acknowledge that 'I am wiser to-day than I was yesterday' But be not hasty to charge one who has only truth in view, with sophistry, since that word seems to imply a design of 'making the worse appear the better reason,'—a heavy accusation which should not be made without some evidence U I E.

☞ Pertinent and just

A QUESTION.

To the Editor of the Liberator

SIR—I write at the request of a friend, to ask this question.—Why do our friends, as well as our enemies, call us 'negroes?' We feel it to be a term of reproach, and could wish our friends would call us by some other name If you, Sir, or one of your correspondents, would condescend to answer this question, we would esteem it a favor

I was much pleased with your remarks on the absurd practice of placing the people of color behind all others, in our houses of worship. I, Sir, would have gladly sat among the humblest of my despised race; but have been obliged, for conscience' sake, to sit with white Christians, and often as I have met the look of scorn, and heard the whispered remark of 'This bench is for the black people,'—'This bench is for the people of color,' has the tear gathered in my eye, and the prayer ascended from my heart to God, that he would in his own time take away our reproach, and oh! most firmly do I believe he will This belief alone is sufficient to keep me in the path of duty

Allow me, Sir, to return you my thanks and the thanks of my friends, for your unwearied and noble efforts in our cause May Heaven's best blessings rest on you, and on all connected with you, for your sake Words are too poor to express my emotions of gratitude towards the authoress of the lines, entitled 'The Black at Church,' for expressing in such beautiful language, the sentiments of my heart — May the Almighty bless her—

'And in her last, extremest need,
When soul and body sever,
For this one act may all her sins
Be blotted out forever' ELLA

Philadelphia, May 25, 1831

☞ Here is a disclosure! What will the Editor of the American Spectator say now? Will he give the piece an insertion in his paper, as a commentary upon his proclamation that 'the colored people of Hartford have taken their own cause in *fist* and substantial clubs and stones are responding to the wind and words of the Liberator'? We have received the statement from a respectable man of color

THE LATE RIOTS.

To the Editor of the Liberator

SIR—The public mind has been much excited, in consequence of the recent disturbances in our city, but no person has stated their real origin Statements have occupied a conspicuous place in the columns of various newspapers, to the injury of the respectable part of our colored population. The color of a man's skin disqualifies him for any office, and excludes him from the privileges of society He is told that he must not expect to be equal in this land of liberty, for it is no home for him he must be wafted across the Atlantic to Africa, which is his only home But still we find a strong connexion exists between our colored women and white men, which has created all the riots in this place A few nights before the assault was committed on the man who was much injured, no doubt part of that gang had some of our colored girls, who were as respectable in the community of color as those of a brighter hue in another circle, but who, through the influence of a number of white profligates, have been made fit subjects for some House of Refuge In such cases, the man of color would not suffer the useful conduct, nor would any white man in a reverse of circumstances The prey was taken from the clutches of these seducers, which gave them much offence, and they were determined to have their revenge. They will not marry our colored women, nor be seen with them in the daytime, but at night they are to be found at all the corners and in all the lanes of the city—the darkness of night covers all distinctions Go you out, at such a time, into the highways and hedges, and you will find that there is no distinction of colors in this illicit intercourse

In the midst of much agitation, I must conclude with sentiments of much respect. Yours,

Hartford, May 30, 1831 J. K

SLAVERY RECORD.

☞ Accounts from St Jago, (Cuba,) via New-Orleans, give intelligence of an insurrection among the blacks, which had been suppressed at the sacrifice of a great number of them in battle—estimated from 2 to 4000!! We presume the story is exaggerated, but, if not, the greater is the quantity of innocent blood to be avenged and washed away

The account of the execution of 150 colored people at Martinique, is said to be altogether a fiction One black man and one female had been the only victims during the late disturbances.

The following 'extract of a letter from an intelligent planter, formerly a nullifier, in the neighborhood of Charleston, S. C,' dated May 5, 1831, is published in the U S. Gazette. It is a precious confession of the dangerous and desperate condition into which the system of slavery has plunged the southern States.

'Our local situation is dangerous, as respects a visit to and from Charleston

I could write you a long letter, but why should I trouble you with the cares of my life, when I dare say you have enough of your own to combat, suffice it to say, that for two years past, my plantation and negroes, 40 in number, have not made sufficient to pay my general tax, and yet one must get in debt to clothe and feed them, &c or else they must perish of want, and die in the woods, and at last, the sheriff, at the will of a creditor, may seize and pay himself Further, our relations, as a *State*, in collision with the general government and foreign prospects, cast a gloom over all our affairs. They say in Paris, 'what is to be done?' So we ask here, and no one can give us an answer, except *nullifiers*, which I consider *fierce and fruitless*'

OUR JAIL. There were recently committed to our jail, as slaves, two colored persons who have proved their freedom, but have for the last three weeks been unjustly detained in prison on account of their inability to pay the fees of the jailor That a fellow creature should be committed to a loathsome prison on a pretence of slavery is deeply regretted by a large majority of the citizens of this District, but we owe this state of things to the *States*, by whose representatives the laws under which we live are made, and over whom we have no control The remedy is therefore in their hands But as these individuals have been *detained* in defiance of law, we say to their oppressor, LET THEM GO FREE, or we will speak out in a subsequent number —*Washington City Spectator*

ENGLAND Mr F Buxton had brought forward a motion in Parliament on the subject of Negro Slavery He argued that Colonial slavery was destructive of human life, and endeavored to show from official returns, that in the fourteen principal Sugar Colonies, the population had decreased 45,000, in ten years!!

A letter from Port Pike, quoted at N Orleans, states that a piratical vessel was lying off the Island at the last dates, with three hundred Africans on board, and that the men of that place and of Chef Menteur were prepared to attempt its capture

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Jamaica —A Plantation of 3400 acres, containing 190 Negroes, and 100 horned cattle in Jamaica, was sold at auction in London for $49,000 The auctioneer was constantly interrupted by persons who exclaimed aloud that the sale was irreligious and illegal

Kidnapping —The Fredericksburg Arena states that a negro boy, named *Henry Williams*, born of free parents, aged about nine years, and a girl named *Sally Truxten*, somewhat older, disappeared lately from Westmoreland County, under circumstances calculated to induce the belief that they were kidnapped Two men suspected of the crime, left the neighborhood about the same time They had a Jersey wagon drawn by a white horse

JUVENILE DEPARTMENT.

From the Genius of Universal Emancipation

WHAT IS A SLAVE, MOTHER?

What is a slave, mother? I heard you say
That word with a sorrowful voice one day,
And it came again to my thoughts last night,
As I laid awake in the broad moon-light,
Methinks I have heard a story told,
Of some poor men who are bought and sold,
And driven abroad with stripes to toil
The live-long day on a stranger's soil,
Is this true, mother?

May children as young as I be sold,
And torn away from their mother's hold—
From home—from all they have loved and known,
To dwell in the great wild world alone,
Far, far away in some distant place,
Where they may never see their parent's face?
Ah! how I should weep to be torn from you
Tell me, dear mother, can this be true?
Alas, yes my child

Does the master love the slave child well,
That he takes away in his house to dwell?
Does he teach him all that he ought to know,
And wipe his tears when they sometimes flow—
And watch beside him in sickness and pain,
Till health comes back to his cheek again—
And kneel each night by his side to pray,
That God will keep him through life's rough way?
Alas, no, my child

Ah, then must the tales I have heard be true,
Of the cruel things that the masters do,
That the poor slaves often must creep to bed,
On their scatter'd straw, but scantily fed,
Be sometimes loaded with heavy chains,
And flogged till their blood the keen lash stains,
While none will care for their bitter cry,
Or soothe their hearts when their grief is high!
It is so, my child.

And is it not mother, a sinful thing,
The bosoms of others with pain to wring—
To bid them go labor and delve the soil,
And seize the reward of their weary toil—
For men to tear men from their homes away,
And sell them for gold like a lawful prey?
Oh surely the land where such deeds are done,
Must be a most savage and wicked one!
It is this, my child
MARGARET

☞ Our colored brethren in the city of New-York have had an association in full operation since the 26th of October last, under the title of the 'PHILOMATHEAN SOCIETY,' which has gradually increased in utility as well as numbers. The officers being such as we in similar institutions, are elected annually In accordance with the constitution, the meetings are held semi-monthly, at each of which, a written question being handed to the presiding officer by any of the members, and approved of by all present, he proceeds to appoint four (two on each side) in succession, as they are entered on the roll, to debate the question at the next meeting The following is the preamble to the Constitution

'On what side soever we turn our eyes in search of the principle pursuits which employ the *enterprising* part of mankind, we find a great portion of them engaged in toiling up the rugged ascent of the '*Hill of Science*,' each bearing some mental tribute to the shrine of 'Wisdom's Temple,' placed on its lofty summit,—yet in this search of the 'mind's eye,' we turn in vain to find amongst the aspirants of Wisdom, a proportionate number of our own race, sharing the toils of ascension with their more ambitious neighbors, or contributing their mite to the offering of nations. This want of energy and spirit to shake off a lethargy of mind, (too degrading to be longer endured by rational beings,) having at length engaged the attention of a few associates, determined to erase the inglorious record of the past, by an active future, they hereby solemnly engage to support the following Constitution'

We shall allude to this association in a future number, in a more particular manner

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Five Hundred Dollars Pledged.—A friend of the American Colonization Society, in Lexington, has pledged himself to pay $500 to the Treasurer of the Society, to be paid in ten years, in regular equal instalments of $50 each, in order to aid the Board of Managers in their benevolent enterprise of African Colonization. In pursuance of this pledge, he has sent on to the Treasurer $50 for this year

W Lummery

Will the editor of the 'Lummary' inform us if this 'friend,' *himself*, is a slaveholder?

Ed Boston Telegraph

Slavery —It may not be generally known, that if a slave escape from bondage, and get on board a British ship of war, he is immediately free by the laws of the country —*London paper*

BOSTON,

SATURDAY, JUNE 4, 1831.

☞ The Editor expects to be absent from the city two or three weeks. He will leave the paper under the supervision of a gentleman who is eminently devoted to the cause of emancipation, and who has already contributed largely and ably to the columns of the Liberator.

GENIUS OF UNIVERSAL EMANCIPATION.

The number of this invaluable journal of slavery, for May, is the first of Volume II Third Series. It is so exceedingly interesting, that we shall copy a large portion of it as soon as possible. In his address to his patrons, friend Lundy very comprehensively says:

'Well—it will be asked What is the prospect? I answer, much better than formerly, as respects the ultimate success of our exertions; but, *little difference with regard to the severity of toil and privation.*'

He is to leave home for a few months, and has engaged a friend (whom we know to be well qualified for the task) to superintend the publication of the work during his absence. We wish him great success in his travels.

It appears that through the influence of the Genius of Universal Emancipation '*six human beings* have been recently liberated from hereditary bondage,' by a Mrs Dixon of Arkansas Territory, who was convicted of oppression on perusing the work. She has made a will, bequeathing to them two thirds of all her property, which will be recorded. In view of this event, friend Lundy truly remarks—'This is, of itself, sufficient remuneration to every one concerned, for every dollar that has yet been expended for its publication.'

It gives us pleasure to copy the following paragraph from the Stonington Phenix:

'*The Genius of Universal Emancipation.*—This philanthropic and very spirited work now published simultaneously in Baltimore and Washington, under the management of Mr Benjamin Lundy, has just reached its twelfth volume. The editor promises to continue his labors with unabated vigor, and we feel anxious that all who hold the cause of emancipation in high and hearty regard, will so extend the meed of patronage to his journal as to enable him to exert the powerful energies of his mind more and more effectually. We are greatly desirous to have his sheet enlarged, and its time of publication more frequent, that his increasingly zealous exertions may be blessed of God and his country with a more widely extended influence.'

We shall publish Friend Lundy's Prospectus next week.

NEW-YORK NATIONAL BAND. The Band, which is composed entirely of colored individuals, is now in this city. We attended their Concert of Vocal and Instrumental Music on Monday evening, and have seldom been more gratified than on that occasion. The Commercial Gazette of Thursday contains a tribute to their merit, which a want of room prevents us from transferring to our columns. They are proficients in the science of music, and we trust their visit to this city will not be a pecuniary loss to them. We would suggest the propriety of engaging them to perform two or three evenings upon the Common, and remunerating them by voluntary subscription with that liberality which has so long characterized our citizens.

A letter from Port-au-Prince, of April 22, states that some of the leading men would have all the strangers expelled from the Island, and the Haytiens substituted as consignee merchants. This proposition was not well received, and serious disputes had arisen. Benjamin Fernon, 'one of the best talented and noblest among the Haytiens,' had fallen a victim in a rencontre with a son of the Secretary to His Excellency.

THE NATURALIST, for June, appears with its usual promptitude, and is replete with interesting matter. The essays on the Color of Man, and descriptive of the Orang Outang, are instructive and entertaining. There is also a clever article upon the Rose, and a brief history of the Humble Bee.

The Infant School Exhibition in Philadelphia, held recently, must have been extremely interesting.—The U S. Gazette contains a summary of the proceedings, from which we extract the following paragraph. The Rev Mr Cookman, in concluding some eloquent remarks, said:

'But the fulness of this day's exhibition has not yet been manifested; let me invite your attention to what has been done for Africa, for poor degraded, abused Africans. At an intimation from the attendant managers the children of the colored school, stationed in the gallery, then arose. After a very appropriate and highly eloquent appeal for the colored population, the speaker observed, that the whole African infant school was maintained by the liberality of a single individual, who he is, continued Mr C, I know not; the name is concealed from every one but the individuals who are almoners of his bounty. May he, however, enjoy the full reward of his philanthropy, and if now present he will have the happiness of seeing the results of his active benevolence.

The little colored children then sang a hymn.'

☞ The logic of our esteemed correspondent 'U I E.' is altogether unsatisfactory to us; but a lack of time and of room compels us to defer a reply until we return from our tour. We take this occasion to renew our thanks for the writer's many valuable contributions to our columns.

☞ The attention of the public is requested to the Proposals, in another column, for a new monthly periodical by Mr William R. Collier. There are a thousand good reasons why it should succeed—and we trust it will.

The American Bible Society has 736 auxiliary societies. The receipts for the last year were $126,316 79. The number of bibles issued within the year was 171,972, exceeding the issue of the preceding year, by above 41,000 copies, and 20,000 copies of the New Testament have been given to the American Sunday School Union, for gratuitous distribution in the new settlements.

☞ We refrain from giving an abstract of the Rev Mr May's eloquent and able Discourse on Slavery, on Sabbath evening last, as we expect to be able to obtain a considerable portion of it for a subsequent number.

ITEMS.

Great Natural Curiosity.—The brig Hardy, Capt. Shirley, which arrived here on Tuesday, from Batavia, has on board a *living* female OURANG OUTANG. She has suffered much on the voyage, and is very sick.

The pirates, Gnodnit and Colhunt, convicted of mutiny and murder, had sentence of death pronounced upon them by Judge Story in this city on Monday. They are to be hung on the first of July next.

A gentleman of this city, whose lady has not made an addition to his family for five years, was recompensed within a week or two with *three fine girls*, who with the mother are said to be doing well.

☞ We have news from Europe to the 2d of May. The elections in England go almost entirely in favor of reform candidates. Ireland is in a lamentable state of insurrection. Six Catholic chapels have been destroyed.

The news with reference to the Poles is less favorable.—*U S Gaz.*

The King of England has turned away some half a dozen gentlemen from his household, for voting against reform!

Lord Walsingham, an invalid, was burnt to a cinder, with his extensive mansion, in London, April 26. His lady leaped out of her bedroom window, a very considerable height; in so doing, she broke both her thighs, both legs, and fractured her skull in a most dreadful manner. She did not long survive.

The Duchess of Wellington died on the 24th of April. Sir Walter Scott, it is stated, was very ill, and slight hopes were entertained of his recovery.

The steam-boat Hurricane, in descending the Mississippi river about the middle of May, run foul of the Canoe, and the latter sunk so soon that nine persons on board were drowned!

Markley, the murderer of six human beings in Frederick Co Md has received his sentence of death. The manner in which he destroyed his victims was most horrible.

Melancholy Accident.—Wednesday, between 12 and 1 o'clock, three young men were drowned in the North River by the sinking of a boat. Their names were William F Demerit, and True Demerit (brothers) natives of New-Hampshire, and Patrick Faya, a native of Ireland.—*Salem Register.*

It is stated that the French Courts have established the right of Catholic Priests to be married.

A colored man who kept a grocery in Waterville, Me was drowned at Hallowell April 8th, and the body was found 17th inst.

A respectable Fraternity.—Accounts just received from Spain, announce the death of the prior of the convent of Basilius. It appears that the monks of Basilius are reputed gamblers, and in consequence of a dispute arising out of a turn of a card, a quarrel ensued the other night, 'when,' adds the account, 'the prior was found murdered in his bed, with his hands tied!' The ghostly fathers were all taken into custody.

It is stated in the N Y Courier that a young gentleman, while waltzing on Monday evening, became suddenly faint, called for a glass of water, and died immediately; the violence of his evolutions is supposed to have ruptured a blood vessel near the heart.

In Kurtztown, Pa. a similar accident occurred 14th ult. On training day the young people had a dancing frolic, during which a young lady, daughter of John Mengle, fell to the floor lifeless. Her death is attributed to tight lacing.

A gentleman in Savannah lately wrote the Lord's Prayer in a circle about the size of a buckshot! This was probably done that it might be got by heart, by such souls as could figure in a quadrille danced upon a thumb nail.

One of the Mormonite fanatics in Ohio, who had been promised by Smith their leader, that he should live 1000 years, lately fell sick, and no physicians being called he died. The fanatics fled from the house where he lay, but Smith soon gathered them, insisting that Deity would not have died, had he not fallen from the faith!

The Cherokee Phenix, of 7th inst. states that there is a report, in which they are inclined to give credit, that the President, accompanied by the Secretary of War, intends to visit the Cherokee nation sometime in the course of the ensuing summer.

The American Tract Society report that they have printed during the past year, 69,755,000 pages of tracts, and put in circulation 68,522,784; and that the whole number since the formation of the Society, is 254,473,926. The number of distinct publications on its list, is 671. Receipts during the year, $42,-322 59. Expenditures the same. The whole number of branches and auxiliaries is 908, of which 94 have been added during the year.

Mr Clay and his father.—The Washington Globe asserts that Mr Clay's father was a *dancing master* and a *Baptist preacher*. The New-York Gazette thinks, after this assertion, Mr Clay will have to hang up his *fiddle*.

Ladies of fashion in Paris, to produce the effect of moonlight in their boudoirs, have large blue goblets, in which a night-wick is kept burning; they also serve as night lamps in the sleeping-room.

'*Sunday Schools.*—A note to the last number of the North American Review states, that the original founder of Sunday schools, was Barromeo, Archbishop of Milan, in the sixteenth century.

In Sumatra, among the Bataks, if a man is detected in burglary, the owner of the house, by law, may *kill and eat him*, but if he should catch any body with his wife, he is allowed to eat him alive.

Violent Assault.—John Higgins, a young married man, whose relatives are respectable Irish people, was arrested during the last week, for an assault with a pocket knife upon a young man named Van Wurmer, near the corner of Milk and Broad streets, about midnight of Saturday. It is said that V. had had no previous acquaintance or quarrel with H. and that the assault grew out of his bidding H. 'good evening' as they passed each other, and that the latter took it as an insult. V's wounds are, one over the hip, another in the left side, which was near being mortal, and a third on the arm; but neither is considered dangerous.

In a village in the west parish of Gloucester, containing 130 inhabitants, there are 18 aged 70 years and upwards, 12 of whom average 80. There is not a grog shop within a mile of this village.

In Portsmouth, a drunken woman was lately taken to the alms-house, having been found intoxicated after a night's rest. Her infant lay dead by her side, having been 'overlaid' by its mother, and afterwards pushed out of bed.

Mr Walsh has, in a few words, expressed the pith and marrow of all that might be said of Moore's Life of Byron. He says, '*It is the life of a profligate written by an accomplice.*'

One of the mammoth children from Duchess county, Susan Trip, lately died in New-York.—She was 8 years old, and weighed *two hundred and twenty-seven lbs.*

A worthy colored man on board a sloop at Westchester, N Y had his foot and the flesh from his leg torn off by being caught in the coil of a rope, a flaw of wind having struck the vessel while making fast at the wharf. His leg was amputated, but he survived only two hours.

A Yankee has lately sold in N York 1000 lamps, made of curled maple, varnished, a very neat article which he offered at $5 per dozen.

DIED—In Framingham, on the 16th of May, of dropsy on the brain, Mr Henry Benson, 41. He has left a wife and two children to mourn his loss. He gave good evidences of piety, and we trust his soul has fled to yonder world to dwell in celestial peace.

Com.

PROSPECTUS

OF A NEW PERIODICAL, TO BE ENTITLED THE

PHILANTHROPIST;

AND

MONTHLY TEMPERANCE REPORTER.

THE great success that has attended the efforts for the suppression of intemperance in this country, is a most encouraging indication of the strength of our national character and the efficiency of our institutions. It has demonstrated that, as a nation progresses in age, it does not necessarily lose its moral energy; that luxury and vice are not the unavoidable attendants of civilization—the compromise by which alone men can associate for social and political objects. It has shown that the moral system under which we live, if allowed to operate, possesses a redeeming spirit—that national, like individual character, may be virtuous or otherwise, as its possessors may decide—that both are influenced by the same causes, subject to the same laws, and possessed of the same accountability—and that, for a young, virtuous, enlightened community to become a corrupt, degraded nation, is equally anomalous and disgraceful as for an intelligent, christian youth to become a hardened and degenerate outcast.

This truth was not, indeed, *originated* by the temperance reformation; but by this reformation the practicability of what till then remained a theory of doubtful application, was demonstrated. This cheering proof it is, that has revived the drooping hopes of the Christian—animated the philanthropist—and opened to the statesman a new and enlarged field of thought and action. What was before conjecture, has, by the grand experiment alluded to, been changed to reality—and those who hesitated to trust the safety of the republic upon the tossed and boundless ocean of moral influence, now find that PUBLIC SENTIMENT is the instrument by which alone the best interests of community can be secured. They find that this power disdains a secondary rank in the great movements in which we are engaged—that it *will* be foremost, for good or evil; that attempts to control it by other means than moral influence, are fruitless, and that judicious and zealous effort, when applied, will produce the most elevated and useful results.

But while the friends of temperance have before them so flattering a prospect, they must recollect that continued and energetic efforts will alone secure it. Much—*everything*—remains to be done. It is the principle only—the fact that something *may* be done—which is settled; but the ranks of vice are not thinned by 'computation,' it requires something more than theory, however plausible, to reform a nation, and render ascendant and permanent the principles of good order and virtue. Facts show that while a general change has taken place among certain portions of community, the great mass of the evil of intemperance remains untouched. There are yet thousands of our promising youth annually falling victims to the pernicious habit of fashionable and moderate drinking, thousands more of our strong men—husbands, fathers, and valuable citizens—are now under its influence, and suffering in their characters, usefulness and health. Society is yet bleeding at every pore—the monster Intemperance is yet gorging upon its vitals; no avenue of its power is successfully closed—no class of its victims essentially diminished; and the only difference between our condition now, and our condition six years ago, is, that we know the nature, the extent, and the remedy of the evil. But unless we have the moral energy to apply it, truth will lose its power, and we may, as a nation, deprive ourselves of both the will and the ability to reform. The decision and its accomplishment are before us.

The truth of these views will approve itself to the minds of all. For the purpose of aiding in their advancement, the undersigned proposes to establish the periodical above designated. Under such guidance, and animated by that devotion which, is common with every good American, he feels, he respectfully, yet with that earnestness which the necessity of the case requires, asks the support which the friends of temperance are so amply able to give.

The form of a monthly publication has been preferred to that of a newspaper, for various reasons. A temperance paper must necessarily contain much that is foreign to its immediate object, and among the variety of important objects which demand the attention of an editor, some opinions will be expressed calculated to retard the cause. If people take the paper, it must be either to promote its object or for its general value. In the one case, they do not wish to pay for a large quantity of matter which is useless to them; in the other, it must be able to compete with the best and long established papers—an enterprise for which the undersigned has neither the inclination nor ability. Another considerable advantage is, that the Magazine is free from all local character, and its field of usefulness is consequently more extensive. It is less costly, both in price and postage, and all who feel interested in its contents, whether they live in Maine or Florida, may, at a very inconsiderable expense, avail themselves of its perusal. But the chief ground of preference is, that by devotion to this one object, the editor will be able to exert a far greater and more concentrated influence, than if his attention were distracted by the diversified cares of a newspaper. Other important advantages will suggest themselves to the casual observer.

The undersigned was engaged, in the years 1826 and 27, in connexion with his father, Rev WILLIAM COLLIER, in the publication of the NATIONAL PHILANTHROPIST, the first temperance paper in this country, and probably in the world. The fact—whatever might have been the degree of ability with which it was conducted—the simple fact that a paper was attempted, devoted chiefly to the suppression of intemperance, and having for its motto, 'Moderate drinking is the downhill road to intemperance and drunkenness,' did much towards securing public sentiment, and laying the foundation of a reform so honorable to the character and beneficial to the interests of this nation. This circumstance is mentioned to show that the present enterprise is not a hasty or ill advised attempt, for the proper execution of which the public have no sufficient guaranty; but that, if the undersigned then wrote much which met the approbation of the friends of temperance, there is good reason to believe it will be productive of profit, honor and usefulness.

The first number will be issued with all convenient despatch, when the public can better judge of the probable character of the work. In reference to the particular plan he may pursue, the editor will only now say that it is designed the work shall appeal both to the *understanding* and to the *heart*. Statistics, facts, practical results, everything which industrious argument can suggest to show the folly and enormity of the evil, and contribute to its downfal, shall be faithfully presented—and appeals to the generous feelings of our nature, and its social sympathies, shall not be wanting. By a diligent completion of the outline here given, the subscriber hopes to present a publication inferior in interest and usefulness to no other of similar pretensions and magnitude.

W R COLLIER.

Boston, May 31, 1831.

CONDITIONS.

1 The Philanthropist shall be issued on the first day of every month, in an octavo form, of sixteen pages, with handsome covers, at one dollar per annum, if paid within the first three months, or one dollar and twenty-five cents, payable on demand after that time.

2 Persons becoming responsible for five copies of the work shall be entitled to the sixth copy gratis; and persons remitting ten dollars in advance, shall receive thirteen copies, and in the same proportion to any larger number.

3 All Secretaries of Temperance Societies are invited to become agents for the work, and shall receive, in addition to the terms offered in the second condition, a further discount of five per cent.

4 The postage on letters from subscribers must in all cases be paid by them; and no subscription will be discontinued till all its conditions are honorably complied with, except at the decision of the publisher.

☞ A gratuitous addition of eight pages will be made to the first number, in order to furnish more scope for developing the character of the work; and as soon as the subscription list will warrant the expense, the number for each month will contain twenty-four pages.

Subscriptions will be received at the counting room of Mr John Putnam, publisher, No. 3, Cornhill, and letters may be addressed, post paid, to W R COLLIER, Boston, Mass.

LITERARY.

For the Liberator

[It is proper to state, that the following piece was written during the author's incarceration in the Baltimore prison last year. A portion of it is an accurate description of the ceremony which will take place on the Common on Monday next.]

TO ——,

On the return of her Birth-Day, June 4, 1831

[WITH AN EPISODE.]

I

Whatever hath been said or sung of woman,
(In panegyric, not dispraise, I mean,)
Whether a Greenian Helen, or a Roman,
Centres in thee with more than earthly sheen,
Such is thy beauty, grace, wit, worth, that no man,
However cautiously his heart he screen,
Can for a moment gaze on thee unwounded,
Or feel himself not sensibly astounded.

* * * *

II.

I speak from sad experience. Though near-sighted,
My eyes are mended with a pair of glasses;
So that, no longer groping here benighted,
I curiously observe whatever passes,—
The clear blue sky, so gloriously lighted—
The earth, with all its tragedies and farces—
The roaring, tumbling, ever-changing ocean—
Of shapes and forms, too, I have a notion.

III

I always like a Boston carnival—
And nothing better than 'clothes weak,'
It comes to all a happy annoyance—
('Tis not too late, to Jean, its scenes to seek,)
Schools are vacated—crowded is the mall
With roguish boys, who Latin learn and Greek,
Senate and House are there—per diem pay
Three dollars. Who on *such* terms would not play?

IV

Light infantry parade, and that artillery
Whose cognomen is 'HONORABLE AND ANCIENT,'
The ladies form a beautiful auxiliary,
Fairer than summer flowers, and quite as transient,
And as they'd flock to crowds around a pillory—
Most strange to tell! without a voice dissentient
These creatures have a boundless curiosity,
And are as noted for their fine verbosity.

V

Upon the occasion then is put a chair,
Whereon His Excellency stately sits,
'The hero of the day.' This show is rare,
But all the lion's dignity befits.
'T is shocking quite to see how people stare!
Some lose their persons, others lose their wits—
Folks may drink ale or table beer, if brandy,
But neither whiskey punch, rum, gin, nor brandy (1)

VI

Nothing if you belong to 'good society,'
You may obtain admission to the dinner,
And as in flaming toasts drink to eternity,
And *patriotic ally* play the sinner
On such occasions don't consult propriety—
Unless, indeed, you are a new beginner
No novice at the table long should tarry,
Lest, striving to get home, his legs miscarry.

VII.

I went to see the show in '27—
To be precise, about four years ago,
(I think if our first parents had been driven
From Paradise to Boston, their sleep we
Had lost its keenness—its place under heaven,
For warder loveliness, had pleased them so,) (2)
Particularly if they had resided
In that fine house for David S—— provided!) (3)

VIII

That long procession effects the thread
Of this enthusiasm though long winded story,
How that antithesis got in my head,
I could not tell to win Napoleon a glory,
Some may ask like the scamphmen I've paid,
Others may call me 'flatterer,' or 'fury,'
'A Federalist dyed deeply in the wool,'—
But when they see the place, their wrath will cool

IX.

I and I went to view the great parade!
Banners and plumes! th' wind were gaily dancing;
Each dashing horseman 'drew his battle blade,'
His noble charger furiously prancing,
Roared the artillery—and music played,
Muskets, and spears, and crests, were brightly glancing
How proud the Governor! how tall his Aids!
Their epaulets have many silver braids!

X

I stand beneath a large, embrageous tree,
Viewing with busy eye the mighty crowd,
That thronged the mall with crushing density,
Their mingled voices turbulently loud,
For every mother's son had come to sea—
The wit, the fool, the humble and the proud—
But he who was by many inches tallest,
Had a much better prospect than the smallest.

XI

Fringing the outward border of that throng,
The gentler sex took a conspicuous station,
Their beauty matched as fine a song
As ever poet sang to any nation
I cast my eyes this splendid troop along,
And many a face drew forth my adoration,
But one—I knew her not—my proud heart woo—
Stately she stood, Perfection's paragon

XII

She was a bud of being in the flower,
Opening and opening 'neath a genial sky;
A fairer never in palace, hall or bower,
Ravished the senses or entranced the eye,
Whom you might scrutinize hour after hour,
Unconscious of the moments that fit by;
And when a farewell glance or two you take,
You feel as if your swelling heart would break

XIII

She was the masterpiece of womankind—
In shape and height majestically free,
Her cheeks the lily and the rose combined,
Her lips—more opulently red than wine;
Her raven locks hung tastefully entwined,
Her aspect fair as Nature could design,
And then her eyes! so eloquently bright,
An eagle would recoil before their light!

XIV.

Night follows day—and rest, long exercise,
The crowd dispersed—the pageantry was o'er,
That lovely object vanished from my eyes—
Should I behold her glowing charms no more?
Was she a being of the earth or skies?
I soon resolved my queries on that score.
Reader, dost thou demand, who was that fairy?
Lend me thy ear—I'll whisper—it was ——

* * * *

XV

I pray thee, ——, pardon this digression,
A poet's license hath no limits to it;
However, I am no rhymer by profession,—
My jumping verse must palpably doth show it,
And therefore am I bound to make concession,
For daring in this guise, to feign the poet
This its birth-day—and I think my pen
Simply to ask for thee God's benison

XVI

O, may thy youth be rapturously blest!
Thy riper years be happier than thy youth!
And thy old age as an angelic guest,
Making thy way to heaven serenely smooth!
May no rude hand thy innocence molest,
Nor malice blight thy fame with cankerous tooth!
But fresh-eyed hope and gentle peace attend thee,
And the good Shepherd from all harm defend thee!

XVII

But if, in passing through this vale of tears,
Sooner or later, in thy path he strewn
More thorns than roses, if afflictions rears
Her pelted force to weigh thy spirit down,
If scorn a sunny ray thy footsteps cheers,
If friends prove false, and envious rivals frown,
Thy towering virtue shall defy the shock,—
As furious waves dash vainly 'gainst a rock

XVIII

Beauty doth not repel, but court Decay,
No sooner is she visible then slain;
So fairest flowers the soonest fade away—
True worth claims its lustre doth retain;
Fortune her favors may dispense to-day,
But on the morrow anthing shall remain,—
To weep, to bleed, to suffer, and to die,
Is emblematic of mortality

XIX

This moral source too and in its complexion—
To-day wear thou joy's brightest coronet
Maternal love and sisterly affection
Shall twine a wreath on thy fair brow to set,
And friendship, too, shall bring a choice collection
Of gifts which charge thee never to forget,—
Mine is a simple lay, on common paper—
'Twill serve at least to light an evening taper

XX

Though many a gratulation meet thy ear,
In better phrase, more pleasing in address,—
My humble offering is as sincere,
As warm my wishes for thy happiness!
Perchance another song, another year,
My feelings may more tenderly express,
Till then, contrung and silent be my shell—
Its dying tone ant murmuring, 'Farewell!'

—— G——n

(1) Formerly ardent spirits were sold at portable grog-shops on the Common, but, for the last four years, their sale has been prohibited. Of course, decorum, sobriety and attention are the 'order of the day.'

(2) Boston is truly a princely city, but her location—in the heart of a magnificent landscape—surrounded by the prettiest villages in the world—enhances her value a thousand fold

(3) This is a gothic palace, said to be richly furnished within, so commanding a prominent view of a delightful promenade—the Common and Mall—of which Bostonians are mordinately boastful.

MISCELLANEOUS.

A NOBLE ACTION.

'A lady residing at the Mountains, many years ago, emancipated a slave whose good conduct and fidelity she wished to reward. Being in affluent circumstances, she gave him, with his freedom, a sum of money which enabled him to establish himself in business, and being very industrious and thrifty, he soon became rich enough to purchase a small estate in the country, whither he retired with his family—years passed away, and whilst he was rapidly accumulating money, his former mistress was sinking into poverty, misfortune had overtaken her, and she found herself in old age, poor, solitary, neglected, and in want of the common comforts of life:—this man heard of her unhappy condition, and immediately came to the town and sought her out in her humble abode; with the utmost respect he expressed his concern at finding his honored lady in so reduced a state, and implored her to come to his estate, and allow him the gratification of providing for her future comforts. The lady was much affected at the feeling evinced by her old servant, but declined his offer; he could not, however, be prevailed on to relinquish his design. 'My good mistress,' said he, 'oblige me by accepting my services; when you were rich you were kind to me, you gave me freedom and money, with which, through God's blessing, I have been enabled to make myself comfortable in life, and now I only do my duty in asking you to share my prosperity when you are in need!' His urgent entreaties at length prevailed, and the lady was conveyed, in his palanquin, to the comfortable and well-furnished apartments assigned to her by his grateful care; his wife and daughters received her with the utmost respect, and always showed, by their conduct, that they considered themselves her servants, deserted by those who had been her equals in her station, and who had professed themselves her friends while she was in affluence, the good lady passed the remainder of her days in comfort and ease, and those who had once been her dependants'

A French Schoolmaster in 1750—'There he is,' said one of them, as soon as silence could be obtained, pointing to a withered old man, who had on a little bed in one corner of the apartment. 'Are you the schoolmaster, my good friend?' inquired Stouber. 'Yes, sir.' 'And what do you teach the children?' 'Nothing, sir.' 'Nothing! how is that?' 'Because,' replied the old man, with characteristic simplicity, 'I know nothing myself.' 'Why, then, were you instituted schoolmaster?' 'Why, sir, I had been taking care of the Walbeck pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children.'—*Memoirs of Oberlin.*

The Blind—It is stated in the Nashville (Tenn.) Banner, that a gentleman of that town has recently made a valuable discovery in regard to the instruction of the blind. The plan of teaching is represented as completely new, one which will not only enable those deprived of sight to enjoy the benefits of reading, but to record their own ideas by a mode of writing adapted to the sense of touch. Among the other contrivances is a machine which, in the hands of a blind person, will enable him to assist in some profitable employment, while he is acquiring a knowledge of letters. A single wheel may be applied to some useful mechanical occupation, to a process of alphabetical instruction, and to production of harmonious sounds. It is added that the inventor designs to secure for his new discovery the protection of a patent.—*Phil. Gaz.*

MORAL.

FOUR DAYS' MEETING.

A Richmond paper contains the following advertisement

'*Sports of the Pit*.—A Main of Cocks will be fought at Northampton Court House, North Carolina, for $2000, and $100 on each battle, to commence on Wednesday, the 14th of April next, and continue four days. Each party to show twenty five Cocks.'

Will any who justly the wicked for devoting *four days in succession* to cock fighting, or horse-racing, condemn those who delight in the service of the Lord for spending an equal number of days in calling upon his name, and hearing his word? To dance all night, is, with some, a thing quite rational, but to prolong a religious meeting until 10 o'clock at night 'is ruinous to good morals!' To toil six, and even seven days in succession, to acquire riches which are not needed either for maintenance, or luxury, or any other use than that of being hoarded, is a matter rather of praise than of censure, with worldlings, and with some professors of religion too, but to go to church four days in succession, to seek the salvation of immortal souls 'is facetious!—is insufferable!—is a violation of the commandment, which says, '*six days shalt thou labor, and do all thy work!*'

And who are they who thus argue to labor six days without going to church! Why they are generally people who either rarely go to church themselves, even on the Lord's day, or rarely work themselves on any day of the week. They are people who go to the theatre oftener than to the throne of grace.

Philadelphian

Important Recommendation.—Among other interesting resolutions, the following was unanimously adopted at the late meeting of the National Lyceum in the city of New-York

Resolved, unanimously, That in the judgment of this Lyceum, a portion of the Scriptures ought to be publicly read *daily* in each common school, and this exercise is hereby respectfully recommended by the Lyceum

☞ Editors of Newspapers throughout the United States friendly to the pursuit of the Holy Scriptures, are requested to publish this recommendation

The favor of mankind comes too late to those who depend upon it, but the multitude delight to patronize those who have no need of their assistance

PROSPECTUS

OF

THE LIBERATOR,

A WEEKLY JOURNAL,

Published in Boston, Mass. and devoted to the cause of African Emancipation

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day. The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY now—LIBERTY AND EQUALITY FOREVER!

It is right that it should be so. It is right that man should be, as he was made, but 'a little lower than the angels!' To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind. An oppressor is a hateful object, his shame are monstrous, he deserves unmingled execration, he is without excuse.

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no parallel. Their carcasses are daily thrown to the fowls of heaven; their blood drenches the ground which they till; their sighs freight every wind; they are beaten with whips, they are lacerated with red hot brands; they are torn asunder at the sacrifice of every natural and domestic relation; they are sold like cattle; they are scantily fed with the coarsest aliment; their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out, they are rational beings, but their intellects are crippled, they are accountable beings, but the light of the gospel is hid from their vision

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate; the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion; our hope is on God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty. One State cannot meet it single-handed, one section of the country cannot destroy it. The people, the whole people, must engage in the work; every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly; there is innocent blood upon our garments, there is stolen property in our houses, and every one of us has an account to settle with the present generation of blacks

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.

The first number of the Liberator was issued January 1, 1831, without a subscriber. Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time. Its character is sufficiently developed to render an exposition unnecessary. A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appalling as is the evil of slavery, the press is able to cope with it, and without the agency of the press, no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New-England—to the whole nation. Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns. The favor will be gratefully reciprocated

GARRISON & KNAPP

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at $2 per annum. No subscription will be received for a shorter period than six months

Every individual who procures and becomes responsible for five subscribers, will be entitled to a sixth copy

Boston, June 1, 1831

The wife of James Beckwith, of Franconia, N. H. formerly of Weldon, Vt. has had NINE children, at *three* births—three at the first, two at the next, and *four* at the last—all boys, and all living and doing well!! The genie began in 1825, and ended in 1831. Their names are Abraham, Isaac and Jacob, Elisha, Elihu, and Enoch, Noah, Samuel and Elijah.—*North Star.*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 24.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JUNE 11, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO 10, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS

☞ Two Dollars per annum, payable in advance.

☞ No subscription will be received for a shorter period than six months.

☞ Agents allowed every sixth copy

☞ All letters and communications must be POST PAID.

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EDWIN SCRANTON, *Rochester, N Y*
JOSEPH CASSEY, *Philadelphia, Pa*
JOSEPH SHARPLESS "
HENRY OGDEN, *Newark, N J*
WILLIAM WATKINS, *Baltimore Md*
BENJAMIN LUNDY, *Washington City, D C*
WILLIAM WORMLEY, " "

THE LIBERATOR.

'I never met with a man yet, who trophedly admits the enslaving of human beings is consistent with the exercise of christian duties, who could talk or write ten minutes on the subject, without expressing nonsense, or contradicting himself, or advancing heresy which would expose a man to censure on any other subject.—*Western Luminary*

THE MARRIAGE BILL.

We are sorry to be obliged to revert again to the attacks upon Mr Bigelow for the part he took in regard to this bill But the following article from the Commercial Gazette deserves a passing notice. 'There appears to be a determination among many persons to misunderstand the object of the proposed change in the law, which was not, as is represented 'to *modify* the color of our black population,' but to remove from it a disgraceful badge of servitude,—not to promote the intermarriage of the blacks and whites, but to confirm their natural equality as human beings.

We know not which to admire most the disingenuous spirit or the exquisite logic of the communication to the Gazette. The whole drift of the argument is to prove that the state of Massachusetts ought not to alter one of its laws, or even to allow its alteration to be discussed, because perchance, it might give offence to our southern neighbors. We are not to meddle with our own laws because it may irritate people five hundred miles distant. Does the writer think that the people of Massachusetts will yield to such suggestions, which would rankle them the slaves of the southern slaveholders? How can he dare to address such an argument to the freemen of Massachusetts? If our fathers had hatened to reasoning of this kind, they would never have made their slaves free, for what measure was more likely to offend the southern states? But the argument is as feeble as it is insolent. For the southern states care very little how Massachusetts may legislate on this subject. And if the law forbidding the intermarriage of blacks and whites should be repealed to-morrow, we believe that the whole subject would be forgotten as the southern states in less than a month

'We like the tone of our correspondent HAMILTON; it is moderate and gentlemanly Mr Bigelow, in attempting to *modify* the color of our black population, was undoubtedly prompted by the best of feelings, but, like many other philanthropists of the present day, he exceeded the bounds of delicacy The subject is one that ought not to be meddled with by our legislators—'hands off, let us alone,' should be the motto of the colored population of this city. The following toast, given at a late African celebration, is in the true spirit '

THE RISING GENERATION—Very promising; and *black enough for white men to let him alone*

MR EDITOR—I notice in the letter of Mr Bigelow, published in your paper of Wednesday, the following remark 'the bill itself, however, was finally lost, on account of its numerous imperfections *in other respects*' From this observation I conclude that some person may bring up the subject again at the next session of the Legislature On this supposition, I proceed to notice the expediency of Mr Bigelow's course in relation to said bill.

And first, I may be permitted to remark, that I was sorry to see the letter of Mr Bigelow in the public prints. At a time when the community are agitated by the political events of Europe, as well as this country, it did seem that there was no necessity of raising new themes of excitement. The tariff question, the system of internal improvement, the views respecting post riders, all new divide and distract the public mind At a period when the Indian question, also, with its exciting relations, brings us in collision with our southern brethren, it is surely unwise to add new fuel to the flame of discord and contention The eye of the south has already been turned in this state and this city with jealous suspicion on account of the inflammatory prophecies circulated there by one Williams, of whom we have all heard Although that act was our party of an individual character yet the south unfortunately considered it as proceeding from our community, and the Mayor of our city was necessitated to disclaim in behalf of the citizens, all participation in, or approval of the act Now the motion of Mr Bigelow in the Legislature, has a tendency to revive then former suspicions, unjustly, it is true This is evident from the comments which have been made on the subject in southern papers. I deprecate anything which has a tendency to alienate the regard of our southern brethren There are sufficient causes in which we unavoidably come in collision with their opinions, and it is worse than needless to go out of our way to seek new ones We have no right to interfere with the internal regulations of other states The interest taken by our philanthropists in the slave question, is regarded with alarm they do not give us credit for our pure benevolence, but regard all unwelcome of the nature as sinister and political Unfortunate and erroneous as these views are, on their part, still, such being the case, we should be cautious of fanning that irritation and jealousy Mr Bigelow pleads the law on the same ground with the old laws, respecting 'necromancy and witchcraft' I cannot see the analogy between these cases, but admitting it, as we hear of no couple at against the law from those upon whom it is thought to bear unfavorably, and as the agitation of the question is likely to be misconstrued in other states, I think it best to let the matter drop where it is The east will never recover its influence with other portions of the union until it ceases to press those irritating questions, where our interests and prejudices conflict with those of our southern brethren Mutual forbearance alone can make permanent the federal union

HAMILTON

EMANCIPATION.

The following interesting account is from the Genius of Universal Emancipation

'We learn that an aged widow lady, of the name of Greenfield, who has resided several years in the city of Philadelphia, and who had emancipated a large number of slaves in Louisiana, has recently visited that section of country, for the express purpose of taking them to Hayti, in order to prevent the new law, enacted there, from reducing them again to slavery The truly benevolent lady is said to be upwards of *seventy years of age*! Tell us no more of the patriotism of "Greece or Roman Matrons"—American female philanthropy will soon outshine them all These deeds of transcendent virtue, which we already have the pleasure of recording will embellish the pages of history, and excite to emulation an admiring posterity'

A letter from a correspondent in Philadelphia, noticing this noble example of disinterested benevolence, says, that this aged lady is, if she is rightly informed, more than fourscore years of age Our correspondent also says—

'I learned from a friend of hers that she bore the fatigue of the journey admirably, considering her advanced life, that when she arrived at New-Orleans, she was offered ten thousand dollars for her slaves, which she resolutely refused and liberated them all but one, who would not accept of her offer Her intention was to have purchased land and settled them in Ohio, but that not being allowed, she has sent them to Liberia. Could she have accomplished her first project, it would have been far more *congenial to my feelings*, and I believe more satisfactory to herself'

'To the credit of the Jewish character, and the honor of the individual, it should be known that when the proclamation of the British government was published requiring the registration of all slaves, and declaring that such as were not registered by a certain day should be entitled to their manumission, the Parnassheim of Surinam, who had inherited in his family domestic slaves to to the number of not less than fifty, proudly said, 'Then I will not register my slaves—they shall be free' hitherto they have been kept such because it was the custom, and the Dutch liked to be attended by slaves when they visited the palace, but as that is not the case with the British, they shall cease to be slaves, for long have I felt shame, and my blood has run cold, when I have reflected on what I once saw at Batavia and Samarang, where human beings were exposed for public sale and placed on a table and examined like sheep and oxen'—*Sir T S Raffles' History of Java*

PRODUCE OF FREE LABOR.

We have received from the Corresponding Committee of the Free Produce Society of Philadelphia, answers to the questions proposed some time since, in our paper, in regard to the productions of Free Labor, which is given below We are much obliged to the Committee for the attention which they have bestowed on the subject, and recommend the communication to all persons who have conscientious scruples about using articles tainted with slavery

Philadelphia, 5th Month 12th, 1831

ESTEEMED FRIEND—A letter from thee, addressed to ——, of this city, was laid before the Committee of Correspondence of the Free Produce Society of Pennsylvania, at their last meeting, with a request that the committee would adopt measures in regard to it, whereby thee would receive it full, and as far as practicable, a satisfactory answer to thy several queries respecting free goods.—Having been appointed, at a former meeting, a sub-committee, for the purpose of corresponding with individuals who feel an interest in the cause of our oppressed colored brethren, the letter was referred to us, and although it is not new in our power to give as definite answers as we could wish, we will proceed to notice there as far as our present limited knowledge will permit We would, however, remark that we have written to several individuals in the southern and western states, requesting of them such information upon this subject as may be serviceable or interesting, and when their replies are received, we shall, no doubt, be able to answer thy queries much more satisfactorily

Thy first question is—'Where and in what quantities are sugar, cotton and rice raised by free labor in the United States?'

The maple sugar is the only kind that we can ascertain with any degree of certainty, to be raised in the United States This is cultivated in considerable quantities in the states of New-York and Ohio, and some in Pennsylvania, but in consequence of the great expense and difficulty of transportation from Ohio, all that has as yet come to this market has been the produce of the other two states. The greatest quantity that we have known being sold in one lot, was 600 barrels, equal to 125,000 pounds. We are unable to say whether this was all made in one season, or was the production of two or more years We are inclined to the latter opinion The free cotton of United States growth that has come to this market, has hitherto been sent to us by Nathan Hunt, Jr of North Carolina. The first lot, sent two years since, consisted of nine bales. Last spring he was enabled to increase the quantity to thirty bales, and this spring we have received intelligence that he has procured and intends shipping about the same quantity again In his letter, written upon the subject, he informs us that in consequence of the drought of the last season, there was not exceeding half a common crop, so that had it not been for this circumstance, the quantity raised would no doubt have been at least fifty or sixty bales There are large quantities raised in Indiana, Illinois, and Tennessee, and we hope that arrangements will be made to receive it from those states Indeed, we have no doubts that as the demand increases, arrangements will be made to this effect. With respect to the article of rice, our information is very limited We have satisfactorily ascertained that in the aggregate, considerable quantities are raised in the state of North Carolina, by individuals who are either too poor, or unwilling to employ slaves, but the quantity each one raises is comparatively small, and is consequently disposed of to private families, or to those who buy up the article for the market, and it is consequently exposed to the attention of the merchants who buy up the article for the market, and it is consequently disposed of to private families, or to those who mix it with that raised by slave labor, Twenty dollars premium over the market price has been offered for from five to ten tierces, one half of it by C Pierce, who is engaged in the sale of free produce in this city, and the other half by the Colored Free Produce Society, as an inducement for some person to turn his attention towards collecting it from those who raise it by free labor, and keep it separate from the slave rice We entertain the hope of obtaining it by another season.

Thy second query is—'How may the free goods be produced, and what security would a person have that they certainly were raised by free labor?'

This is already partly answered in the foregoing observations. We may, however, remark, that as we cannot be eye witnesses to the cultivation of these articles, we must exercise the utmost caution with respect to the channel through which we receive them We are very liable to imposition, but this can be avoided with care Having the most implicit confidence in Nathan Hunt, Jr, from whom we have hitherto received our cotton, as much as many persons in this city are personally acquainted with him, and know him, as far as their acquaintance extends, to be a man of honor and probity, we are willing to receive such articles as come through his hands, as of genuine production With respect to sugar, there is not much danger of our being deceived in the maple, if we are at all acquainted with the article, as it has a peculiar taste, smell and appearance, by which it is easily known But other sugars have been imposed upon those unacquainted with the article, for maple, which were not of that description, so that even in this article it is necessary the conscientious should trace the channel through which it comes, from the retailer to the cultivator — We have just been informed that maple sugar is cultivated by slave labor in the state of Maryland, so that in this article more care is required than we at first supposed As no rice of the United States growth has, as yet, been obtained, it is unnecessary to say any thing further upon that article at present.

Third query—'Is the supply of such of these articles, as are raised by free labor, greater or less than the demand?'

In consequence of the disadvantages under which every new cause labors, while in its infancy, the free goods have not yet been brought into fair competition with the slave The highest market price has been required for them, and, in some instances, a considerable advance But as these goods have became more plenty, and the facilities of obtaining them have increased, the prices have successively been reduced, so that at present, there is not that great difference which at first existed. But until the prices are the same, we can scarcely expect that the free goods will be generally used, for although there are many who are friendly to the cause, and wish it success, still their zeal is not sufficient to induce them to give an advanced price But as soon as the prices compete with each other, we may expect that every friend to the cause of humanity, will give the free goods the decided preference. In consequence of these disadvantages, we may say, that the demand for the cotton goods has not exceeded the supply With respect to sugar, the quantity of maple that has come in market, has been trifling, compared to the demand for the article, and we have, therefore, had to look elsewhere for a supply The East Indies, of course, claimed our attention, and we found that considerable quantities were annually imported from thence But lately our attention has been turned towards some of the West India Islands, in which we find that considerable quantities of sugar and molasses, of an excellent quality and free from any unpleasant taste, are made, and we have obtained with considerable facility C Pierce, to whom we have before referred, has made arrangements to receive a regular supply from Porto Rico, through such channels as we trust can be depended upon, so

that the supply of sugar from the places we have mentioned, is, at present, fully equal to the demand. Of rice, considerable quantities might be sold, could it be obtained. Some has been received from foreign places, but the duty is equal to a prohibition to its importation.

Fourth query—'What means and prospects are there of an increased supply?'

Whenever a demand exists for any particular article, it is but seldom that any great length of time elapses, before that demand is satisfied. And as the circumstances of there being a market, and a ready sale for any particular kind of goods, is a great inducement to individuals to raise or manufacture that description of goods, and send them to the place where they are wanted, so with regard to the free goods, we have found that as the demand increased, the supply has hitherto increased in the same proportion. The first lot of cotton, consisting of nine bales, having met with a ready sale, at a fair price, Nathan Hunt, Jr from whom we received, exerted himself the succeeding year in collecting a larger quantity, and has expressed a willingness to increase his exertions as the demand increases. But it is not to him alone, we shall look for a supply. After the facilities of transportation shall become completed, so that goods can be sent from Ohio, Indiana, Illinois, and Tennessee, almost any quantity can be procured from those states. St Domingo and Mexican cotton can be imported by paying a duty of three cents per pound, which will be an increase on the price of the manufactured goods of only half a cent per yard, which is not worthy of consideration, so that with regard to the cotton goods, the prospect is truly encouraging. If the present struggle in Europe should result, as we most heartily hope it will, in the emancipation of the West India Islands, there will be no difficulty in procuring any quantity of sugar that the demand may require. But should this not be the case, there is no doubt but the quantity of foreign sugar raised in the free states will be increased, as also that raised by free labor in the West India Islands. And it seems to us, that the latter is more particularly deserving of encouragement, for as it comes from the very heart of slavery, it may have the effect of causing some of the slaveholders to liberate their slaves, and work their plantations by free labor. Mexico and St. Domingo may also present their claims to our patronage.

Fifth query—'Where any of these free articles are raised, are the laborers black or white?'

With respect to those raised in the United States, we may answer, they are of both colors. The persons who cultivate the sugar in Porto Rico, are principally the slaves of the Island, or the descendants of the Spaniards. Some others are also concerned in it. Of the Haytians, Mexicans, and East Indians, thy knowledge is, perhaps, superior to our own.

Sixth query—'What varieties of cotton fabrics are manufactured from cotton produced by free labor?'

Shirtings of different qualities, Sheetings, Checks of different patterns and qualities, Cotton Shawls, Calicoes of various patterns, Jean, Table Diaper, Dimity, Bed Ticking, Sewing and Knitting Cotton, Battings for quilts, Wadding, Vigoreux Cassimere, Candle Wick.

By the request of one of the members of the Female Association for the Encouragement of Free Cotton, we enclose to thee a specimen of knitting cotton. It is part of a hank sent to the Association last summer, by a friend in Richmond, Indiana, manufactured of cotton raised in Illinois, purchased in Cincinnati, and prepared at the spinning factory of Charles W Starr, of Richmond, Indiana. For further information respecting the free cotton raised in that quarter, thou canst apply to James Lamb, of Kaskaskia, Illinois, or Eli B Clemson, Lebanon, Illinois.

Seventh query—'Is there any manufactory which is confined to cotton raised by free labor?'

We cannot answer with certainty, but our impression is, that the factory conducted by C W Starr, of Richmond, Indiana, is devoted exclusively to the free cotton. The persons who manufacture the goods for this market, have also expressed their willingness, that in case sufficient free cotton can be obtained to keep them employed during the whole year, they would not manufacture any other kind, and there is no doubt many others, in different parts of the Union, might be found of like disposition.

We notice, with much gratification, the observations respecting the prospect of a Society being formed in your city, for the encouragement of free produce, as well as the establishment of a store for the sale of goods of this description. Union of efforts is the surest means of accomplishing any great undertaking, and although this must be an individual work, in which each one must lay his hand to the plough, without regarding the course pursued by his neighbor, still there is much encouragement offered, and many difficulties are overcome, by mutual cooperation, which individual enterprise would be unable to accomplish. But we cannot too strongly caution those who engage in the work, to beware of imposition; for it has been with surprise and indignation that we have witnessed the extent to which it has been practised in this city. It seems to be the opinion of too many, that deception in this case is no crime, and that, so long as our consciences are satisfied, it is all that is necessary, and they will, therefore, either tacitly (which is frequently the case) or otherwise, vend their slave goods for free, when they know they are not of the description required.

We have, with much pleasure, noticed the exertions on behalf of our oppressed colored brethren, and do, most sincerely, hope they may be crowned with success. Friends to their cause are daily increasing, and although in some parts of our Union laws have been enacted, which are an outrage upon humanity, and a disgrace to the nation, still there seems to be no other alternative than patiently to submit, and bear our testimony against it, until the cup of their iniquity be filled, when shame and disgust may be the means of producing a change for which humanity, reason, and the inherent laws of our nature, have been for so long a time appealed to in vain.

We remain, very respectfully, thy friends

JAMES L PEIRCE,
PETER WRIGHT,
JOSEPH PARKER.

For the Liberator.

REMARKABLE INSTANCE OF FORGETFULNESS.

Extract from Mr Webster's speeches recently published

'In the whole world, sir, there is no such oppression felt as by the Christian Greeks. In various parts of India to be sure the government is bad enough, but then it is the government of barbarians over barbarians, and the *feeling* of oppression is of course not so keen. There the oppressed are perhaps not better than the oppressors, but in the case of Greece there are millions of Christian men, not without knowledge, not without refinement, not without a strong thirst for all the pleasures of civilized life, trampled into the very earth, century after century, by a plundering, savage, unfeeling soldiery. Sir, the case is unique. There exists and has existed nothing like it. The world has no such misery to show, there is no case in which Christian communities can be called on with such emphasis of appeal.'

Surely when he uttered these words, the orator had entirely forgotten two millions of his own countrymen. He had forgotten that there are in his own country, two millions of people, 'trampled into the very earth,' by Christian men. He had forgotten it, otherwise he could not have asserted, that 'there is no case in which Christian communities can be called on with such emphasis of appeal.' For if in consequence of oppression these his countrymen are without knowledge, without refinement, without any thirst for the pleasures of civilized life, if they are thus degraded, and from this cause do the less bitterly *feel* oppression, surely this their degradation, is a call upon Christian communities with the strongest possible emphasis of appeal. But they were *forgotten*.

'If not so frequent, would not this be strange?
That 'tis so frequent, *this* is stranger still!'

Oh that these forgotten ones had a Webster to plead their cause, and bring them to remembrance with the Christian community among whom they dwell.

S T U

INCONSISTENCY.

To the Editor of the Liberator

SIR—When I am perusing the Declaration of Independence of the United States, I observe that the American people consider 'all men born free and equal, and endowed by their Creator with certain unalienable rights, and among these are life, liberty and the pursuit of happiness.' And can all this be true? Do they acknowledge all men free and equal? I answer, no. For when I turn to those parts of the Union where I behold thousands of their fellow men held in the curse of all nations, (who participate in it) slavery. I look and wonder that a people, the greater part of whose are professors of christianity, can acknowledge such barefaced hypocrisy. Oh ye people! ye that have dragged our forefathers from their peaceful homes—separated husbands from their wives and children from their parents, and doomed them to endless servitude—do you not think that God will ask retribution at your hands for that great and awful day?

It has been asserted by some that we should never think of becoming a free people. I would in the language of Cowper, ask—

'Still in thought as free as ever,
What are Columbia's rights I ask,
Me from my delights to sever,
Me to torture, me to task?'

Ye style us brutes, and say that we are 'void of feeling.' 'If ye prick us, do we not bleed?' If ye wrong us, are not our feelings the same as yours? And when ye deprive us of our liberty, (which you have done to thousands,) have we not a right to endeavor to regain it? Yes, let me tell you, the time is not far distant, when 'Ethiopia shall stretch forth her hand,' and cause ye all to own us as freemen. Therefore—

'Deem our nation brutes no longer,
Till some reason ye shall find
Worthier of regard, and stronger
Than the color of our kind.'

Philadelphia JUNIUS

SLAVERY RECORD.

From Walsh's Notes on Brazil

'The circumstance that particularly struck me in Brazil, was the interminable period to which the offspring of a slave is doomed in bondage, from generation to generation. It is a taint in the blood, which no length of time, no chance of relationship, no alteration of color can obliterate. Hence it is that you see people of all hues in a state of bondage, from jet black to pure white. On the ecclesiastical estate, every precaution is taken to preserve the original color, and when, from an intermixture of white blood, the complexion of the children is become too light, they endeavor to restore its darkness, by obliging the fair slaves to intermarry with those who are blacker than themselves!!! the good fathers being alarmed at the prospect of keeping, in a state of slavery, human faces as fair as their own!

'I one day stopped, with a friend, at the house of a man on the road to Tijuca, to obtain some refreshment. In the garden, or the back of his abode, we saw some young negroes playing about, and among the rest, a very pretty white boy. He had a soft fair face, light curling hair, blue eyes, and a skin as light as that of a European. Attracted by the very engaging little fellow, I caressed him, and inquired of the man of the house, if he was his son. He said not; but that he was the son of an Englishman, and his slave, and he mentioned the name of his father. Shocked and incredulous, I doubted the possibility of his father's knowing that the child was in bondage; but I was then informed, that the father not only knew it in this instance, but that in other cases, he was known to sell his own white child along with its mother? Oh, my friend, here is a picture of slavery! Here is the story of Mr Thomas Inole actually revived, and a European in the nineteenth century, selling a mother with whom he had lived in wife's wife, and enhancing her value, by selling his own son along with her.

If these we put out of the question the injury inflicted on others, and merely consider the deterioration of feeling and principle with which it operates on themselves, ought it not to be a sufficient, and, indeed, unanswerable argument, against the permission of Slavery?'

'The dreadful practice of poisoning is but too frequent among the slaves—the island abounds in poisonous plants, and their fatal properties are well known to the negroes, who make use of that knowledge as vengeance prompts. The draught of death is often administered by the waiting maid to her mistress, or by the valet to his master, and sometimes the most indulged and trusted servants are the instruments of the revenge of others, and at their instigation mix poison in the food of their owners, who take, unsuspectingly, from *their* hands, what, perhaps, they would fear to take from others.'

['Travels in the Mauritius.']

Escape.—Thomas Hood, of Cape-May, was killed on Wednesday last by a shot from a party of runaway Virginia negroes. The owners of the negroes came over from Cape-Henlopen, on Wednesday morning, and crossed off Cape-Island in search of them, who were supposed to be in an open boat. Between two and three o'clock the blacks were discovered by the inhabitants on shore, some eight or ten of whom immediately gave chase in a whale boat. On nearing the blacks a gun was fired from the whale boat with a view to frighten them, and render their apprehension the more easy, but which was returned with a volley from the negroes, and Mr Hood received a ball in his forehead which caused immediate death; another of the party had his hat brim pierced by a ball. The negroes when last seen, were shaping their course for New-York. They were 11 or 12 in number, two of whom were women.—*Observer*.

Trial for Kidnapping.—The two persons that were charged with attempting to kidnap the colored man who made his escape from the *garret window* of a three story house, a short time since, were prosecuted, and lately *acquitted*, simply because he was over the age of 45 years when emancipated, and, of course, his liberation was illegal!!! The Court, however held one of them to bail, and remanded the other in prison, (as he could not obtain it,) to take their trial for no assault and breach of the peace. This suit is yet pending.—*Genius of Universal Emancipation*.

JUVENILE DEPARTMENT.

THE FAMILY CIRCLE.—No. 8.

'*It can never be right to inquire into the expediency of doing a great and acknowledged wrong.*'—*Mr Hoyne of S C*

'*He who upholds oppression, shares the crime.*'

'I should think father,' said Lucy, 'that all the slaves who could get a chance would run away quite out of the slave states, and come here where people think it is wicked to keep slaves.'

'It is very natural you should suppose so, my dear,' said her father, 'and it is very mortifying to me as a republican, and painful as a friend of justice and humanity, to say that the poor slave even if he makes out to escape from the tyranny of his master, cannot find liberty among us. No longer ago than last summer, a poor man and woman made their escape from New-Orleans and concealed themselves aboard a vessel coming to Boston, but when they got here, they were put into a cellar, as I heard the account, and confined till the vessel returned, when they were sent back again. The poor woman was so much terrified at the thoughts of being carried back, that she tried to throw herself overboard.'

'Poor people!' said Lucy, 'what a disappointment, and how cruel to send them back again.'

'How abominable,' said George, 'after the poor creatures had once got away from their tyrants, for anybody here to be willing to assist in sending them back to slavery again.'

'Were not the people who sent them back punished for it?' said Helen.

'Not that I ever heard of,' said her father. 'You know I told you that the slaveholders were allowed to send into any of the free states, and take up runaway slaves, and not people are allowed to assist them.'

'But why do the free states allow this?' said Lucy. 'Anything that it is wicked to keep people as slavery, I should think there would be some law to punish any of their own people that had anything to do with it.'

'I will try and explain this to you,' said her father. 'You know, children, that though each of the states has a government of its own, yet that for some purposes they are all united as one nation under what is called the Federal Government.'

'Yes sir,' said Lucy, 'I believe I understand.'

'Well, my dear, at the time the Federal Government was formed, the free states entered into an agreement to allow the slaveholders to send into any of the free states and take up any slaves who might make their escape into them.'

'Why, then, father,' said George, 'I do not see but the free states help to keep the poor blacks in slavery, for if they had not made this agreement they would have been free as soon as they had got out of the slave states.'

'Oh why,' said his mother, 'is not our country as free as England.'

'I know mother' said George 'what you are thinking of—Cowper's lines which followed what Lucy learned some time ago,

"Slaves cannot breathe in England, if their lungs
Receive our air, that moment they are free,
They touch our country, and their shackles fall."'

'I think, said his mother, 'when there is not a city of refuge in our whole country to which the wretched fugitive can escape from the most cruel oppression that ever afflicted humanity, it is too monstrous an absurdity to boast of this as a land of freedom.'

'There is not then one spot in the whole United States,' said George, 'where the poor slave is not a prisoner, let him go where he will, he is still a slave, till he can escape from this land of freedom.'

'Oh! father,' said Lucy, 'why did the free states enter into such a wicked agreement? It was wicked, father, was it not?'

'My dear,' said her father, 'there were reasons, both in the free and slave states, in being united, which made both sides think it best to give up some things which they did not quite like to; and people who ought to know better than little girls, and certainly *as well* as your father, think, that upon the whole, the free states made the best bargain they could.'

'But,' said George, 'they had no right to make a bargain to injure other people, if they were to gain even so much advantage from it.'

'Ah! father,' said Lucy, 'the poor slaves cannot think it was the best bargain for them, and I do not think it was right not to take more care for their liberty, just at the very time too, when they were thinking so much of their own.'

'No, my dear,' said her mother, 'neither does your father think it was right,' and then turning to her husband, she added, 'you recollect Miss Edgeworth says "children are excellent casuists."'

'What is a casuist, mother? and what did Miss Edgeworth mean?' said Lucy.

'A casuist, my dear,' said her mother, 'is one who reasons upon the right and wrong of actions, and Miss Edgeworth thought that where children can understand all the circumstances, they can judge of right and wrong as well as grown people, and they sometimes judge more correctly, because they are not so likely to puzzle themselves by thinking of other things connected with the subject, but which have nothing to do with the place right or wrong of the case.'

'In the present instance,' said their father, 'you decided, I think, very correctly, that it was not right to enter into such an agreement as the free states did, and I wish every child in the country could have the case fairly presented to him that he might be able to decide impartially, before he had learned to take it for granted as ten many grown people do, that whatever is sanctioned by law must be right and proper. I willingly tell you I think it was very unjustifiable for the free states to enter into an agreement which deprived them of the power of affording shelter to any of their afflicted fellow creatures, and involved them in the guilt of slaveholding.'

'I believe,' said their mother, 'that there are many people who do not know that such an agreement was ever made, and cannot understand how it is, that this part of the country has anything to do with slaveholding.'

'I have no doubt it is so,' said their father, 'because cases of slaves escaping to this part of the country so seldom occur, that the subject is not often brought before us, and yet it is a fact, that however desirous any one might be to protect one of

them poor creatures, there is not a house in the country but may be entered, and the owner compelled to give up to slavery a man whom he believes to have as good a right to freedom as himself'

'Father,' said George, 'if you could help any of the slaves to escape would not you do it? I would.'

'And so would I,' said Lucy

'And so would I,' said little Helen, 'say, father, would not you?'

'I think,' said their father, 'I should be very apt to do all I could, and should think I was very wicked to aid in any way in restoring them to their masters.'

The children clapped their hands and said 'Then we were all right.'

'Yes, my dear children, you were right, and whatever may be the law of the land, I think no just and humane man, unless he is strangely deluded, will have any concern in helping to force a fellow creature into bondage I am glad, my dear children, you feel so much interest for the poor slaves'

'Oh,' said George, 'I never meet a black man now, but I think of the slaves, and how badly he must feel when he thinks of so many of his own people so wickedly held in slavery, and it makes me feel as if I wanted to do something kind to every black person I see'

'I think,' said his mother, 'everybody ought to try and do all in their power for people who are so much to be pitied, instead of feeling the foolish dislike to them which some weak people do'

'Do you mean, mother,' said Lucy, 'that anybody would dislike a person, without knowing whether he was a good or bad man, or anything about him except that he was black? I never heard anything so silly'

'Why that,' said little Helen 'is as silly as Rosamond's disliking good Mrs Egerton, because she had an ugly bonnet'

Helen had just been reading this part of Miss Edgeworth's Rosamond

'I think,' said George, 'it is wicked, and that is worse than silly I am sure there is more reason to dislike white people, for they always seem to have treated the blacks worse than I ever heard that the black people treated them.'

'True, indeed,' said his father, 'and it is quite time that the whites should endeavor to make up for past injustice by treating the colored people we have among us in a more christian-like manner'

'Oh, father,' said the children, 'I wish there was anything we could do for any of these poor people.'

'Continue to feel thus, dear children,' said their father, 'be always ready and inclined to do them good, and I doubt not the time will come, when you will have opportunity

U I E

BOSTON,

SATURDAY, JUNE 11, 1831

The Letter of the Hon Richard Rush, on Freemasonry, is one of the heaviest blows which the institution has received It is written with great perspicuity, strength and sagacity, and copies will doubtless be multiplied many *millions* of times. Messrs Kimball and Johnson, of this city, have published a very elegant stereotyped edition, in the octavo form Price 8 cts. single, 75 cts. per dozen, or $5,00 per hundred We shall endeavor to make some extracts in subsequent numbers As might have been expected, Mr Rush has been assailed, from a certain quarter, with great virulence and unmeasured abuse

A proposition is now on foot in New-York for effecting the entire abolition of masonry in that state, by dissolving the Grand Chapter and Lodge, and by closing all the Lodges and burning their charters, without reserve. We concur with Col. Stone in the opinion, that the members of the masonic order, not only in New-York, but throughout the Union, would act wisely to disband themselves—not only for a season, but forever

According to a communication in the Patriot, Col James Swan, who suffered so long an imprisonment for debt in France and whose death is announced, was among the first persons who took so active and decided part towards obtaining the freedom of the slaves in this country, and a pamphlet written by him, entitled the *Dissuasion from the Slave Trade*, did much good in accomplishing its abolition He was also one of the number who assisted in the destruction of the Tea in Boston harbor, and was by the side of Gen. Warren when he fell on Bunker Hill

Our valiant coadjutor, friend Lundy, in describing the vignette of this paper, says

'The whole tout ensemble is but too faithful a delineation of the actual state of things The principal fault is, the *whipping machine* is in the wrong place. That ornament of a civilized nation, the proudest *monument* of legal justice, erected by human hands, in the District of Columbia, has recently been removed to the door of the Washington Jail. There are muddy *marks* also, around this standing *emblem of mercy*—pretty DEEP NICHES, in fact—that should not have been forgotten, as they must have saved a portion of the tatters designed for many a wretched sufferer'

Several proposals for amending the constitution of Massachusetts, so as to reduce the number of the House of Representatives, have been brought forward at the present session of the legislature. One of these for dividing the state into districts for the choice of members, was rejected in the House by a large majority

Attempted murder and Suicide! We hear from Exeter, (N H) that a young white woman named Sarah Moore, was shot on Sunday night last, by a black man named Charles Tash The particulars, as we have heard them related, are that Tash had been in the habit of visiting the young woman, and that on Sunday night he tarried till about eleven o'clock, when her mother desired her to go to bed. Just as she was ascending the chamber stairs, Tash spoke to her, and on her turning round he discharged a horse pistol at her loaded with two balls, one ball passed through her side above the hip, the other into her abdomen He then attempted to shoot himself, with another pistol, by putting the muzzle to his breast, but it took a different direction, the ball grazing across his breast, through the left arm Mrs Moore gave the alarm of murder, when the neighbors assembled and found Sarah, supported by her mother, in the agonies of death, and Tash on the floor, weltering in his blood On being questioned as to this horrid act he said his intention was to have killed both Sarah and himself, and was only sorry that he had not effected his purpose—He was immediately secured, and was to have undergone an examination, before a magistrate, yesterday forenoon. The young woman was living when our informant left, but the physician had pronounced her wounds mortal

Tash had always sustained a reputable character He was brought up in the family of Col N Gilman, and had accumulated a handsome property He was engaged as steward of one of our public ships, and was to have gone to Boston yesterday, there to embark for the South Seas

The cause assigned for this dreadful deed was his having been forbidden by the mother, to visit her daughter It is added, that Tash had several times before attempted to destroy himself.

Tash was examined on Monday before Justice Chadwick, and held to bail in the sum of $5000, and two sureties in the amount of $2,500 each, and for want thereof, was committed to prison He had long been attached to the young woman, and his color seemed to be the only obstacle to their marriage, but it was an insuperable one He had been heard to say, more than once, that he would commit suicide, which observation was disregarded as an idle threat At length he was induced to enter into engagements to quit that part of the country and made preparations to be absent for several years and it was on the eve of intended departure, that he perpetrated this horrid act—*Newburyport Her*

GREAT FIRE AT FAYETTEVILLE

Extract of a letter to the editors of the Philadelphia Gazette, Dated

Fayetteville, N C,
Sunday evening, 7 o'clock, May 29, 1831

I am sorry to inform you that we are all burnt out The town is now a heap of smoking ruins The fire commenced in Mr Kyle's kitchen, and extended up Hay street as far as Mrs Gee's, on the north side, and up as far as the wagon yard on the south, burning every thing in its way The Presbyterian and Episcopal Churches are also gone, and all the intermediate houses—we are all houseless and homeless There are about two thousand persons who have no place to lay their heads The loss is above one *million dollars* The United States Bank and Cape Fear Bank are also gone, the La Fayette Hotel likewise I believe no lives are lost

Another letter of the same date says—We had not left the church half an hour before the fire broke out All the notes and books of any value belonging to the Banks were saved, but it was found impossible to get at the specie.—Hopes are entertained, however, that it will not all be lost The Branch Bank of the United States is to be moved to my mother's residence. She has given up to the officers of that Institution the drawing room, for the transaction of their business. The State House, the Hotel, both Churches, the Cape Fear Bank, and all the other principal buildings are burnt'

Mungo Park—By the Brig Virginia, lately arrived at Baltimore, from Rio de Janeiro, accounts have been received to the 14th April

The English ship Carnarvon, which arrived at Rio Janeiro early in April, from Fernando Po an island in the mouth of the river Cameroons in the Gulf of Guinea, brought as passengers, Richard Lander, the well known companion of Clapperton, and his brother John Lander These young men have been absent seventeen months, in the employ of the British government, in prosecuting the search after the course of the Niger Having reached the point (mentioned in Clapperton's book) where Park was murdered, they succeeded in recovering his books, letters, manuscripts, and a double barrelled gun, which was his property

A still born infant was carried to M Portal of Paris, for dissection, who conceived the idea of inflating its lungs The experiment was tried for a few minutes, when the air returned warm, the blood began to circulate, and the child was sent back alive to its parents. A surgeon at Lyons recently made a similar experiment with complete success

ITEMS.

Green peas have fallen in this market in one week from $8 to $1 per bushel

A man in Wolfboro' N H bargained with another 50 years old, to give him a pint of rum if he would drink another pint. He drank it, laid down in a stable, and never rose again

A reporter asked an officer for the particulars of a culprit's case, who was charged with stealing bank notes 'O, he has only done what you frequently do, *taken notes* in an improper manner,' replied the officer

A witness having stated that he went to Chester with an intention to *buy asses*, Mr C facetiously observed, that the jury could not put any reliance on such testimony, as the witness evidently had a *bias* on his mind

The Newburyport Herald says, a new vessel lately off the stocks, was sold at an advance of upwards of $4,000

Cautionary Hint.—Lord Chancellor Brougham lately complained of a noise in his court, and told the door-keeper that 'It seemed of no use to speak to *him*, but if the noise continued, he should speak to his *successor*'

Death of Mr Abernethy.—A Dublin paper, of the 21st April, says, this celebrated surgeon, who had been long seriously indisposed, died at his seat at Enfield, at half past four o'clock on Wednesday afternoon

Adieu—This is an expression of farewell, familiarly used by all classes of people, but its derivation which is a beautiful one, is not, perhaps, generally known It comes from the French words *a dieu*—to God—implying 'I depart from you, but leave you to the protection of Heaven.

Near Carlisle, Pa a violent gale lately passed over the farm of J Greason, Esq and demolished his barn, killing six or seven horses Several persons were at work in the barn, among whom were two sons of Mr G who were much hurt, two others were carried some distance, and fragments of the barn were borne two miles

A horse backed a gig out of a ferry-boat at Philadelphia on Sunday, and a lady, sitting in the gig was drowned the gig was found, and the horse dead—but the lady's body has not since been seen

'*Who shall decide when doctors disagree?*' Hascam calculated the force at which the heart contracts, in order to ensure the due circulation of the blood to be equal to 117,088 lbs. at each contraction, and Borelli, at 185,000 lbs, whereas Munro calculates it at not more than *five ounces*

The Wyoming Herald relates, that near the Nanticoke dam, last year, the child of an idiot young woman, about 20 years old, was taken from her to be given to a nurse. It was sent to the other side of the Susquehanna, but the mother swam across the river to get to the baby

The London Mining Company have offered $150,000 for the interest of one half a gold mining tract in Spotsylvania, Virginia, or $273,050 for the whole.

Mr John Willis, Oxford, Md has a grape vine, the stem of which is from nine to ten inches round, and on which his neighbors counted 25,110 bunches one third of which were double.

It appears from a report recently made by the Director of the Connecticut State Prison, that, out of 122, the whole number of convicts, 75 were unable to write, 30 unable to read, and but one had received a liberal education

The directors of the Boston Athenæum have purchased from the family of the late Mr Stuart, the unrivalled portrait painter, the original heads of Washington, and Mrs Washington, for fifteen hundred dollars.

There is now living in Spalding, an old widow lady, upwards of eighty years of age, who declares she never shed a tear these fifty years, during which time she has buried three living husbands

$200 reward is offered by I H Ehle & Co Canajoharie, N Y for the arrest of Charles A Jones, a mason by trade, formerly of Utica, who broke open a letter entrusted to his charge, cashed some checks, &c and absconded with $1000 in all. He is about 25 years old, 5 feet 8 inches high, has a red face, black hair, hooked nose and chin, turns in his toes, and lisps.

A young man lately died in Cincinnati, of hydrophobia, who had not been bitten He was a tanner, and it is conjectured that as several animals had died of hydrophobia, during the past winter, and it is believed he had some of the hides to tan, that some of the saliva had been imbibed into his system through a sore on his finger

DIED—At St Louis, on the 24th April, WILLIAM SMITH, a colored man, and worthy member, and licensed preacher of the African Baptist church. William was born a slave in Virginia, on the plantation of Mr Lewis, who brought him to Missouri in 1818, when William and several of his fellow servants became members of the Baptist church He was about 54 years of age when he died, and had been a member of religious society for about 24 years, and much of the time a useful exhorter and religious instructer of his own color His pious example, prudent conduct, and great usefulness amongst that class of people, gained the esteem and confidence of all who knew him

His industry and fidelity were such that several years since his master permitted him to become free, upon paying a debt of about $700, then due from the family Since that time, by unremitting industry, and good economy, he had purchased his wife and two of his children William displayed a mind for discretion and sound judgment of no ordinary cast. His sickness was short, and his death that of the firm and consistent christian His funeral was attended on the 25th by a vast concourse of colored people, who all loved, respected and honored him

Western Pioneer

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION.
VOL. XII

THE object and character of this work are well known It has been published nearly ten years, and circulates in all the states of the Union, in Canada, the West Indies, Europe, and Africa. It is *exclusively* devoted to the subject of the *Abolition of Slavery*, on the American Continent and Islands.

Within a few years, the proprietor has travelled much, and had to depend somewhat upon the assistance of others to conduct the work He pledges himself, however, that the publication *shall not cease*, but with the cessation of his natural life, provided, the public patronage, or the labor of his own hands, will furnish the means of issuing a *single sheet per annum* He further pledges himself, that the great fundamental principles, hitherto advocated in this work, shall be steadily maintained The course to be pursued, hereafter will not materially vary from that which he marked out in the beginning The corrupt sources of the horrible evil of slavery shall be traced, the fatal gangrene upon the body politic shall be probed, and the healing balsam will be applied when the putrid mass is removed Every possible investigation will be made as to the state of the slave-system, and what is doing relative to its perpetuation or abolition particularly in the various parts of the United States and the West Indies Every exertion will also be made to show what *can be done*, with propriety and safety, towards eradicating the enormous and increasing evil from the American soil

TERMS OF SUBSCRIPTION

The work will henceforth, be issued monthly It will be neatly printed, on fine paper, and folded in the octavo form, each number making sixteen large pages

The price of subscription will be One Dollar per annum, always to be paid in advance

Subscribers who do not particularly specify the time they wish to receive the work, or notify the editor of a desire to discontinue it, before the expiration of each current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly

Agents will be entitled to six copies for every $5 remitted to the editor, in current money of the United States

All letters and communications, intended for this office, must be addressed (free of expense) to BENJAMIN LUNDY, Washington, D C

May 1831

PEIRCE'S
FREE GROCERY STORE,
South-East corner of 3d & Noble Sts
PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of *Groceries raised by Free Labor*, respectfully informs those who give a preference to goods of this description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained.

Having made arrangements to import the goods in large quantities, direct from the places where they are manufactured, C P would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them, either from conscientious motives or for the accommodation of those who are desirous of bearing their testimony against *Slavery*, trusting that he will be able to supply them on equally favorable terms with any other individual in the United States.

Among the articles for sale, the following may be enumerated viz.

SUGARS—West India, received from Porto Rico retailing price from 8 to 12½ cents per lb—Calcutta and Canton, White, retailing price from 11½ to 14 cents per lb—Lump and Loaf, manufactured from East India and Maple Sugar, retailing price from 15 to 18 cents per lb

COFFEE—St Domingo and Java, retailing price from 11 to 16 cents per lb

CHOCOLATE—Manufactured from St Domingo Cocoa, retailing price 20 cents per lb

MOLASSES—West India, received from Porto Rico, retailing price 40 cents per gallon—Sugar House, manufactured from the East India and Maple Sugar, retailing price 50 cents per gallon

COTTON LAPS—for Quilting, manufactured from North Carolina Cotton, retailing price 18 cts. per lb

LAMP WICK—manufactured from the same, retailing price 25 cents per lb

SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco

Indigo, Sweet Oil, Salt, Salt petre, Alum, Copperas, Blacking, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c of various qualities,—for sale, wholesale and retail

May, 1831

☞ Orders will be gladly received at the office of the Liberator, the goods immediately procured, and no extra charges made

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern,
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail june 11

LITERARY.

THE ARCTIC DOVE.

BY BOWLER.

Rode on!—the ark, majestic and alone
On the wide waste of the careering deep,
Its hull scarce peering through the night of clouds,
Is esse But lo! the mighty deep has shrunk!
The ark, from its terrific voyage, rests
On Ararat. The raven is sent forth,—
Send out the dove, and as her wings far off
Shine in the light that streaks the sev'ring clouds,
But her speed on, and greet her with a song

Go beautiful and gentle dove,
But whither wilt thou go?
For though the clouds ride high above,
How sad and waste is all below!

The wife of Shem, o moment to her breast
Held the poor bird, and kess'd it. Many a night
When she was listening to the hollow wind,
She press'd it to her bosom, with a tear,
Or when it murmur'd in her hand, forgot
The long load turmoil of the storm without.
She kisses it, and at her father's word,
Bids it go forth

The dove flies on! In lonely flight
She flies from dawn till dark,
And now, amid the gloom of night,
Comes weary to the ark

Oh! let me in, she seems to say,
For long and lone hath been my way,
Oh! once more, gentle mistress, let me rest,
And dry my dripping plumage on thy breast.

So the bird flew to her who cherish'd it,
She sent it forth again out of the ark;—
Again it came at evening fall, and lo,
An olive-leaf pinched off, and in its bill
And Shem's wife took the green leaf from its bill,
And kess'd its wings again, and similarly
Dropp'd on its neck one silent tear of joy.
She sent it forth once more, and watch'd its flight,
Till it was lost amid the clouds of Heaven
Then gazing on the clouds where it was lost,
Its mournful mistress sang this last farewell

Go beautiful and gentle dove,
And greet the morning ray,
For lo! the sun shines bright above,
And night and storms are passed away
No longer drooping here confined,
In this cold prison dwell,
Go, free to sunshine and to wind,
Sweet bird, go forth and fare thee well.

PARADISE.

——We receive but what we give,
And in our life alone does nature live!
Ours is her wedding garment, ours her shroud!
And would we aught behold, of higher worth
Than that mammon cold world, allow'd
To the poor, loveless, ever-anxious crowd,
Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud,
Enveloping the earth—
And from the soul itself must there be sent
A sweet and potent voice of its own birth,
Of all sweet sounds the life and element

MERCY.

Though care the withering brow may trace,
And Toil the lingering smile efface,
Or dark Dejection teach distrust,
Or sin debase the soul to dust,
Still Then, Oh Lord, in love divine,
Forbearance dost with wisdom join,
Still in the midst of these our foes,
Dost grant the wearied frame repose,
And still with more than Parents' care,
Our daily banquet dost prepare

SERENADE.

The night was warm, the moon was still,
No sound was heard from lake or hill,
Save where upon a log decay'd,
A bull-frog around his serenade

Wake, *progress* of my love, awake,
And listen to my song,
The baron roosts far from the lake,
The pickerel he rest doth take
The water weeds among

The sun has put his fire out,
The daylight's hardly gone,
No enemy is round about,
Then, fingers, poke thy lovely nose
Above the waters green

For lonely I am sitting here,
Upon a rotten log,
Oh! cast away all idle fear,
And for a moment sweetly cheer
The sight of thy bull-frog.

Oh! hop with me to other pools,
Where we may live in love,
Where no rude wind the waves like cools,
And where do dwell no human fools,
Those two-legg'd things above

MISCELLANEOUS.

A young man who taught school in Palmyra, Wayne Co N Y was lately horsed by a travellin who told him of a rich old man in Ohio, who had a daughter, half Indian, and that he would give a barrel of dollars to any white man who would marry her He wrote a letter to the old gentleman, which was answered by a young man in the secret, and the schoolmaster visited Ohio, was introduced to an elderly man, and after candlelight informed of the joke, which sent him home with a heavy heart He has only to get up a little modest assurance, dash out at any body's expense, and he will find rich fools enough to marry him.—*Patriot.*

Curious Syllogism.—The Greeks Logicians had a curious syllogism which they thought unanswerable. They laid down this proposition—'A syllable eats bread, lard and cheese Hence'—why 'a *rat* eats bread, &c.'—grant it. 'A *rat* is a *syllable*'—grant it Therefore, a syllable eats bread, lard and cheese.

Sugar—A new mode of making sugar has been introduced at Cuba and Porto Rico, by Mr Archibald of New-York It is said to produce forty per cent more sugar than a given quantity of cane juice Thus then, the *present* plantations may throw into market the extra quantity of the article by adopting the new mode—a circumstance which if carried into practice, must, we should conceive, make a great change in the sugar business, both to the planter and dealer

A blind Legislator—M A Redenbach, a member of the National Congress of Belgium, is completely blind. He dictates his speeches to an amanuensis at his home, brings them with him to the sessions of the congress, and there requests a member to read them for him

A new Jury—The following lines are said to have been handed to court, to a beautiful young lady who was attending a trial

"Whilst petty offences and felonies assert,
In these no jurisdiction for stealing one's heart?
You, fair one, will smile and cry, laws! I defy you!
Assured that no peers can be summoned to try you,
But think not the paltry defence will secure you,
For the Muses and Graces will just make a jury"

When Diebitsch arrived at Plock, he went to church to his *maid hents*, and heard a sermon from a reverend *Pandit*, upon this text,—'Lo, Jeremiah sank to the raise!'

The late Lord Clonmel, who never thought of demanding more than a sixling for an affidavit, used to be well satisfied, provided it was a good one In his time the Birmingham shillings were current, and he used the following extraordinary precaution to avoid being imposed upon by taking a bad one —'You shall true answer make to such questions as shall be demanded of you touching this affidavit, so help you God In this a good shilling? Are the contents of this affidavit true? Is this your name and handwriting?'

Manufacture of Ship Biscuit by Steam—A steam engine has been put in operation at Portsmouth, England, by the power of which 160,000 pounds of biscuit can be manufactured in twenty-four hours, a quantity sufficient for twelve days rations for the crews of twenty sail of the line. The biscuit is said to be free from fermentation, and in every respect more palatable than that made by hand, being more thoroughly kneaded From the rapidity of the manufacture, also, no more biscuit need now be baked than is required for immediate use, from the supply by this process being as certain as it is rapid

In De Kalb county, Ga William Crowder was recently sentenced to death for the murder of his wife and child He was jealous of his wife, and with too much reason He beat out her brains, not his child's throat, that it might not go to his wife's father who had protected his daughter in her misconduct, then set fire to the house and cut his own throat, not so as to cause his death, but not able to talk without squeezing his wind-pipe together He loved his wife and would never rest till he could obtain her where she left him.

The veteran editor of the *New-York Gazette*, (Mr LANG) in some remarks on the growing prosperity of that city says—'When we look at this city as it is, we cannot but look back to the past and when we commenced our editorial career At that time, the population of this city was only 25,000 Now it is not only rising of 213,000 but there is only here and there a house standing that was familiar to our vision, at the time we entered upon our duties.'

A new liquid has been discovered by Mr Isaiah Jennings of New-York, which he uses as a substitute for Oil in lamps It is described as a species of alcohol, and the advantages it possesses over oil, are said to consist in its cheapness, and the fact that it never chills, and that no smoke issues from it It is transparent. It never burns the wick, and is less dangerous, as no sparks have ever been known to originate therefrom There is no dripping below the burner, and no choke in the tubes. It is not injurious to the eyes, there is no grease, and is much sooner lighted

The substance of the great wall of China, which extends along a space of 1500 miles, from the shore of the Yellow sea, to Western Tartary, has been estimated by Mr Barrow to exceed in quantity that of all the houses in Great Britain, and to be capable of surrounding the whole earth with a wall several feet high

In the British House of Commons, last month, attempts were made to cough down Mr Hunt, he merely observed—'If honorable members be really laboring under the effects of recent colds, I have some lozenges which I can recommend as being efficacious'

Though Newton survived the publication of his immortal *Principia* forty years, yet at his death he had not a dozen followers out of England

MORAL.

'Where'er I see the gorgeous sun
Rejoicing from the East to run,
And through the sky his journey hold,
With eye of fire, and robes of gold,
(So proud his march, so bright he blazes,
That n'ne the eagle as he gazes
Can scarce his burning track behold.)

Where'er I view the stars display,
To deck the sky, their silver ray,
And mark along the welkin wide
The evening's placid empress glide;
My soul is full of Him that made them,
The God whose magic power arrayed them
In all their grandeur, all their pride.

He day by day supplies the streams
Of the exhaustless sun's bright beams,
Not this alone the shades of even
He lights with fires sent down from heaven,
That all above and all below us,
Alike by night and day may show us
By whom these wondrous works are given.

'T is God, whose skill and bounty dress
The Spring in all its loveliness;
'T is God, who gives to field and bower
The autumn's fruit and nature's flower
The earth we tread, the heavens that bound us,
With all within and all around us,
Declare his wisdom and his power

The sailor sees Him on the deep,
The hunteman on the mountain steep,
The man who cannot read to look,
Let him abroad on nature look,
Quick from his mind fall off its fetters,
And he can read in nature's letters
What cannot, cannot be mistook

He's seen by him who fills his quiver
To hunt for prey at Congo's river,
By him where endless summer smiles
With fadeless bloom on Asia's isles,
By him whose careless footsteps wander
Where broad La Plate's waves meander,
And where the Andes rears its piles.

Yes! all our souls shall think of thee,
O God! who show'st thy majesty
Throughout the earth, throughout the sky,
In all that charms the ear and eye,
At morning, when the sun's appearing
Gives light to all, and life, and cheering,
And when the evening shades are nigh.

Where'er we dwell, where'er we go,
On hill above, in vale below,
By streams through silent meads that glide,
By forests waving in their pride,
We everywhere the proof discover,
That God around the earth doth hover,
And dwells forever at our side'

PROSPECTUS

OF A NEW PERIODICAL, TO BE ENTITLED THE

PHILANTHROPIST;

AND

MONTHLY TEMPERANCE REPORTER

THE great success that has attended the efforts for the suppression of intemperance in this country, is a most encouraging indication of the strength of our national character, and the efficiency of our institutions It has demonstrated that, as a nation progresses in age, it does not necessarily lose its moral energy that luxury and vice are not the unavoidable attendants of civilization—the compromise by which alone man can associate for social and political objects It has shown that the moral system under which we live, if allowed to operate, possesses a redeeming spirit—that national, like individual character, may be virtuous or otherwise, as its possessors may decide—that both are influenced by the same causes, subject to the same laws, and possessed of the same accountability—and that, for a young, virtuous, enlightened community to become a corrupt, degraded nation, is equally unnatural and disgraceful as for an intelligent, christian youth to become a hardened and degenerate outcast.

This truth was not, indeed, *originated* by the temperance reformation, but by this reformation the practicability of what till then remained a theory of doubtful application, was demonstrated. This cheering proof it is, that has revived the drooping hopes of the Christian—animated the philanthropist—and opened to the statesman a new and enlarged field of thought and action What was before conjecture, has, by the grand experiment alluded to, been changed to reality—and those who hesitated to trust the safety of the republic upon the broad and boundless ocean of moral influence, now find that PUBLIC OPINION is the instrument by which alone the best interests of community can be secured They find that this power doubtless a secondary rank in the great movements in which we are engaged—that it *will* be for good or evil, that attempts to control it by other means than moral influence, are fruitless, and that judicious and zealous effort, thus applied, will produce the most elevated and useful results

But while the friends of temperance have before them so flattering a prospect, they must recollect that continued and energetic efforts will alone secure it Much—*everything*—remains to be done It is the principle only—the fact that something *may* be done—which is settled, but the ranks of vice are not thinned by 'computation;' it requires something more than theory, however plausible, to reform a nation, and render successful and permanent the principles of good order and virtue Facts show, that while a general change has taken place among certain portions of community, the great mass of the evil of intemperance remains untouched. There are yet thousands of our promising youth annually falling victims to the pernicious habit of habitually and moderate drinking, thousands more of our strong men—husbands, fathers, and valuable citizens—are now under its influence, and suffering in their characters, usefulness and health Society is yet bleeding at every pore—the monster Intemperance is yet gorging upon its vitals, no avenue of its power is successfully closed—no close of its victims essentially diminished, and the only difference between our conditions now, and our condition six years ago, is, that we know the nature, the extent, and the remedy of the evil But unless we have the moral energy to apply it, truth will lose its power, and we may, as a nation, deprive ourselves of both the will and the ability to reform The decision and its accomplishment are before us.

The truth of these views will approve itself to the minds of all For the purpose of aiding in their advancement, the undersigned proposes to establish the periodical above designated Under such guidance, and animated by that devotion which, in common with every good American, he feels, he respectfully, yet with that earnestness which the necessity of the case requires, asks the support which the friends of temperance are so amply able to give

The form of a monthly publication has been preferred to that of a newspaper, for various reasons. A temperance paper must necessarily contain much that is foreign to its immediate object, and among the variety of important objects which demand the attention of an editor, some opinions will be expressed calculated to retard the cause. If people take the paper, it must be either to promote its object or for its general value In the one case they do not wish to pay for a large quantity of matter which is useless to them; in the other, it must be able to compete with the best and long established papers—an enterprise for which the undersigned has neither the inclination nor ability Another considerable advantage is, that the Magazine is free from all local character, and its field of usefulness is consequently more extensive. It is less costly, both in price and postage, and all who feel interested in its contents, whether they live in Maine or Florida, may, at a very inconsiderable expense, avail themselves of its perusal But the chief ground of preference is, that by devotion to this one object, the editor will be able to exert a far greater and more concentrated influence, than if his attention were distracted by the diversified cares of a newspaper Other important advantages will suggest themselves to the casual observer

The undersigned was engaged, in the years 1826 and 27, in connexion with his father, Rev WILLIAM COLLIER, in the publication of the NATIONAL PHILANTHROPIST, the first temperance paper in this country, and probably in the world The fact—whatever might have been the degree of ability with which it was conducted—the simple fact that a paper was attempted, devoted chiefly to the suppression of intemperance, and having for its motto,

Moderate drinking is the downhill road to intemperance and drunkenness,' did much towards arousing public sentiment, and laying the foundation of a reform so honorable to the character and beneficial to the interests of the nation This circumstance is mentioned to show that the present enterprise is not a hasty or ill advised attempt, for the proper execution of which the public have no sufficient guaranty, but that, if the undersigned then wrote much which met the approbation of the friends of temperance, there is good reason to believe it will be productive of profit, honor and usefulness.

The first number will be issued with all convenient despatch, when the public can better judge of the probable character of the work. In reference to the particular plan he may pursue, the editor will only now say that it is designed the work shall appeal both to the *understanding* and to the *heart* Statistics, facts, practical results, everything which industrious argument can suggest to shew the folly and enormity of the evil, and contribute to its downfall, shall be faithfully presented—and appeals to the generous feelings of our nature, and its social sympathies, shall not be wanting By a diligent completion of the outline here given, the subscriber hopes to present a publication intitled to interest and usefulness to no other of similar pretensions and magnitude

W. R. COLLIER

Boston, May 31, 1831

CONDITIONS.

1 The Philanthropist shall be issued on the first day of every month, in octavo form, of sixteen pages, with handsome covers, at one dollar per annum, if paid within the first three months, at one dollar and twenty-five cents, payable on demand after that time

2 Persons becoming responsible for five copies of the work shall be entitled to the sixth copy gratis; and persons remitting ten dollars in advance, shall receive thirteen copies, and in the same proportion to any larger number

3. All Secretaries of Temperance Societies are invited to become agents for the work, and shall receive, in addition to the terms offered in the second condition, a further discount of five per cent.

4 The postage on letters from subscribers must in all cases be paid by them, and no subscriptions will be discontinued till all its conditions are honorably complied with, except at the decision of the publisher

☞ A gratuitous addition of eight pages will be made to the first number, in order to furnish more scope for developing the character of the work, and as soon as the subscription list will warrant the expense, the number for each month will contain twenty-four pages

Subscriptions will be received at the counting room of Mr John Putnam, publisher, No 3, Cornhill, and letters may be addressed, post paid, to W R. COLLIER, Boston, Mass.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 25.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JUNE 18, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 10, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS.

☞ Two Dollars per annum, payable in advance

☞ No subscription will be received for a shorter period than six months.

☞ Agents allowed every sixth copy

☞ All letters and communications must be post paid

AGENTS

Charles Whipple, *Newburyport, Mass*
Benjamin Colman, *Salem.*
Edward J Pompey, *Nantucket*
William Vincent, *New-Bedford*
Joseph C Lovejoy, *Bangor, Me*
Philip A Bell, *New-York City*
Edwin Scranton, *Rochester, N Y*
Joseph Cassey, *Philadelphia, Pa*
Joseph Sharpless, "
William Watkins, *Baltimore, Md*
Benjamin Lundy, *Washington City, D C*
William Wormley, " "

THE LIBERATOR.

"The slave we have deeply wronged. His wrongs we are bound to redress. And whatever may be the difficulties of the task, we are persuaded they admit of adjustment—a reasonable and righteous adjustment. Give them liberty, and teach them religion, and you make them men. You make them better servants than ever they were slaves. I speak experimentally. I have had them in the domestic relations of life as nurses for my children, and in other situations, as well as under my pastoral care; and I repeat, give them liberty, and you make way for their moral and intellectual elevation;—give them liberty, lest just heaven should permit them to redress their own wrongs or the Almighty Power, who has said 'vengeance is mine, and I will repay it,' should undertake their cause."—*Rev C Musgrove.*

SLAVERY IN THE DISTRICT OF COLUMBIA.

Our readers have already been informed that some of the citizens of the District of Columbia, will petition Congress at its next session to put an end to slavery in that District. We rejoice at this movement among those who are most directly affected by the burden and reproach of this institution; and trust that it will be seconded by all the friends of liberty and humanity throughout the nation. Though the inhabitants of the District are the principal sufferers from the existence of slavery among them, yet the disgrace and criminality of tolerating it rest on the whole country.

As long as the American government permits slavery to exist in the District, the Americans as a nation are the friends and patrons of slavery. The indifference with which this subject has hitherto been regarded, is astonishing. In twelve of our states slavery is abolished by law, because the institution is considered inconsistent with Christianity. Yet the citizens of these very states do not seem to perceive that they are parties to the toleration of the same system which they profess to consider antichristian; that they are as guilty in permitting it to exist in the District, as they would be to tolerate it in their respective states. No good reason can be given why a citizen of Massachusetts, New-York, or Pennsylvania, should not use the same exertions to put an end to this enormity in Columbia, which he would do if it were in his more immediate vicinity.

Nothing, we are confident, is wanting to free the District from slavery, but a little exertion. A large majority of the citizens of our country are, we have good reason to believe, in favor of the measure. They are bound to exert themselves to make their opinions known to their representatives in Congress. If a general and united effort is made for this purpose by sending from all parts of the country petitions to Congress, at its next session, for the abolition of slavery in the District of Columbia, this object so desirable, will, we doubt not, be obtained with an ease and expedition which will surprise its warmest advocates.

The following is a copy of the memorial to Congress, to which we have alluded, as published in the Genius of Universal Emancipation, with some of the remarks of the editor of that paper, which precede it.

DISTRICT OF COLUMBIA.

Memorial to Congress

On Friday evening, the 13th inst. the Abolition Society of Washington met, pursuant to adjournment, and adopted the following memorial to the Congress of the United States. Three thousand copies were ordered to be printed, for distribution, and the editors of newspapers, generally, are requested to give it at least one insertion. It will be circulated in each of the several States; and the friends of the cause, elsewhere, are urgently requested to forward similar memorials or petitions to Congress, at its next session.

As the advocates of emancipation, in the District of Columbia, are now about renewing their appeal to the constituted authorities of the nation, in behalf of republican consistency, universal philanthropy, and the sacred rights of man—may they not hope for aid from every corner of this extended empire? May they not confidently rely on the prompt and speedy adoption of measures to sound the Clarion of Justice throughout the national halls, with the deep-toned reverberation of millions of sovereign voices, drowning the shrill echoes of political strife with the thundering mandates of justice and patriotism?

Seriously, we hope that the genuine philanthropists of this nation will now arouse, as the Lion from his lair, and pour into the Congressional chambers the language of firm, unyielding remonstrance against the further toleration of the cruel system of oppression in the District of Columbia. Nothing can possibly prevent our ultimate success, if the prayers of the people of the District are properly seconded by *those who elect* the members of the National Legislature. The members of that body *will* obey the voice of their constituents, in the case before us, when that voice is fairly expressed; and they will *hasten* to obey it, when they find (and this we hope they soon will do) that it is in accordance with the wishes of the great mass of intelligent, virtuous, reflecting citizens, who are the most particularly interested.

We shall not dwell upon this subject now, as we shall frequently have occasion to refer to it in future numbers of this work.

MEMORIAL.

To the Senate and House of Representatives of the United States, in Congress assembled.

The memorial of the undersigned citizens of the District of Columbia respectfully sheweth:

That your memorialists, in common with a large portion of the people of this Union, view the existence of slavery as one of the greatest evils that afflict our country; but more especially do we consider its continuance in this District, under the immediate jurisdiction of the General Government, as inconsistent with those principles of republicanism, set forth in the excellent constitution which we have adopted as the great Magna Charta of our civil rights and privileges.

Comparing those sections of our country in which slavery is tolerated, with those where it is not permitted to exist, we are strongly impressed with the belief, that, both in a pecuniary and moral point of view, the advancement of our future prosperity measurably depends on the abolition of that system. This is not a mere hypothesis, founded on an imaginary basis; but we have the light of experience, derived from the practical operation of known causes, to guide us in forming this conclusion.

We deem it unnecessary to adduce facts or arguments, at this time, to prove the correctness of the opinion here advanced; for we think it must, in general, be obvious to reflecting minds. And we believe it will be perfectly practicable to eradicate the growing evil of slavery within this District, at no very distant period, in a manner consistent with the safety and welfare of all concerned.

Your memorialists, therefore, respectfully suggest to your Honorable Body the propriety of adopting measures, at as early a day as may be convenient, for the accomplishment of this object. Trusting to your wisdom for devising an efficient plan of proceeding, we shall not presume, at present, to point out a detailed system of operations. We beg leave, however, to presume that it would be proper to name a period, after which all children, born in the District of Columbia, shall be free at a suitable age.

Your memorialists conclude, in the hope that your honorable body may duly consider the importance of the subject here presented to your view, and be enabled, through the favor of Divine Providence, to provide a safe and effectual remedy for the evil to which we have alluded.

And your memorialists, as in duty bound, will ever pray, &c.

From the Baptist Herald

HOLMES HOLE, *June 3d*, 1831.

Pursuant to the request of the trustees of the African Baptist Church, a building very commodious for a meeting and school house, has been erected in Newtown, Nantucket. The Rev Mr Harris, of Barnstable, and myself visited them on the 4th of May. We found several of the colored population giving evidence of having passed from death unto life, and desirous of enjoying the privileges of a Baptist Church. After preaching to them, Jesus and the resurrection, brother Harris baptized two, who gave evidence of having received the truth within a few months. These, together with eight others that had been baptized, were then examined in relation to their views of the articles of faith and practice held in general by our denomination, to which we found them happily united. They then adopted a church covenant, in which they mutually agreed to walk together in the support of the worship of God, and in defence of his truth and the maintenance of the ordinances of his house as the Lord may enable them. We then publicly recognized them as the African Baptist Church, in Newtown, Nantucket. Brother Harris gave them fellowship, and it fell to my lot to address them. We then broke bread to them. It was truly an interesting season. May the Lord keep them by his power through faith, and add to their number such as shall be saved.

After the Church was formed, a number of gentlemen including the trustees of their house and the male members of the church, came forward and adopted articles of association, by which they formed themselves into a religious society, styled the Baptist African Society, Newtown, Nantucket. By the aid of the school fund, they have a public school for six months. In addition to this they are favored with several weeks preaching from the Rev Mr Baylies, a missionary among the colored population in Nantucket, Martha's Vineyard, and Rhode Island. Thus it appears that the Lord has again revived the cause of truth on that island, where, in ages gone by, he early planted a Baptist church, which lost its visibility in the death of its members, the last of which died about six years since in the triumph of faith.

This society have the privilege of choosing their school teacher for the six months school. Their object is to secure the labor of a Baptist minister of color, whose education will be sufficient to take charge of their school. The pay he would receive from the school fund, together with what the church and society could raise, would give a man, with a small family, using economy, a comfortable support. It is particularly requested that our brethren abroad, will interest themselves in trying to get some one, as above described, to take the pastoral care of that people.

SETH EWER

WESTERN AFRICA.

Extract of a letter from a gentleman in Liberia, dated November 1st, 1830, to his friend in Boston. Communicated for the Christian Watchman

Dear Sir,—I have suffered much since my arrival, but God in his mercy has seen proper to spare me, while our lamented agent, Dr Anderson, and three missionaries from the distant land of Germany, have been called from their labors to give an account of their stewardship. The number of deaths also among the new comers, has been quite alarming;—for *out of* 130, *on the two expeditions per Liberia and Montgomery, 50 have died*. Our friends in America are *wrong* in the idea, that after they pay the passage of an emigrant, no other expense will be *necessary*; they should bear in mind, that the emigrant is *to have the fever of the country, and, perhaps, be unable to labor for six months, at least*, during the whole of which time, he is to be supported.

I am pleased with the face of the country, and also with many of the tribes. They remind me of the different races of Indians in America, though you have none to bear comparison with the Mandingoes and Foulahs, the most of whom read and write Arabic fluently. I have not seen many of the latter, but the former are every day coming and departing from the settlement; they are a race of traders dealing in every thing. They bring considerable specie into the colony. Our schools are progressing but slowly, from the want of funds, and suitable instructers. I want to see more of New-England laws and customs. I have been unable to collect but few curiosities as yet, though the country, I believe, has many. I have hardly been off the Cape.

I had almost forgotten to inform you, that this *spot* was once a most celebrated one for the Slave-Trade, and even at this day, *we have enough of them a little to the windward and leeward*. Before now, you have heard of the death of Don Miguel, the noted slaver, of whom some mention is made in one of the numbers of the Herald. He was killed in battle with a few of our colonists, at Little Bassa. In the United States you believe the Slave Trade is nearly at an end; but far different is the case. *Thousands are annually shipped from the Western coast of Africa.* We have just heard of the capture of a large frigate-built Guineaman off the Calabar coast, by his Britannic majesty's ship Primrose, after an action of over one hour. One hundred and six were killed on board the slaver, and three times were the boarders from the Primrose repulsed. She is now safely in Sierra Leone, with 500 slaves on board; and it was intended to take 12 or 1500 slaves. Part of the crew were on shore at the time, with the first and second officers. We are in daily expectation of our agent, Dr Mechlin, with an expedition.

From the Genius of Universal Emancipation.

O TELL ME NOT I SHALL FORGET.

Oh! tell me not I shall forget,
Amid the scenes of nature's reign,
The cheeks with bitter tear-drops wet,
The hearts whose every throb is pain.

The wood-bird's merry notes may ring,
Exulting 'neath the free blue sky;
And gentle still the breezes bring
The echo of a sister's cry.

The forest brook may sparkle fair,
And win my heart to love its sheen;
But still it shows me mirror'd there
The image of a distant scene.

The verdant sod around my feet
The treasure of its flowers may spread,
And close embowering branches meet,
In fresh'ning coolness o'er my head.

Yet not for these, oh! not for these,
Can I forget the Afric's woe,
The sighs that float on every breeze,
The streaming tears that ceaseless flow.

No! though the loveliness of earth
Hath touched my spirit like a spell,
And sooth'd me back to joy and mirth,
When darkness else had round it fell.

Though not the simplest bud that droops
Beneath its weight of morning dew,
When light the casual zephyr stoops
To trifle with its petals blue.

Though not a breeze that stirs the grove,
Or wing that cleaves the summer air,
But hath a link upon my love,
Or strikes some chord of feeling there.

Yet think not they can lull my heart,
To carelessness of human woe;
Or bid the bitter tears that start
For Afric's wrongs no longer flow.

GERTRUDE.

For the Liberator

MR EDITOR,—The following article is taken from an English publication, and having never seen it re-published, I think it would be a good piece for the columns of your paper.

LIBERTY

THE SLAVE.

A FRAGMENT

'Heaven bless thee, and shower down all its blessings on thee and thine!' said the slave. I had presented him with his liberty. His joy was too great for utterance, and, nature being overpowered, he sunk senseless on the ground.—He recovered. Gratitude glistened in his eye, while fortitude endeavored to restrain the tender passion. He bowed his head and thanked me. He had a wife in Africa. Often did he speak of her, and as often would the uplifted eye seem to call Heaven to witness the purity of his love.

I gave him money—'Take it, said I, it will carry thee to thy native home.' Fixed in astonishment he gazed upon me. He endeavored to speak, but could not.—It was enough. I was amply paid, and felt a more exquisite sensation than if the Indies had been added to my estate.

The cry of fire echoed through the house; my daughter was in imminent danger. The slave whom I had freed, impelled by gratitude, rushed through the flames—rescued her from danger—brought her safe to my arms, and disappeared.

[COMMUNICATED.]

A SHORT ADDRESS TO FEMALES OF COLOR.

Beloved Sisters—It has been proposed by some of our best friends that the approaching fourth of July be set apart, by us as a day of humiliation and prayer. My design in addressing you, is to invite you to meet me in the spirit of prayer, on that day. Let not the fear of being called fanatics prevent us from trusting in the blessed Jesus. Come then, my sisters, daughters of a despised race, bring all your wrongs, your cares, your griefs, and prostrate soul and body before the footstool of Jehovah. He is a tender Parent; he is a sympathising Friend. Oh my sisters, let us pray for a spirit of humility, for charity to our enemies, for gratitude to our God and to the friends he has given us; for the noble few who are advocating our unpopular cause. Let us pray that the Lord would hasten the time,

When freedom, glorious freedom shall be given
To every race, complexion, caste and clime,
And nature's sable line shall cease to be a crime!

'The Lord has heard the groaning of the oppressed and is come down to deliver.' He will not despise our humble petitions. Oh! no—He is waiting to be gracious, He waits for us to lift up our hearts to Him, even as the heart of one man. O, sister slave, 'call upon Him from amidst thy bonds, for assuredly He will hear thee.' Fear not man, 'the Lord reigns;' trust in Him, 'in the Lord Jehovah, in whom is everlasting strength.' Accept this short address in the love which dictated it, even the love of the gospel of Christ.

ANNA ELIZABETH.

Philadelphia, June 11th 1831.

PHILANTHROPIC EXAMPLE.

'Such is the heading, under which the editor of the *African Repository* introduces a communication, from which the following is extracted. We rejoice to have it in our power to aid in diffusing such information. The name of *Dr. Silas Hamilton* stands enrolled among the genuine philanthropists of the age. Why was not the name of his equally worthy *Lady* also mentioned?—*Genius of Univer. Eman.*

'Ten or twelve years ago, Dr Silas Hamilton, of Mississippi, purchased in the state of Maryland, nine thousand dollars worth of slaves, and employed them for some years on his plantation in the neighborhood of Natchez. He had not owned them long before he felt it his duty to manumit them, but how to accomplish this consistently with the interests of the community, and the happiness of the slave, was a difficult matter. As the best means of effecting his benevolent designs, he offered them to the American Col. Society, to be transported to Liberia. But they were obliged to refuse them for the want of sufficient funds to bear the expense of their transportation. In 1828 Dr Hamilton brought them to Cincinnati, and there emancipated them, 22 in number. In 1830 he paid them a visit, and saw painful reason to fear that he had conferred upon them a very equivocal benefit.

But his feelings and the feelings of his amiable wife had become so much interested in their behalf, and in behalf of their unfortunate race, that they determined to devote the remainder of their lives and fortune to the improvement of their condition. To this end, they proposed purchasing land in Illinois, and establishing a labor school to rear up young slaves and qualify them for usefulness in Liberia, by giving them instruction in letters, agriculture, and the mechanic arts, as far as practicable on the plan pursued by the illustrious Fellenberg of Hofwyl in Switzerland. Dr H informed the writer that he could, without difficulty, procure gratuitously any number of young slaves, say 80 or 100, in Mississippi and Louisiana, from masters who would deem it a privilege to make so good a provision for these without expense to themselves.

Last summer I received a letter from Dr H communicating the afflicting intelligence of the death of his wife who had been his faithful companion and counsellor for upwards of thirty years. This calamity seemed to sever almost the only tie that bound him to this world. He, however, said he had not abandoned his project. He had purchased a tract of land near the junction of the Illinois and Mississippi rivers, was erecting his buildings, and had with him a portion of his emancipated slaves. I have not since heard from him, but think it of importance to communicate even thus much to the public, both for the sake of the example, and that Dr Hamilton may receive from an enlightened community that encouragement and co-operation which may be necessary to make his philanthropic efforts extensively useful.'

MORE SLAVES EMANCIPATED.

An interesting suit has just terminated in the Circuit Court, at the city of Washington. A family of slaves (five or six in number) belonging to a person by the name of Dell, a resident of Georgetown was removed, some years since, to the State of Virginia, and within a certain length of time brought back again to the District of Columbia. After their return they were sold to Judge Dovell. But on account of their having been removed, as aforesaid, contrary to the laws of Virginia and Maryland,—they petitioned for their freedom. A suit was entered, and has long been pending. It terminated on the 19th inst., in the *complete emancipation of the slaves*. Thus another triumph has been gained for the cause of humanity and justice. A rapid change has lately taken place in public opinion within the District of Columbia. This, we trust, will soon be more openly manifest. The hateful form of slavery is becoming more and more disgusting to the people, as they view it in its various shapes, and reflect upon its corrupting tendency. Let the advocates of emancipation persevere in their praise worthy efforts, and certain success awaits them, at no very distant period.—*Ibid.*

SLAVERY RECORD.

From Walsh's Notes on Brazil.

'The exemplary manner in which the paternal duties are performed at home, may mark people as the most fond and affectionate parents; but let them once go abroad, and come within the contagion of Slavery, and it seems to alter the very nature of man; and the father has sold, and still sells, the mother and his children, with as little compunction as he would a sow and her litter of pigs; and he often disposes of them together.

'This deterioration of feeling is conspicuous in many ways among the Brazilians. They are naturally a people of humane and good natured disposition, and much indisposed to cruelty or severity of any kind. Indeed, the manner in which many of them treat their slaves is a proof of this, as it is really gentle and considerate; but the natural tendency to cruelty and oppression in the human heart is continually evolved by the impunity and uncontrolled license in which they are exercised. I never walked through the streets of Rio, that some house did not present to me the semblance of a bridewell, where the moans and the cries of the sufferers, and the sounds of whips and scourges within, announced to me that corporeal punishment was being inflicted. Whenever I remarked this to a friend, I was always answered that the refractory nature of the slave rendered it necessary, and no house could properly be conducted unless it was practised; but this is certainly not the case; and the chastisement is constantly applied in the very wantonness of barbarity, and would not, and dared not be inflicted on the humblest wretch in society, if he was not a slave, and so put out of the pale of pity.

'Immediately joining our house was one occupied by a mechanic, from which the most dismal cries and moans constantly proceeded. I entered the shop one day, and found it was occupied by a sadler, who had two negro boys working at his business. He was a tawny, cadaverous-looking man, with a dark aspect; and he had cut from his leather a scourge like a Russian knout, which he held in his hand, and was in the act of exercising on one of the naked children in an inner room; and this was the case of the moans and cries we heard every day, and almost all day long.'

Is this Kidnapping?—In hopes of stumbling on a *reward*, B. arrests an Ethiopian, and commits him to prison on suspicion of his being a slave. No evidence is offered of his being such, but circumstances prevent his proving his freedom. No one claims him, and he must, now be sold for his jail fees. C purchases him at the jailor's sale for *one dollar* and sells him to a trader for four hundred dollars, and the unfortunate finds himself transferred from the Washington or the Alexandria jail for safe keeping, till an opportunity is offered of sending him to the southern market. This case happened a few days since in this city. What should society award to the wretch who could buy a fellow-creature for *one dollar*, and sell him into hopeless bondage for *four hundred*? Noble speculation!! We wish our distant readers to bear in mind that these things are done under the sanction of laws passed by *their* representatives. They should therefore look to it. 'Hail Columbia!'!—*Am. Spectator.*

Fugitive Slaves.—We mentioned yesterday the killing of Capt. Hood on Cape Island by some fugitive slaves. Our boatmen report that 5 men, 2 women and 2 children (blacks) landed on Staten Island on Saturday last in a boat about 28 to 30 feet long, built of pitch pine, sharp at both ends, which had in her two sails, two pine oars and a small anchor and rope attached to it. They sold the boat and its contents. They told several different stories as to where they came from, one was they were from Nanticoke, and that they belonged to a schr. that was cast away. An Egg Harbor schr. fell in with them outside and towed them inside the Hook. When last seen they were with a negro belonging to Staten Island, on the road towards the ferry on the north side of Staten Island. It is inferred with much plausibility that they are the identical fugitives above referred to.—*N. Y. Com. Adv.*

JUVENILE DEPARTMENT.

THE ROSE.

Mrs Jones one day told the younger girls in her school, that she would give a beautiful rose she had on her table, to the one who was most industrious. When school was done, she called up Betsey Forbes and gave the rose to her. Little Betsey was delighted; she thought she had never seen anything so handsome in her life. 'What a pretty color it is!' said she, 'how sweet it smells, and how soft the leaves are!'

Mrs J. It is very beautiful, and do you know, Betsey, that no man or woman in the whole world could make one like it?

B. I never thought whether they could or not.

Mrs J. You can tell me I suppose, who did make this rose?

B. God made everything.

Mrs J. Yes, and the beautiful rose is one of the things that God has made. He gave it this beautiful color, and this sweet smell. Do you know how I got this rose, Betsey?

B. Did it not come from a garden?

Mrs J. Yes. Do you know how they grow in a garden?

B. I have seen roses growing on a bush.

All the other girls who were standing around Mrs Jones, called out, 'So have I,' 'So have I.'

Mrs J. Well, then, you will understand better what I am going to tell you about it. Did you ever see the red berries that come on the bushes after the roses are gone?

B. Yes, ma'am.

Mrs J. Each of these berries is full of round yellow seeds. A great many years ago, I put some of these seeds into the ground in my garden. After they had been in the ground a long time, I saw some little green leaves peeping up out of the place where I had put one of the seeds. They were growing out of the little seed, and they grew bigger and bigger, and more leaves grew from the little stalk, and then little branches, and at last it grew into a great bush, and now I have roses on it every summer.

B. It is very curious that a great bush should grow out of a little seed.

Anne Smith. But where did the bush come from? It could not have been inside the seed.

Mrs J. I will tell you all I can about it. You know that the bottom of rosebushes and other plants, in the earth, is what is called the root, which is a great many brownish sort of threads. Well, inside the little seed, there was a very, very little tiny root and some very, very little leaves, folded up so small that you could not see them. The root gets something from the earth which makes the leaves grow larger, and makes the root itself grow larger too. The leaves, the stalks and the roses—every part of the plant is fed by the root with something that the root gets from the earth, and so it grows larger and larger.

A. It is very strange that anything should come out of the earth, and be turned into green leaves and red roses.

Mrs J. Yes, it is very wonderful. We cannot understand how it is.

B. O, Mrs Jones, I remember something in a hymn about it.

Mrs J. What is it? You may say it.

B. 'How doth the rose draw its crimson from the dark brown earth, or the lily its shining white?' I never saw a lily.

Jane Carter. I saw some once in Mrs Murray's garden. They grew at the top of a stalk, as tall as I am, and were large white flowers, and were very beautiful.

Mrs J. The wisest persons in the world do not know how it is that roses and lilies, and other plants and flowers grow up out of the earth, and would not know how to make the rose. God has made every plant so that it draws something from the earth, which is fit to make it grow and to make the flowers come on it—different kinds of flowers on different plants. We can put the seeds into the earth, and the earth, and the air, and the sunshine, and the rain, all together, make them grow—we do not know *how*.'

B. If I can get some rose seeds I will put some into the earth, and see if they will grow into a bush. How many seeds will it take to make a bush?

Mrs J. (Smiling.) Only one. Every rose seed if it grows will make one bush. But they do not always grow, the seeds are not always good; I do not think it would be worth while for you to try, for it would take a great many years for a seed to grow into a large bush, if it grew at all. I will give each of you a lupine seed if you have any thing you can put it in, and if you take care of it, it will most likely grow.

All the girls said they had something they could put their seed into, either a flower pot, or a broken tea pot, or a little corner of the yard.

Mrs J. You must mind and always keep the earth a little wet. After the seed has been planted in the earth about a week, you will see two pretty large thick leaves come up just the shape of the seed. Indeed it will be almost the whole seed that will come up except the root part which will grow down into the earth. Between these two thick leaves there will be other leaves folded up. These will gradually spread out, and grow larger, and a stalk will grow up, and more leaves. Then the flower buds will come, these will open and you will have pretty blue or pink flowers on your lupine. At last the flowers will die, and just where the flowers grew there will be pods like a bean, and inside these pods there will be seeds like those I have just given you.

B. And if we plant these seeds will they grow?

Mrs J. Yes, if you wait till they are ripe, and then pick them, and plant them next spring, they will grow and make new plants just like the plants you took them from.

A. S. And then I suppose the new plants would have more seeds, which would make more plants, and so it would go on.

J. C. It is very curious, I think.

B. Do all plants have seeds and grow from seeds?

Mrs J. Yes, all kinds of plants, though from some you can get new plants in other ways beside planting seeds. After the flowers come the seeds, and if the seeds are sowed in the ground, they grow into the same kind of plant that they come from.

B. Are trees plants?

Some of the girls laughed at this question of little Betsey's, but very goodnaturedly, so she did not mind it.

Mrs J. Yes, everything that grows in the ground is a plant.

A. S. I wonder if I ever saw the seed of a tree?

Mrs J. Yes, a great many times, and eaten them, too I dare say.

A. Eat seeds? I am sure I did not know it.

Mrs J. Did you never eat any chesnuts?

A. O, yes, but I did not know that they were seeds.

Mrs J. All kinds of nuts are seeds of different kinds of nut trees, and would produce the same kind of tree again, if they were planted.

J. C. There is another seed, that we have all seen, which comes from a tree.

A. Perhaps we do not all know that it is a seed, though you may know it.

J. Yes, you do, you call it a seed.

B. O, I know, Apple seeds.

Mrs J. Yes, I believe you all know that apples grow on a tree.

B. I am sure, when I was eating some apple-seeds to day, I did not think that any body could make one of these grow into a tree, by just putting it into the ground. Only think, a great tree, and I was eating up little trees.

Mrs J. Yes, all the apple trees have grown from such seeds. That is the way people get new trees for the old ones die in time. They plant the seeds in the ground, but it takes a great many years before they grow large enough to bear apples. Then there are nut trees, and many other kinds of trees, that grow wild in the woods without any body's planting them. They all bear seeds which fall off from the tree. When any seed happens to fall into a place fit for it to grow in, it comes up, and so there are always young trees to take the place of the old ones when they die. But, children, you must go home now, for I have not time to talk to you any longer. But first, if you remember it, Jane, you may repeat some more of the hymn of which Betsey said one sentence. Repeat any part you think these little ones will understand.

J. 'How doth the rose draw its crimson from the dark brown earth, or the lily its shining white! How can a small seed contain a plant? How doth every plant know its season when to put forth!—Every plant produceth its like. An ear of corn will not grow from an acorn; nor will a grape stone produce cherries; but every one springeth from its proper seed. Lo! these are part of His works, and a little portion of his wonders. There is little need that I should tell you of God, for every thing speaks of him.'

BOSTON,

SATURDAY, JUNE 18, 1831.

Extracts of a letter from the Editor, dated Philadelphia, June 10, 1831.

'I spent the Sabbath and a portion of Monday in New-Haven. Of Mr Jocelyn, it would be difficult to speak in exaggerated terms. As a speaker, he is full of energy and power; his delivery is excellent, and his voice pleasant and sonorous. He has labored for the temporal and spiritual good of the colored people in that city, more than six years, comparatively without fee or reward; and it may now be said, that, in no body, in no place in the Union is their situation so comfortable, or the prejudices of community weaker against them. Sabbath afternoon, twelve colored persons were added to Mr J's church. The scene was transcendently impressive. These were some of the blessed fruits of that glorious revival which is overspreading the land, and which is working with great power among all classes and denominations in New-Haven. So let it spread, till the kingdoms of this world become the kingdoms of our Lord and of his Christ.

'The site, selected for the location of the contemplated College, is one of the most beautiful spots I have ever seen. No other part of New-Haven can compare with it.

'Only fifteen delegates, from five states, have assembled together, in consequence of the imperfect and limited notice which was given of the meeting. These delegates are remarkable for their gentlemanly appearance, and conduct their debates with great freedom, urbanity and talent. On Wednesday afternoon Messrs Tappan, Jocelyn and myself, addressed the Convention on the subject of the new College. A committee was appointed to consult with us, and to report forthwith to the Convention. Yesterday they reported favorably, and the whole day was consumed in an animated debate upon the report. Suffice it to say, all the delegates but one were in favor of the scheme. Some diversity of sentiment existed, as to the place of location, but a large majority, after hearing our reasons for giving a preference to New Haven, coincided with us in opinion. The plan agreed to is, for the colored people to raise $10,000, and the whites to raise a similar sum. There are to be seven trustees of the College, (four of them colored) to be chosen by the subscribers to the institution.

'Depend upon it, great things are in embryo. The colored people begin to feel their strength and to use it. The proceedings of this Convention, when published, (and I will send them on as soon as may be) will command the attention of the whole country, and operate upon the colored population with the power of electricity. Whether or not the Convention will rise this week, is uncertain.'

CONDUCT OF THE SLAVES AT FAYETTEVILLE.

The editors of the North Carolina Journal and Carolina Observer, among other particulars which they gave concerning the late distressing fire at that place, say,

'The slaves and other colored population deserve great credit for their conduct on that eventful day, there was nothing like a riot or disorder among them, but they all seemed to work with a zeal and intrepidity which manifested a hearty sympathy in the common cause, and that devotion to the interests of their masters, so remarkable in the African character, before a sickly and false humanity had instilled into his bosom the poison of discontent, and alienated his feelings from those whom God had appointed him to serve. Acts of heroism and disinterestedness were done by them on that day which it may be proper on some future occasion to mention.'

While we record with pleasure this tribute to the good conduct of the children of Africa, we cannot but express our regret that this occasion should be seized for a most groundless accusation against all who have raised their voices against Southern oppression. The truth is, that wherever slavery exists, it always has produced and always must produce discontent among its victims. That there is any desire among any considerable part of the population of the Northern States to aggravate this discontent, or to fire it into a flame of insurrection, we totally deny. Let the citizens of the Southern States read the pages in which the story of Egyptian, Grecian, Roman, and West Indian Slavery is recorded, or even their own annals, and they will find that slaves have always been uneasy, that they have always been in the habit of running away from their masters on every convenient opportunity, that they have often murdered their oppressors, and have burst forth into insurrections whenever they have found their situation intolerable. It is idle to ascribe this conduct of slaves to the advice of their friends, when its obvious cause is to be found in the pressure of their sufferings, especially when we consider that slaves have been much more disaffected in ages and countries when no sympathy was felt for them in any quarter, than they are now among us, when it is supposed, and we trust not without reason, that the public is beginning to feel some interest in their situation.

MORTALITY AT LIBERIA.

The following account from the Boston Gazette, confirms the statements in the letter from Liberia, published on the first page. Is it true benevolence to urge the free people of color to remove to this pestilential climate?

'Capt Waters of the schooner Fredonia, which arrived at Salem on the 4th inst. informs that intelligence was received at Port Praya, by the Henry Eckford from Liberia, the first of April, that 63 emigrants had died out of the 85 who went out in the Valador, in December last.—About one half of the poor blacks sent to Africa from this country by the Colonization Society meet a speedy death.'

Amendment of the Constitution. An amendment to the Constitution of Massachusetts in order to reduce the number of Representatives has been proposed in the house by a majority of 266 to 108. By this amendment every town will be entitled to one representative for twelve hundred inhabitants, and to an additional representative for every twenty four hundred inhabitants beyond that number. Every town containing less than twelve hundred inhabitants is to be joined to some other town to form a representative district. The representation is to be regulated every tenth year by the legislature, and the number entitling to a representative may be increased so as to prevent the house from ever exceeding three hundred and fifty in number.

The alteration proposed in the Constitution, though it does not sufficiently reduce the number of the house, is a decided improvement on the present system, and may perhaps, if adopted, hereafter lead to a change which will produce a still further reduction.

FOREIGN INTELLIGENCE

Parliamentary Reform. The recent elections in Great Britain show a great gain in to the cause of parliamentary reform. The London Courier of the 11th, reports the election of members from 240 places, of the 268 which have the right of election, and these give a majority of 112 members in favor of reform. Another account computes the gain in favor of of reform, compared with the representation of the same places in the last Parliament, to be 94. It was anticipated that the final result would give 120 majority on the side of reform.

The Poles. Accounts from Poland are extremely contradictory. We do not see much reason for believing that any late important action had been fought. It is stated under date from Warsaw of April 26, that Gen Dwernicki in Volhynia had completely beaten Gen Rudiger, and taken 12 pieces of cannon with many prisoners, including Gen Rudiger himself. Accounts from Vienna on the other hand, state that Gen Dwernicki had been beaten near Dauboo, and obliged to retreat across Styx and entrench himself. A letter from Warsaw of April 28, states that the main armies of both parties were near Siedlec, and that there were skirmishes every day. Hopes were entertained that Gen Skrzynecki would outmanœuvre Gen Diebitsch, and oblige him to retreat. The cholera morbus had appeared at Warsaw, but it appeared to have lost part of its original virulence.

London, May 8. Melancholy death of Admiral Sir Joseph Yorke, Capt Young, R N, Capt Brady, R N, and Mr Chandler, Captain of the Royal Yacht Club, in Stoke's Bay, near Portsmouth, on Thursday last. The above distinguished individuals and friends were sailing in a small yacht in Stoke's Bay on their way to Southampton on Thursday afternoon, about 3 o'clock, when a tremendous shower of hail, accompanied with, lightning, and thunder, overtook the boat, and the lightning it is supposed struck the ill-fated party, for the boat immediately upset, and all four were shortly afterwards found dead and floating on the surface of the water. The bodies were immediately conveyed to the residence of the unfortunate Capt Brady, at Hamble to await the Inquest.

Famine in the West of Ireland. The Right Rev Dr Machall, a Roman Catholic Bishop has published a letter to Earl Grey in behalf of the suffering poor of the West part of Ireland. 'Famine,' he says, is extending its ravages in Mayo, and it is, my Lord, my painful duty to communicate through you to his Majesty's government, that already some lives have become the victims of this calamity. On last week, having visited a distant parish of this diocese, I learned the afflicting news that contagion, the effect of want, prevailed to a great extent, that in one instance the father, mother, and three children were stretched on the same bed, without a morsel of nourishment, or a penny to procure it, or a human being to go in quest of relief but as it was administered by the casual visits of some charitable neighbors, and that the first intimation the father received of the death of his wife, was from the lips of the sucking babe, being besmeared with the blood, which, instead of milk, it extracted from the breast of its deceased mother.'

Terrible Explosion.—A Rio Janeiro paper of April 13, contains an account of a violent thunder storm which descended upon port Alegre on the 11th of March. The rain fell in torrents, and the lightning struck in several places. A powder house about a league from the city, containing 87,560 pounds of powder, was struck and blown to atoms. The explosion shook the whole city, like an earthquake. The houses on the margin of the river felt the shock most, and every building received more or less injury. The woods in the immediate vicinity were swept down, and the largest trees tore up by the roots. At a distance of 16 or 20 rods from the magazine, a military guard was quartered, and although the building which they were in was greatly injured, particularly in the roof, not a single soldier suffered any material harm. Several cattle, which happened to be near, were killed.

On the 15th ult in the debate on West India negro slavery, in the British house of commons, Dr Lushington stated that the free people of colour, in the island of Jamaica, possessed seventy thousand slaves, and had authorized him to consent to a measure for the emancipation of these slaves, if it should be considered necessary.

Steam Boat Explosion.—The boiler of the steam boat Gen Jackson, Capt Vanderbilt, exploded on Tuesday afternoon at Grassy Point on the Hudson river, 35 miles from New-York. There were between 30 and 40 persons on board, of whom 18 were seriously injured, and a man and a boy killed. The boat sunk soon after the accident. She was a small boat which passed between New-York and Sing Sing and Peekskill, and sometimes carried 200 passengers.

There was a countryman on board the Gen Jackson, who was blown to a considerable height, and fell into the river, where he was picked up with but little injury. He was ascending the gangway from the cabin, at the time of the explosion, but he says he heard nothing of it, and while supposing himself just stepping on the deck, he was surprised to find people pulling him out of the water.

This was the second escape of one of the gentlemen on board, he having been a passenger in the Washington at the time of her late disaster.

Ourang Outang.—We understand that the female Ourang Outang, lately brought to this city from Batavia, is recovering from her late illness. This sickness was occasioned by her own indiscretion in going to the medicine chest, and taking a quantity of sugar of lead, which came near killing her. She will probably soon be well enough to be seen by those who may call on her. We learn that she has a strong resemblance to the human form, and that she has long arms which nearly reach the ground when she stands erect, with long fingers, well formed ears, flat nose, small chin and good teeth. Her feet is deformed by a large toe in place of the heel. She eats and drinks like a human being, and walks erect. She is sensibly affected by cold, and is fond of being covered with a blanket, which she keeps carefully folded about her person.—*Dai. Adv.*

ITEMS.

Rail Road Travelling.—During the month of May, twelve thousand four hundred and eighty nine passage tickets were paid for by persons who travelled on the Baltimore and Ohio Rail Road between Baltimore, and Ellicott's Mills, 1400 of those passages were only half the distance—the average value of each ticket was 31 1-4 cents—the average number, 400 per day.

Ornithological Match.—In the parish near Edinburgh, the whole neighborhood has been put in a *flutter.* Miss Henrietta *Peacock,* espoused to Mr *Robin Sparrow,* the bridesman being Mr Philip *Hawke,* and the bridesmaid Miss *Larkins.* The marriage horn were extracted by J *Crow,* Esq Session-clerk!

A good Customer.—It is stated in a paper printed "*down east,*" that a Mr Salathiel Nickerson, of Barnstable, has had 14 children married by one clergyman, and has one more who is soon to give the minister another job in that line!

On the 20 ult according to the Worcester Yeoman, the dwelling of Mr R. Whitney, Winchendon, Mass was struck by lightning the chimney rent from top to bottom, and the bricks scattered about every room. Seven people were in doors, most of whom were stunned, but recovered. Mrs Whitney was buried in the rubbish, and for some hours after being taken into the air, was senseless. The hair on one side of her head was scorched and the color changed, a red streak reached from her head to her feet. She is now in a fair way of recovery.

It is seventy-three years since the first number of the Newport, R I Mercury was published, by James, brother of Benjamin Franklin, June 12th, 1758.

Wholesome.—By a law in Ohio, if a man *treats* a voter to obtain his vote for office, he forfeits the office if he is elected. The new elected Sheriff of Stark County has lately been ousted under this law, and a new election.

Mr Van Buren. The New York Gazette of Monday states that Mr Van Buren was in that city on Sunday, that he had received his appointment to the court of St James, and that Captain Gregory of the United States ship Falmouth was ready for sea. It is supposed that Mr Van Buren goes out in the Falmouth. He will have abundant time during the voyage to repent having accepted such honorable banishment. The Ontario Repository says that Charles Butler, Esq of Geneva, is to be Mr Van Buren's Secretary of Legation.—*Boston Cou.*

Boys' Asylum Boston.—The managers acknowledge the receipt of $7,482 95 as the results of their recent appeal to the citizens, and 524 annual subscribers at $3 each. This will enable the managers to replace their deficiencies, and to extend in some degree the benefits of the Asylum, so long as the list of annual Subscribers remains undiminished.

Relief to Fayetteville.—Meetings have been held and large collections made for the Fayetteville sufferers, in many of the principal towns, and much more help is needed. A general meeting of the citizens of Boston was held on Friday last, which appointed a committee of 51 to receive and forward donations. The committee sent on a draft for $2800 the same evening in anticipation of the receipts, and the collections are proceeding.

It is estimated that the number of panes of glass destroyed by the hail storm at Portland 20th ult, was 20,460, which at 15 cents amounts to over $3000, all done in two minutes, the greatest number in any one building was 290.

Distressing.—We are informed that a dwelling house occupied by Mr George Weaver, situated at the extreme north part of the town, about two miles above the head of the river, was entirely consumed by fire yesterday, and that a child six years of age perished in the flames. The house was a two story building and was owned by Mr Isaac Vincent.—*New Bedford Mercury.*

Melancholy Casualty.—The Buffalo Journal states that on Saturday before last, Mr Pliny Martindale was swept from the deck of a canal boat by the bridge at the guard lock in that village and drowned. Mr Martindale was a citizen of Greenfield, Mass. and was returning home after an absence of several weeks.

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in the city and elsewhere, who may wish

BOARDING AND LODGING,

in a genteel family, for a day, week, or longer time, they can be accommodated at NO 19, POWELL-STREET, (*Between Fifth and Sixth streets.*)

☞ Every attention will be paid to render Boarders comfortable.

☞ Private apartments may be obtained, if required. PETER GARDENER.

Philadelphia, June 11, 1831

PROSPECTUS OF THE LIBERATOR,

A WEEKLY JOURNAL,

Published in Boston, Mass. and devoted to the cause of African Emancipation.

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day. The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY now—LIBERTY AND EQUALITY FOREVER!

It is right that it should be so. It is right that man should be, as he was made, but 'a little lower than the angels.' To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind. An oppressor is a baleful object, his claims are monstrous; he deserves unmingled execration, he is without excuse.

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no parallel. Their carcasses are daily thrown to the fowls of heaven, their blood drenches the ground which they till, their sighs freight every wind, they are beaten with whips, they are lacerated with red hot brands, they are torn asunder at the sacrifice of every natural and domestic relation; they are sold like cattle, they are scantily fed with the coarsest aliment, their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out, they are rational beings, but their intellects are crippled, they are accountable beings, but the light of the gospel is hid from their vision.

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate, the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion, our hope is on God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty. One State cannot meet it single-handed, one section of the country cannot destroy it. The people, the whole people, must engage in the work, every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly, there is innocent blood upon our garments, there is stolen property in our houses, and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.

The first number of the Liberator was issued January 1, 1831, without a subscriber. Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time. Its character is sufficiently developed to render an exposition unnecessary. A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appalling as is the evil of slavery, the press is able to cope with it, and without the agency of the press, no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New-England—to the whole nation. Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns. The favor will be gratefully reciprocated. GARRISON & KNAPP

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at $2 per annum. No subscription will be received for a shorter period than six months.

Every individual who procures and becomes responsible for five subscribers, will be entitled to a sixth copy.

Boston, June, 1831

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps, Shoe, Head, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaister. Real French Hair Powder, Playing Cards, Old English Razors, H Berke's do Wade and Butcher's Superior do Shaving Boxes, Gentleman's Shaving Soap, first quality, from Windsor, England, Rose do Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets. Pencils and Cases, Teeth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking. Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N B Razors and Penknives put in ample order at short notice. March 26 cophos

LITERARY.

PRAYER.

Go, when the morning shineth,
Go, when the noon is bright,
Go, when the eve declineth,
Go, in the hush of night;
Go, with pure mind and feeling,
Fling earthly thought away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray too for those who hate thee,
If any such there be:
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or, if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way;
Even then the silent breathing
Of thy spirit raised above,
Will reach his throne of glory,
Who is Mercy, Truth and Love.

Oh! not a joy or blessing
With this can we compare,
The power that he hath given us
To pour our souls in prayer!
Whene'er thou pin'st in sadness,
Before His footstool fall;
And remember in thy gladness
His grace who gave thee all.

THE THREE HOMES.

'Where is thy home?' I asked a child
Who, in the morning air,
Was twining flowers most sweet and wild,
In garlands for her hair;
'My home' the happy heart replied,
And smiled in childish glee,
'Is on the sunny mountain side,
Where soft winds wander free.'
O, blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers.

'Where is thy home?' I asked of one
Who bent with flushing face,
To hear a warrior's tender tale
In the wild wood's secret place;
She spoke not, but her varying cheek
The tale might well impart,
The home of her young spirit meek
Was in a kindred heart.
Ah! souls that well might soar above,
To earth will fondly cling,
And build their hopes on human love,
That light and fragile thing!

'Where is thy home, thou lonely man?'
I asked a pilgrim grey,
Who came with furrowed brow, and wan,
Slow musing on his way;
He paus'd, and with a solemn mien,
Upturned his holy eyes,
'The land I seek thou ne'er hast seen,
My home is in the skies!'
O, blest—thrice blest, the heart must be
To whom such thoughts are given,
That walks from worldly fetters free—
Its only home in heaven!

SABBATH EVENING.

Closing Sabbath! Ah, how soon
Have thy sacred moments pass'd,
Scarcely shines the morn, the noon,
Ere the evening brings thy last;
And another sabbath flies,—
Solemn witness!—to the skies.

What is the report it bears
To the secret place of God!
Does it speak of worldly cares,
Thoughts which cling to earth's low sod?
Or his sweet communion shows
Through its hours, from God alone?

Could we hope the day was spent
Holily, with constant heart,
We might yield it up content,—
Knowing, though so soon it part,
We should see a better day,
Which could never pass away.

God of sabbaths!—oh forgive,
That we use thy gifts so ill;
Teach us daily how to live,
That we ever may fulfil
All thy gracious love designed,
Giving sabbaths to mankind.

TIME.

Time is like a fashionable host,
That slightly shakes his parting guest by the hand;
And with his arm outstretch'd, as he would fly,
Grasps in the comer. *Shakspeare*

MISCELLANEOUS.

IRONICAL DEFENCE OF DRUNKENNESS.

The pupils of a school for colored children in Philadelphia, had a public exhibition in the First African Presbyterian Church in that city, on the 27th of April. The Philadelphian says—'the male and female children spoke orations and dialogues in the presence of a numerous audience, and in general they acquitted themselves well. No company of white children in any common English school would, on an average, have done better. Some of the performers manifested much spirit, and sense of propriety, in the delivery of the parts assigned to them.' We copy from that paper the following oration on the *advantages of drunkenness*, which was delivered by one of them, 'with great satisfaction to the audience, and with becoming irony.'—*N E Baptist Register*

'I have the pleasure of addressing this audience on the numerous advantages of drunkenness, and on the disadvantages of modern temperance societies, which really threaten, (would you believe it?) to banish rum and whiskey from our land.

This world is, you all know, a world of care, toil, sorrow, and vexation; and it has been long the question, how we may escape these, and promote our happiness. Now it has been found that to drink ardent spirits freely has a wonderful tendency to deliver men from the troubles of this life. I have seen a man well *corned* with *old stuff*, so perfectly free from care, that he would lie down quietly like a log beside a cellar door, or even in the gutter, and he did not care for any body or any thing. The rude little boys, (white boys I mean) would even lay feathers under his nose, without giving him any disturbance. You all know that in a hot day in common, flies are a great vexation to most people, and they are troublesome that annoy me. But let a man thoroughly soak himself, as if he were a sponge, in good old Jamaica, or Cogniac, and then, jolly friend fellow! he will calmly repose himself basking in the sun, on a market stall, and if the buzzing flies cover his ears, his gaping mouth, and his tongue, half projected from between his teeth, he can still sleep and nothing cares he for this plague of Egypt. The flies themselves are the only sufferers, when they happen to tread on his red hot nose, or when he belches forth a stream of inflammable gas from his throat, or sweeps them away in the gall stream from his nostrils.

Many are the domestic troubles to which mankind are liable; but let a man get *half seas over*, and then he can hear a scolding wife, and smile on his ragged and half starved children, without any anxiety for the future. Good drink is said to be meat, drink, and lodging to him that is fond of it.

If a man loses his estate, if his children and wife come to dishonor, if his neighbor slanders him, if he sickens and is ready to die, why, if he can drink *deep*, he drowns all his sorrows; he feels no pain, let who will kick him; and as for honor, it is a puff of idle breath.

Now in this miserable life, these temperance societies, of which we hear so much, are putting a stop to the use of ardent spirits, and of course they take away all the solace of good gin, all the advantages of rum, and we shall be brought by the tyranny of fashion, to the deplorable necessity of drinking cold water, tea and coffee. Who can endure this thought? Who will yield up the joys of drunkenness? Who can think of becoming every day a sober man? The dram shops of our famous city and liberties, will be broken up, if this temperance cause succeeds; and then those rosy-faced landladies who live by selling hot water to white sailors and their lasses, and now and then to colored gentlemen, must go to the wash tub for a living. Then our worthy magistrates will have little business to do; for three fourths of their fees come from the use of whiskey. Are we prepared to make all our fat landladies of the bar live like upstairs and washer-women, and to turn all our magistrates into day laborers and shop keepers? Besides, if the white people all become sober and industrious, where shall the people of color find occupation? We must conclude by wishing that people of color may all quit rum, because it often turns them white, as Cain is said to have become the first white man, through fear; but the people of color would forget themselves, if they should encourage temperance societies among the white rabble of our metropolis.'

AMERICAN TEMPERANCE SOCIETY.

Facts from the Report.—It appeared from the report that according to the best information that they had obtained, the committee concluded that there have been formed on the plan of abstinence from the use of ardent spirit, more than 3000 Temperance Societies—15 of them are state societies—that more than 1000 distilleries have been stopped—that more than 3000 merchants have given up the traffic—and more than 300 000 belong to temperance societies. If as many more abstain that do not belong to temperance societies, it would make 600,000, and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

Among more than 100,000 people, no one has license to sell ardent spirit but the tavern keeper; and ardent spirit has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3000 who were drunkards have ceased to use the drunkard's drink. More than 6000 others abstained for a time till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

In one town of 2000 inhabitants, not a new drunkard has been made since they formed their temperance society 4 years ago. Whereas had they continued as things were 5 years ago, they had made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a temperance society of 700 members, had been instrumental, in 4 years, in saving 24 persons from becoming drunkards, the 300,000 members of temperance societies in the United States may in the same time have saved from becoming *drunkards*, more than 10,000.

In one town in which the quantity of ardent spirit used, had been diminished nine tenths, the bill of mortality had been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,-000.

The Hon. W Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirit at more than $94,000,000 annually. The value of all the houses and lands in the United States in 1815, was $1,-771, 212, 988. If the value has since increased in proportion to the increase of population, it would be now $2,519,009,222, and the loss to the consumers of ardent spirit, and others, in consequence of its consumption, would according to Judge Cranch's estimate, be in 30 years, $2,832,250,000—being $313,240,778 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by *abstinence*.

On motion of Rev Dr Cornelius, and seconded by Bradford Sumner, Esq.

Resolved, That the Report, a part of which has been read, be accepted, and printed under the direction of the executive committee.

On motion of Dr Alden, of Randolph, and seconded by Rev Dr Fay.

Resolved, That the use of ardent spirit, by persons in health, is a manifest violation of the laws of life, and as such ought to be abandoned by the whole community.

On motion of Professor Hitchcock, seconded by Rev Dr Beecher.

Resolved, That the traffic in ardent spirit, as an article of luxury or diet is inconsistent with the Christian religion, and ought to be abandoned throughout the Christian world.

Rev Dr Cornelius, Professor Hitchcock, and Rev Dr Beecher addressed the meeting in support of the several resolutions.

Worthlessness of Science without Christianity.—Nothing is so great or valuable, as to bring to ignorant minds the hallowed statements of revelation. I deem mere human science as nothing more than a feverish struggle with the passions; for what, after all, has philosophy done for man? Mere science, distinct from revelation, is not worth the attempts which men make to acquire it. It is the knowledge which leads to a closer connection with God which can alone avail us—that momentous connection which ought to be the end of our present efforts, as it is sure to be the only stay of our future hopes. Let us look to the issue of all this. If three score and ten years pass over our heads, when existence shall have terminated, and eternity alone spread upon our vanities, our earthly hopes and ambitions, of what avail will it be that we may have been deeply read in human science, or conspicuously adorned with human acquirements? whether we have been of the ignorant or among the learned, whether our place has been in the solitude of the desert or in the bustle of society, all will be vain. Without Christianity, our pursuits, our calculations, and our hopes, are but so many delusions.—*Noel*

Col Crockett.—Many years since in Tennessee there was a season of great scarcity of corn. Foreseeing this, or from some motive, Col Crockett purchased up a large quantity.—It rose to the a very high price. Numerous were the applications to the Colonel to sell.—The following is the substance of many dialogues on the subject.

Purchaser Have you any corn to sell Col Crockett.

C Yes, I have more than I shall plant; how much do you want?

Pur Ten barrels.

C Have you the money to pay down for it?

Pur Yes, here it is.

C Then I have no corn to sell you, all the corn that I can spare is for those who cannot pay for it!

N Y Age.

SLEEP AND DEATH.

What if it should be found, as the infidel cannot deny it *may be*, that death suspends our existence, as much as one night's sleep? At the close of each day we see the powers of man prostrate—weakness and lassitude come over the frame. A torpor elsewhere unknown to the history of animal nature, spreads through all the faculties. The eyes close, the ears become deaf to hearing, the palate to taste, the skin to touch, the nostrils to smell, and the faculties are locked in entire insensibility, alike strangers to the charms of music, the tones of friendship, the beauties of creation, the luxury of the banquet and the voice of revelry. The last indications of mind in appearance are gone, as the indications of its existence are far feebler than when we see man die in the full exercise of his mental powers, sympathising in feelings of friendship and cheered by the hopes of religion. Yet God passes his hand over the frame when we sleep, and instinct with life, again we rise to business, to pleasure, or to ambition. But what are the facts which meet us, as the result of the doings of yesterday? Have we lost our hold on them? The man of industry yesterday, sees to-day his fields waving in the sun, rich with luxuriant harvest. The professional man of business finds his doors crowded, his ways thronged and multitudes awaiting his aid in law, in medicine, or in the arts. The man of virtue yesterday, reaps the fruit of it to-day, in the respect and confidence of mankind, and in the peace of an approving conscience, and the smiles of God. The man of intemperate living rises to unceasing pain and woe. Poverty this morning clothes in rags the body of him who was idle yesterday; and disease clings to the doings and fixes it in the blood of him who was dissipated. Who can tell but death shall be *less* a suspension of existence than this night's sleep? Who can tell but what the consequence of our doings here, shall travel over our sleep in the tomb, and greet us in our awakening in some new abode? Why should they not? Why should God appoint a law so wise, and so universal here, that it is to fail the moment we pass to some other part of our being? *Christian Spectator*

The largest iron bridge in the world is in China, near Kingtung, where it forms a perfect road from the top of one immense mountain to the other. It is formed of chains, twenty one in number, and bound together by other cross chains. This bridge is more than 150 years old.

PEIRCE'S

FREE GROCERY STORE,

South-East corner of 3d & Noble Sts

PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of *Groceries raised by Free Labor*, respectfully informs those who give a preference to goods of this description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained.

Having made arrangements to import the goods in large quantities, direct from the places where they are manufactured, C P would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them either from conscientious motives, or for the accommodation of those who are desirous of bearing their testimony against *Slavery*, trusting that he will be able to supply them on equally favorable terms with any other individual in the United States.

Among the articles for sale, the following may be enumerated, viz.

SUGARS—West India, received from Porto Rico, retailing price from 8 to 12½ *cents* per lb.—Calcutta and Canton, White, retailing price from 13½ to 14 cents per lb.—Lump and Loaf, manufactured from East India and Maple Sugar, retailing price from 16 to 18 cents per lb.

COFFEE—St Domingo and Java, retailing price from 11 to 16 cents per lb.

CHOCOLATE—Manufactured from St Domingo Cocoa, retailing price 20 cents per lb.

MOLASSES—West India, received from Porto Rico, retailing price 40 cents per gallon.—Sugar House, manufactured from the East India and Maple Sugar, retailing price 50 cents per gallon.

COTTON LAPS—for Quilting manufactured from North Carolina Cotton, retailing price 18 cts. per lb.

LAMP WICK—manufactured from the same; retailing price 25 cents per lb.

SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco.

Indigo, Sweet Oil, Salt, Salt-petre, Alum, Copperas, Blacking, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c. of various qualities,—for sale, wholesale and retail.

May, 1831.

☞ Orders will be gladly received at the office of the Liberator, the goods immediately procured, and no extra charges made.

PROSPECTUS

OF THE

GENIUS OF UNIVERSAL EMANCIPATION.

Vol XII

THE object and character of this work are well known. It has been published nearly ten years, and circulates in all the states of the Union, in Canada, the West Indies, Europe, and Africa. It is *exclusively* devoted to the subject of the *Abolition of Slavery*, on the American Continent and Islands.

Within a few years the proprietor has travelled much, and had to depend somewhat upon the assistance of others to conduct the work. He pledges himself, however, that the publication *shall not cease*, but with the cessation of his natural life, provided, the public patronage, or the labor of his own hands, will furnish the means of issuing *a single sheet per annum*. He further pledges himself, that the great fundamental principles heretofore advocated in this work shall be steadily maintained. The course to be pursued, hereafter, will not materially vary from that which he marked out in the beginning. The corrupt sources of the horrible evil of slavery shall be traced; the fatal gangrene upon the body politic shall be probed, and the healing balsam will be applied when the putrid mass is removed. Every possible investigation will be made as to the state of the slave-system and what is doing relative to its perpetuation or abolition, particularly in the various parts of the United States and the West Indies. Every exertion will also be made to show what can be *done*, with propriety and safety, towards eradicating this enormous and increasing evil from the American soil.

TERMS OF SUBSCRIPTION

The work will, henceforth, be issued monthly. It will be neatly printed, on fine paper, and folded in the octavo form, each number making sixteen large pages.

The price of subscription will be One Dollar per annum, always to be paid in advance.

Subscribers who do not particularly specify the time they wish to receive the work, or notify the editor of a desire to discontinue it, before the expiration of each current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly.

Agents will be entitled to six copies for every $5 remitted to the editor, in current money of the United States.

All letters and communications, intended for this office, must be addressed (free of expense) to BENJAMIN LUNDY, Washington, D C.

May, 1831.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 26.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JUNE 25, 1831.

THE LIBERATOR

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AT NO 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

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☞ No subscription will be received for a shorter period than six months.

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THE LIBERATOR.

'Slavery is incompatible with the very nature of man and the welfare of society. The inextinguishable mind of man can never be wholly enslaved. Attempts may be made to crush it, but it will burst forth, like a smothered volcanic fire, and dissolve the fabric of society.'—*Sandwith.*

ANTI-SLAVERY MOVEMENTS IN GREAT BRITAIN.

No person can have observed the progress of public opinion in Great Britain, during the last eight or ten years, without perceiving that the opposition to the toleration of slavery in the British Colonies has been constantly increasing. Great exertions have been made in that country, especially during the last year, to call the attention of Parliament to the subject. The multitude of anti-slavery petitions presented to the House of Commons, during the last session, is enormous. It is stated in the anti-slavery Reporter, that the number of these petitions, up to March 31st was 5,829. Many of them were voted at large meetings, composed of the most respectable part of the community. No proposed measure, we believe, during the past year, except Parliamentary reform, has excited so general and warm an interest in its favor, throughout Great Britain, as the abolition of slavery in the colonies of the empire.

The Anti-Slavery society, whose indefatigable labors in vindicating the rights of the children of Africa, are deserving of all praise, has recently published an address, which we insert below. Our readers will see, with pleasure, the names of Wilberforce and Clarkson subscribed to the paper, as well as those of others who have distinguished themselves in the same cause. How must these venerable men rejoice at the prospect which now opens before them, of the speedy termination of Colonial oppression. How must they rejoice that the rights of the Africans, as human beings, rights which they asserted more than forty years ago, when they first attacked the slave-trade under the most discouraging circumstances, and which were then almost every where disputed, are now fully recognized throughout all parts of their country.

ADDRESS

To the People of Great Britain and Ireland, unanimously adopted at a general meeting of the London Anti-Slavery Society, held, April 23 1831

The Society for the Abolition of Slavery throughout the British dominions, earnestly request your attention to the present state of the question. The Dissolution will probably soon take place, when the great body of electors will be strongly agitated with discussing the measure of reform, which has divided the existing Parliament. At this crisis we entreat you, in the midst of conflict and excitement, to remember the sacred cause to which, in conjunction with ourselves, you are solemnly pledged. Upon the exertions now made, as far as human wisdom may foresee, mainly depends the continuance or extinction of that system which has so long prevailed in violation of all the principles of the British constitution, and in subversion of all justice, outraging every feeling of humanity, and utterly repugnant to the precepts of the religion we profess to acknowledge. We pray you to rouse yourselves to strenuous, persevering, and well organized exertions: and we suggest for your consideration, the following measures:—To call meetings of your committees, and to invite to join you, all who prefer humanity to oppression, truth to falsehood, freedom to slavery:—to appoint frequent periods for assembling, to form a list of all the electors who can be properly influenced in the approaching contest, each individual canvassing for himself and as many electors as he can bring to aid—to make strict inquiries of every candidate, not only whether he is decidedly favorable to the extinction of slavery, but whether or not he will attend the debates in Parliament when that question shall be discussed, herein taking especial care not to be deceived by general professions of disapprobation of slavery, but ascertaining that the candidate has adopted the determination to assist in carrying through measures for its speedy annihilation. None look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity than ourselves, but we are in our consciences convinced, and that after investigation the most careful and scrupulous, that from the emancipation we recommend, no risk to the safety of the white inhabitants could arise, on the contrary, we verily believe, that the continuance of slavery renders desolation and bloodshed much more probable, and that if the country does not repent of the sin of slavery, and cast it from her, it may, by the just retribution of Providence, terminate in a convulsion destructive alike of life and property.

On behalf of candidates who are known to hold these principles, and on behalf of such candidates only, we ask your assistance, and this assistance may be most powerfully rendered, not merely by votes, but by open and public adoption of the candidate on these avowed grounds, by the exertion of lawful influence, by saving him ease in his canvass, and by relieving him from expense in going to the poll.

We assure you, that on our part, we will not be backward in our efforts for the attainment of the same ends, and we will, from time to time, afford you all the information we may deem requisite.

In the truth and justice of our cause, we are all confident, but men must work by human means. Without strenuous efforts, the gold and combination of our interested opponents, may leave the cause without that support in Parliament which is essential to success, and so continue, for an indefinite period, sufferings indescribable and iniquity incalculable.

We solemnly conjure you to shew yourselves, by your courage, energy, and perseverance, faithful to the cause of truth and mercy, and then, with Him to whom all good is to be ascribed, we trust, this accumulation of guilt and misery may be speedily annihilated.

Signed in behalf of the London committee.—T F Buxton, S. Gurney, W Wilberforce, W Smith, Z Macaulay, D Wilson, R. Watson, S. Lushington, T Clarkson.

The following resolutions were also adopted at the same meeting of the Anti-Slavery Society. We insert them as showing the general opinion of the British nation in regard to slavery.

Resolutions, unanimously adopted at a general meeting of the Anti-Slavery Society, held at Exeter Hall, London, April 23, 1831, the Right Hon Lord Suffield in the chair.

1 That the object of this meeting is the entire extinction of negro slavery.

2 That the time has now arrived, in which the people of Great Britain and Ireland may give, by their votes, as they have already given by their petitions, efficacious assistance towards delivering the negroes from the evils of slavery, and the nation from the guilt of tolerating it; and that the address now read, be adopted by this meeting, and circulated throughout the country.

3. That the buying, or selling, or holding of our fellow men as slaves, is contrary to the Christian religion, and to the principles of the British constitution.

4 That, under the strongest rational conviction, fortified by the experience of all ages, that the holders of slaves are, by the very circumstances of their situation, rendered so unfit, as they have always proved themselves unwilling, to frame laws for the benefit of their bondmen, this assembly cannot refrain from avowing their utter despair of receiving any effectual aid from the colonists in the prosecution of their great object.

5 That this assembly consider it incumbent on them to renew the declaration of their decided conviction, that slavery is not merely an abuse to be mitigated, but an enormity to be suppressed; that it involves the exercise of an unjust power on the part of the master, and the endurance of sufferings on the part of the slave, which no laws can effectually prevent, and that to impose on the British people the involuntary support of a system so essentially iniquitous, is an injustice no longer to be endured.

6 That the experience of the last eight years has not only furnished additional evidence of the criminality and incurable inhumanity of slavery, but has also demonstrated incontrovertibly, that it is only by the direct intervention of Parliament that any effectual remedy can be applied to this enormous evil; and that it is the unalterable determination of this meeting to leave no lawful means unattempted for obtaining, by Parliamentary enactment, the total abolition of slavery throughout the British dominions.

From the Genius of Universal Emancipation

PREJUDICE YIELDING TO FACTS.

MR LUNDY.—Having long believed that we do great injustice to the colored population, by overlooking the talents and virtues to be found among them—and believing too, from much observation, that this tends to discouragement, I hope you will permit me to inform your readers (to many of whom *I know* it will be gratifying) that I attended a meeting of their Free Produce Association held in Philadelphia, last month. Though the meeting was very large, and its proceedings long, great order was observed. The officers were respectable, and the members attentive. I had reason to believe they had reflected on the object of their association, and that as they evinced considerable independence, their operations were the result of conviction. They did not manifest a desire for much speaking—but when necessary, a clear, dispassionate, unembarrassed exhibition of their views, enabled them to transact their business intelligently, and, to all appearance, harmoniously.

If a people so circumstanced, can do these things, what might we not expect were we willing to share with them, those advantages, which we so highly prize for ourselves, and only withhold from them, through prejudice? Namely, a common participation in all benefits—and an intercourse, regulated solely on the principle of relative merit. G

FREE PRODUCE SOCIETIES.

Having given in our last, extracts from the proceedings of the Free Produce Societies, we feel induced to throw some thoughts, which have suggested themselves, before our readers.

Why do any say that abstinence from the products of slave-labor can effect nothing? Such, they do not reflect, for in the first place, is it not something to the individual to know that he has washed his hands of the guilt of oppression? That which is done intelligently and conscientiously, makes a better man; and as man become conscientiously better, their influence is extended—others observe the advantages they have from a rigid compliance with the requisitions of duty, and it is impossible but that they should desire these advantages for themselves—this desire very naturally will lead them, as it led those, to whose condition they aspire—for the peace here spoken of, is only to be had on the common terms—namely, to ascertain intrinsic *right* and *conform* to it. All truths are facts, or directly deduced from them. The sentiment just expressed, that the example of the virtuous, though silent, and often unperceived, is nevertheless operative, is a well attested fact. To whose mind it was first suggested, that the consumer of the products of slave-labor was accessory to oppression, is not known; it is known, however, that but few years have elapsed since it claimed the attention of some isolated individuals, who, however highly they ranked in other respects, had the lustre of their greatness obscured in the vision of their admirers, by this speck of innovation—this mist of enthusiastic, it may be, fanatic eccentricity. Now, hundreds bear the same testimony, and thousands have it under serious consideration. If twenty years ago, the example of a conscientious man convinced his neighbor in a year—the two, each his man in the next, and so on, in a geometric series, whose constant ratio of progression is two, (and this it is believed existing associations will establish, up to this time) how long would it take to convince every one whose pecuniary interests are not opposed?

Let it not be inferred that there is any implied indifference to other modes of resisting the enormous evil of slavery; the distinct object of this article is to defend *abstinence* in those who practice it, and to *recommend* the propriety of it to the consideration of others.—*ib*

COLONIZATION SOCIETY.

Though, as our readers well know, we think the operations of this Society are most injurious to the colored population of this country, and wholly disapprove of its fundamental principles that this population ought to be removed, yet we are willing that its advocates should be heard in our paper. We therefore readily insert the following communication.

To the Editor of the Liberator

SIR—As we are on the eve when contributions are taken up in behalf of the Colonization Society—everything which relates to the land to whose aid the funds of this philanthropic society are devoted will be read with interest, and we trust stimulate to more efficient exertions in the promotion of objects which must be near to the heart of every Christian and every friend to human liberty and happiness. The American Pulpit, a monthly publication of original sermons by clergymen of the Protestant Episcopal Church, for June, contains a powerful appeal in behalf of the Missionary enterprise, generally, and makes the following allusion to Africa:

'But there are other lands which invite our interest and exertions—and we owe it to ourselves, to the Church, and to God, to have missionaries *there.* And here I feel assured that you have anticipated me in my reference especially to degraded and benighted *Africa.* Oh, my brethren what a debt we owe to Africa! Besides all the motives and all the claims which should prompt and demand our exertions for her spiritual amelioration, arising out of the general obligations resting upon our consciences to extend to her destitution the life and hopes of the gospel, there are special considerations, constraining, and irresistible, which should impel *American christians* to instant and efficient action in her behalf. Though not nationally implicated in the original guilt of that horrid traffic in human lives, yet the long and profitable enjoyment of its unholy fruits; the very existence at present in our land of African slavery, devolve upon us the imperative duty of making the only reparation for the wrongs and sufferings which have so horribly characterized that *trade of blood.*'

The whole discourse is every way worthy the learned and eloquent author, the Rev James Montgomery, D D of Philadelphia. Connected with this number of the Pulpit are several original hymns, written by the Rev William Croswell, the amiable and gifted rector of Christ's Church, in this city—they are so peculiarly appropriate to the occasion alluded to, and possess intrinsically so much merit, that their republication in the columns of the Liberator, will not, I am confident, be deemed irrelevant or altogether useless.

HAYTI.

Several of the late numbers of the 'Anti-Slavery Reporter,' contain much valuable and interesting matter concerning the past history of this Island, and the present condition of its inhabitants. Both these particulars have been very much misunderstood and misrepresented. The inhabitants are happy, abounding in all things necessary for their physical comfort—their moral and intellectual state improving. Their present condition is really wonderful, considering the wretched degradation from which they have so lately emerged. It is generally supposed that the history of Hayti, affords an overwhelming argument against the immediate abolition of slavery, when in truth it presents the strongest argument in favor of that measure. This is demonstrated by the writer of the articles, to which we have attended, from whom we propose to make some extracts. We have only room, at present, for a part of his concluding remarks.

'We must here, for the present, suspend our extracts from the letters of our correspondent, hoping ere long to resume them. Our purpose in transcribing them would be very inadequately accomplished if they failed to leave on the mind of the reader, an impression of the incalculable benefits which have accrued to the present Haytian race, from even the convulsive and calamitous emancipation of their progenitors from the bondage under which they had long groaned. As for the dreariness and desolation which now deform the beautiful plains of that island, these evils are clearly to be traced, not to the decree of the National Convention abolishing slavery, but to the faithless, flagitious, and detestable attempt of Buonaparte, to reimpose the yoke which that decree had broken. But for this act of perfidy, what might not the French nation have gained?—Nay, what might not the ancient proprietors themselves have gained, by an unswerving adherence to those solemn stipulations, by which freedom had been guaranteed to the slaves in St. Domingo? And who can very deeply regret the retribution which has followed in the destruction of the property of the French plant-

era, and in their total and final expulsion from that splendid possession? But have the blacks, who survived the war of extermination which was waged against them, at have their descendants, any cause to mourn over the issue of the conflict? If they have gained nothing else, they have at least gained immunity from the cart-whip. They have gained relief from the arbitrary influence which lacerated the quivering flesh and writhing limbs of themselves, their wives and daughters, and from the scorched labor which reduced them beneath the level of the beasts of the field and exhausted and wasted their lives with unsparing exactions. Their wives and their children are now their own, and no man now dares to make them the reluctant victims of his lust, or fatally to tear them for his own sordid ends, from the shelter of the domestic roof, and to beat or murder the dearest domestic ties, in order to transfer them to strangers. These evils, and many more which are familiar to our readers, as having characterized the lot of the St Domingo bondman, and which, unhappily, make the colonial slavery, existing in the dominions of the British crown, one of the foulest blots in the creation of God,—a curse alike on those who inflict and on those who endure it.

Now these abominations have ceased to exist in Hayti. *There* the chain of slavery, and of that worse of all slavery, the slavery of the skin, has been broken. *There* the negro stands erect in all the dignity of man, and is freed from the fetters which, in our islands, the very color of his skin still winds around both body and soul. Their *black* may now be regarded as the dominant color, and will has it vindicated its right to be so. Still, however, we do not find that the freedom which has been so gallantly achieved, is regarded as an exemption from labor. Their labor, indeed, may not be, as in our islands, excessive. But it is productive of abundant, and it would appear, growing means of subsistence. Want seems unknown among these emancipated Haytians, and the rapid progress of population attests the absence of oppressive exaction, and the prevalence of physical comfort, as strongly as the lamentable waste of negro life in our own colonies, establishes the existence of a condition wholly dissimilar. The civil and political institutions of Hayti may be imperfect, and may tend to retard among its population, the rapidity of their advancement in the arts of civilized life, and on this part of the subject we shall have something to say hereafter; but who can have accompanied our traveller, in his interesting view of Haytian society, even in its lowest grades, without feeling a glow of satisfaction to the calm and peaceful enjoyment which it exhibits as the actual portion of the long oppressed and afflicted race?

And may not a state of similar enjoyment be realized in our own colonies without those convulsions threats which have been reared in the exclusion of the former proprietors of the soil, and in levelling with the dust, all the monuments of their ancient but abused dominion? We think it may. We think it is in the power of the British parliament to attain the good, without the evil, which, in Hayti, has either preceded or followed it, or may still attend it. The civil contentions and convulsions which agitated Hayti were not, be it remembered, the work of the slaves, but of their masters, by whose instigation alone were the former led to mingle in the strife. The English invasion which followed was literally a crusade for fastening the cart-whip and it ended, and we rejoice that it did so, in defeat and disaster to the invaders, and in fixing fast over the freedom of the slaves. But have the emancipated blacks abused the liberty which they achieved? There is no proof of it, all the testimonies we have cited, tend to a directly contrary conclusion. They resumed their labors, and Hayti again flourished in peace and prosperity, until the perfidy of Napoleon Buonaparte again clouded the scene. But would the freedom which was thus awarded to them in the midst of tumult and disorder, by a dubious, unsteady, changing, and nonchalant government, we ask, have been attended with greater, or even with any hazards, if it had been conceded to them in a period of tranquillity, and guarded by all those prudent restraints and precautions, which a wise, and stable, and upright government, like our own, would have had it in its power to adopt? The apprehension, therefore, of disturbance to the public peace, from the free and gracious communication of a similar boon to British slaves at the present hour, is absurd in the extreme, and even the fear of its leading to a desertion of regular but moderate labor, or to a vagrant and dissolute life, or to a return to barbarism, is effectually dispelled by the example before us. The regulations by which such results have been obviated in Hayti, are given above. We have only to gather wisdom from experience, and, with the lessons before us, it were falsely to contend, that there exists a single well-founded anticipation of evil to deter us from consummating, at an early period, that great and acknowledged act of retributive justice, the imparting of freedom to the slave, in other words, the conversion of our colonial bondmen into free laborers. We have new before us, the letter of a gentleman, long resident in Jamaica, dated in October, 1830, and who has under his charge about 700 slaves, fully confirming the view of this subject. 'I believe, he says, 'the only effectual remedy for existing evils, to be the entire emancipation of the slaves.' It may be objected, that such a scheme would infallibly fail, and that the negroes would wander through the country and become unsettled. I strongly doubt all this. They would have the same motives to work with the English laborer. They have wives, children, and aged parents. They would have every thing to attach them to their domicile, and to stimulate them to exertion. They are not the semi-barbarians so often represented by interested writers. To allege that they are not ripe for such a change, is perfectly absurd.'

Colombia.—Capt. Nickerson, of the brig Olive, at Philadelphia, 12 days from Laguayra, reports that the country was unsettled. The foreigners are obliged to keep guard at Laguayra and Curracca, fearing that the blacks would rise, as there were no troops there.

SLAVERY RECORD.

From Walsh's Notes on Brazil.

'Nothing can be more unfounded, or, indeed, more absurd, than to say, that they are reconciled and happier in slavery in America, than in freedom in their own country. They seem to have no keen sense of bondage, and to rejoice so bitterly at their lot, as any white man, in the same state in Africa. Indeed, if we might judge from the effects, still more I have never heard that suicide is common among the unhappy Europeans, detained in slavery on the Barbary coast, it is the daily practice in Brazil. Besides the instances I have mentioned elsewhere, the harbor is constantly covered with the bodies of blacks, on whose no marks of violence are found, and who are known to have thrown themselves in, to escape from insupportable life. This is particularly the case at Boto Fogo, where several respectable persons have told me they frequently encountered black bodies whose they went to bathe. I have seen them myself left by the tide on the strand, and some lying weltering just under our windows.'

'But we were all eye-witnesses to a very striking and melancholy fact of this kind. One evening, some gentlemen were conducting a woman to the calabouco, along the road leading to Catete. Just when they came opposite our door, where there was an open descent to the strand, the woman suddenly rushed down the rock and cast herself into the sea. The place in which she fell was too shallow to drown her, so, after lying on her face a moment, she again raised herself, and rushing forward into deeper water, she sank, and disappeared. The gentlemen made no attempt to save her, but Mr Abercrombie ordered some of the blacks of our house to follow her. They immediately did so, brought her up apparently dead and carried her into our hall, with her head hanging down and exhibiting the supposed mortal symptom of froth collected on her lips. The negroes who humanely saved her, supposing her dead, threw her down on the bare stones, just as they would be treated themselves, and also lay there like any other worthless or despised object, but, on examining the poor creature, we had reason to suppose it was still possible to restore suspended animation; a bed was therefore brought, on which she was laid, divested of her wet and tattered garments, and wrapped in a warm blanket. Friction, and other usual means, were then resorted to, and after being persevered in for some time, she shewed symptoms of returning animation. She was seized with convulsions, succeeded by a violent shuddering, then ejected a quantity of water from the stomach, opened her eyes, and muttered some incoherent words, and at length, fell into a slumber, from which she awoke in a sensible state.

'She gave the following account of herself:—She was a native of Minas, on the coast of Guinea where she was one night seized in her hut, dragged on board a slaver, brought to Rio, and sold at the Valongo. She was then baptized at the church of the Candelaria, by the name of Francisca, and brought by her master, a captain Philips, to his chacara, beside Boto Fogo. She was employed in washing, which she willingly performed, but her master treated her with the greatest cruelty and inhumanity, and, in proof, she showed her arms and side, which were greatly swelled and inflamed, from the effects of blows she had received a few days before. She could endure it no longer, and she fled to the woods. Her master immediately gave anxious notice to the Capitao do Mato, who was pursued and overtaken, and was on her way back to his farmer state, but she conceived such a horror at again returning to encounter the brutality she had before experienced, that she determined not to be brought home alive, so, in passing along the shore, where there is an opening to the sea, among the rocks, just opposite our house, she rushed down, and begged she had effected her purpose.

She appeared very grateful for the kindness with which she was treated, so different from any thing she had ever experienced in Brazil before, and proposed to do any work with alacrity to which she was put, but when we spoke of her returning to her master, she expressed a degree of horror, both in her looks and manner, that amounted to distraction and seemed to think she was but little indebted to those who saved her life, if she was again to be given up to that suffering, than which, loss of life was more tolerable.

'The next day I went to Boto Fogo, to learn something of her master, and to interest some friends in her behalf, who, I knew, were very kind and humane. But a slave, I found, was no legitimate object of compassion; and they, whose deepest sympathies would have been roused for a white European so circumstanced, had not the smallest for a black African. In reply to my statements, I was assailed with stories of the wickedness and worthlessness of the race in particular to which she belonged. I inquired if they were addicted to theft, or other immralities, it was admitted that they were not, but they were notorious for a practice equally dishonest that of cheating their masters, who had paid their money for them—by daring to hire themselves when life was no longer tolerable. I further learned, that her master could cease and claim her, as he would his horse or his mule, that she could be sent to the calabouco, to be first punished for her dishonest attempt on her own life, and then restored to him, to be dealt with as he pleased.

'In effect, in a day or two, his master did come and claim her, and his claim could be no more resisted, than if he had demanded any other article of his property. Her arms and side were still greatly inflamed, but she had no alternative, and was obliged to go away with a stern fellow sent for her. All that could be done, was done by his excellency, lord Strangford. When a slave flies and returns, or is brought back, his endeavors to procure the interference of some one, who becomes his pledgee, or sponsor, and intercedes for his forgiveness. If the person consents, he is always sure the fugitive will be forgiven, for it is considered a high affront to refuse. This kind office lord Strangford undertook, and secured the poor creature from present punishment, but could be no protection against future cruelty, which, we doubt, will end in determined suicide.

'This horror is carried to such an extent, that the slaves not only kill themselves, but their children to escape it. Negresses are known to be remarkably fond mothers, and all I have seen confirms the observation of others, yet this very affection impels them to commit infanticide. Many of them, particularly the Minas slaves, have the strongest repugnance to have children, and practise means to extinguish life before the infant is born, and provide, as they say, against the affliction of bringing slaves into the world. In it not a frightful state which thus constrains the first impressions of nature, eradicates the maternal feelings from the human breast, and makes the mother to become the murderer of her unborn offspring!

'The yearning after liberty is the strongest feeling of a negro's mind. It is usual with people, at their deaths, to manumit their slaves, particularly ecclesiastics as if to make an atonement for having kept them in that state, as long as they could hold them in their grasp. Slaves, who have expected this, and have had their hopes frustrated, sink rapidly under the effects of a bitter disappointment, and die of broken hearts. An incident of this kind occurred at S Jose, a few days before my arrival. An ecclesiastic in the Minas Geraes died, and all his slaves were emancipated by his will. It is requisite, however, to pay a certain duty on such manumission, and as no provision had been made in the will for this, it was necessary to sell one or two of the slaves to pay for the rest. One of them was brought to S Jose where he sank rapidly under the feelings of disappointed hope. He refused to take any nourishment, and it was necessary to have his mouth held forcibly open by other blacks, while it was poured down his throat, but he persisted in his determination to emancipate himself, as he said, and in a short time he succeeded. He was buried, as well as I remember, the day before we arrived.

'But this irrepressible horror at a state of slavery, is the parent, sometimes, of the greatest crimes, and when negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator, and thus, a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive to poison and assassination. I knew a man in the Organ mountains, who displayed a most frightful picture of the effects of slavery in the different relations of life. The man's name was Felice, a gamellero, an one who undertakes to cut down woods, to convert the timber into gamellas, and sell them through the country. He was a mulatto, the son of a white man by a negro slave. You will suppose that his bondage ceased at his birth, and that the offspring of a white man could not be the bondsman of his parent. No such thing, he was liable to the condition of his mother, and the father kept his own son a slave, to sell him, or dispose of him, as he would his mule. Being ill, however, and sure to die, he made his will left his child his freedom, and appointed him of it. After some time, he recovered, and having some dispute with his son, he threatened that he would alter his will and that he should be sold with the rest of the stock. This his boy determined to prevent, assassinated his father in a wood, got possession of the will, demanded his freedom and obtained it. This circumstance was perfectly well known to every body in the neighborhood, but no process was instituted against him, and I saw him every day driving his mules, loaded with gamellas, and not chargeable, as I could learn, with any other delinquency, except the horrible one of having murdered his father to obtain his freedom.'

JUVENILE DEPARTMENT.

THE FAMILY CIRCLE.—NO. 9.

'Qui facit per alium, facit per se'

'He who upholds oppression, shares the crime'

'Father,' said George, 'what did you mean when you said that there was another way to which the people of the Northern States helped to keep the poor blacks in slavery? I cannot think what it can be.'

'It is true, George, nevertheless' said his father, 'that, in the way I mean, all the Northern States assist to a very great extent. In New-England I know of no exception, but in the case of a very few individuals. You mother and I have done it and allowed all our family to'

'Oh father,' said Lucy, 'you cannot be in earnest, I am sure you and mother would never do any thing so wicked. Do say what you mean'

'Well, my dear,' said her father, 'I will explain my meaning. First, I will ask you where we get our rice, our sugar, our molasses, and our cotton?'

'From the Southern States, and the West Indies,' said George

'And whose hard labor,' said his father, 'procures all these things for us?'

'Ah! father, the poor doves,' said George.

'Yes,' said their father, 'the sugar cane, cotton, and rice, are cultivated and prepared by the labor of slaves, who are compelled to work, sometimes even by the strokes of the whip, and are then paid no wages. Their sufferings and labors are often so great as even to cause the death of many of them.'

'How many thousands' said then mother, 'have toiled and suffered and died, in producing the garments and the food, which the people here, and we among the number, are constantly using without a thought of whence they came'

'Oh mother,' said Lucy, 'let us never wear any thing more, or eat any thing more, that the poor slaves have to suffer so much for'

'I hope, my dear,' said her mother, 'you will never need to, for if you father and I have determined not to purchase any more articles that we knew to be raised by the labor of slaves.'

'But father,' said George, 'after she things are raised, how can it make any difference to the slaves whether we buy them or not?'

'Think a little, George,' said his father, 'suppose nobody would buy them, what would be the consequence?'

After George had considered a little while he said, 'I suppose they raise a great deal more on these large plantations than they can possibly make use of themselves?'

'Yes,' said his father, 'they raise enough to supply us, and many other countries besides.'

'But unless,' said George, 'they can sell what they raise more than they want for themselves, and get money for it, it can be of no use to them'

'And they must want the money very much, I suppose,' said Lucy, 'to buy a great many other things which they cannot raise for themselves'

'Why, my little Lucy,' said her father, 'I did not think you understood so much the value of money and the nature of trade. They certainly would want the money very much. Unless, for instance, the owner of a cotton plantation, could sell enough of his cotton, to pay for some of it again when it was manufactured into cloth, it would be of little use to him, as he could not manufacture it himself.'

'Why, then,' said George, 'I should think they would begin to see that they had better give the slaves their freedom, and hire them to work, and pay them wages as all honest men do, and then nobody would have any scruples about trading with them'

'Yes,' said his father, 'that is exactly the course we may expect things would take'

'So, then, said George, 'it is very clear the purchasers of the slave produce are in reality the very persons who offer the slaveholders the strongest inducement to keep the poor slaves in bondage. And this is the way that the Northern States help in doing the great wickedness.'

'And every person,' said Lucy, 'who makes use of what the slaves raise, must be doing a part. I am sure I shall never want to touch any thing of the kind again, for it must be very wicked to do the least possible thing that will help in any way to keep those poor people in such a dreadful condition. And if a great many persons should refuse to buy anything which had been procured by the labor of slaves, I should think it would make the masters begin to feel ashamed to go on doing what they would see was thought so wicked.'

'It ought also to hope,' said his mother, 'that some of them would be brought to a sense of the sin as well the shame of holding their fellow creatures in slavery, if their attention was thus turned to it by seeing others afraid to have anything to do with it.'

'Father,' said Lucy, 'why have you ever used such things as are raised by the labor of the slaves?'

'Because, my dear,' said her father, 'I have never till lately considered that our use of the productions of slave labor was in any way connected with the existence of slavery. I lament that I have not sooner seen the duty of abstaining from them, and am thankful that I have been able to lead you, dear children, to view the subject as what I believe to be the true light.'

Just at this moment the sound of the baker's bell was heard

'Mother,' said Helen, 'will you buy some gingerbread?'

'No, mother, I know you will not buy any,' said Lucy, 'and we do not want you to. Do not you know, Helen, that molasses, such as there is in the gingerbread, is one of the things that the poor slaves have to work so hard for? It comes from the sugar-cane as well as sugar'

'Are we not to have any more gingerbread?' said Helen

'Why, Helen,' said Lucy, 'you would not be willing now to eat it, when you think that may be some poor man or woman had been beaten with a whip to make them work in cultivating the cane from which the molasses came, and almost starved too'

Helen looked a little ashamed, though she hardly knew why, for she did not understand the subject very well. But she was a good little girl and would not have been willing for all the world to do anything that would hurt anybody. George and Lucy, as well as their father and mother, tried to explain it to her, and she soon decided that she did not want gingerbread.

'My love,' said her mother, 'I shall try to have gingerbread for you sometimes if I can get materials to make it of, that are not produced by slave labor'

'Can you get any sugar and molasses which has not been raised by slaves?' said Lucy

'We can probably get East India sugar,' said her mother, 'but still, I do not know about the molasses.'

'Well, we can easily do without it,' said George.'

'Let us consider,' said Lucy, 'what other things there are that we shall not want to use because they are made by the poor slaves.'

'Why there are rice and cotton,' said George, 'and such flour as comes from the slaveholding states, but there is plenty of other flour to be got.'

'What shall we do for cotton, mother?' said

Lucy 'There are so many things made of it that I do not see how we can do without it.'

'It is certainly very useful,' said her mother, 'but we must think about it and do as well as we can. In some of the states there are societies which are united for the purpose of procuring this and other things made by free instead of slave labor There is some cotton, but I do not know how much, raised in this country by free laborers.'

'Oh,' said Lucy, 'how I wish that everybody would leave off using the things that are raised by the poor slaves, so that the masters might have to set them free. Do you think a great many will leave off using them?'

'I cannot possibly tell, my dear,' said her mother, 'but I hope they may'

'I think they will be very wicked, if they do not,' said Lucy.

'Stop, stop, my little girl,' said her father, 'consider that though now it seems so plain to you that it is wrong to use the produce of slave labor, yet two hours ago you had never thought of it, and that it is but a short time that your father and mother, have thought of it as we do now We must not blame people for not leaving off the use of these things, till they can be made to see that it is their duty'

'No sir,' said Lucy, 'I will not, I will think of you, for I am sure you would never have done anything you had thought would hurt the poor slaves'

'Whatever other people do,' said her mother, 'let us do what we believe to be right. Though other people should not yet see any harm in using slave produce, that is no reason why we should use it who do see harm in it.'

'To some persons,' said their father, 'the greater expense of many of the articles which might be used as substitutes for slave produce, would be a difficulty, as they might not be able to afford it.'

'Well,' said George, 'there is one way everybody can do, and that is *go without* Everybody can afford to go without slave articles, even if they cannot get others instead'

'Not without clothes,' said Lucy

'No,' said George 'nor with out food; but there are some things, certainly, that everybody could do entirely without, such as sugar And who would not rather never taste a pudding, or pie, or cake, or anything sweet again, than to have any part of concern with the wickedness and cruelty of slavery'

U I E.

BOSTON,
SATURDAY, JUNE 23, 1831.

THE AMERICAN SPECTATOR The American Spectator, of June 11th, contains some remarks upon the editor of this paper. Our readers will recollect that *Mr Garrison* is now at a distance from this place In his absence, however, we remark that the charges brought against him by the Spectator, that he has lost his reason—that his doctrines are those of a madman—that he is governed by a wild spirit of fanaticism, &c are the same which are always brought against zealous reformers. To such opinions, unsupported by facts or arguments, the editor might reply, as did the great Apostle, to a similar accusation 'I am not mad; but speak the words of truth and soberness'

The Spectator concludes his remarks, by the following benevolent wish —

'In our humble judgment, every true patriot and Christian, unless his information be partial, or his mind deluded, will desire, with one of the most intelligent and pious men in Boston, that Mr Garrison's "subscription may not be sufficient to secure to him his bread."'

We regret that the editor of the Spectator should be disappointed, but must say, that the subscription list of the Liberator has been steadily increasing since its commencement, and that its success, hitherto, exceeds the original expectations of its publishers.

ANOTHER VOICE!

☞ A numerous and respectable meeting of the colored inhabitants of the village and township of Brooklyn, N Y was held in the African Hall, on the 3d inst.—Henry C Thompson Chairman, and George Hogarth, Secretary Several spirited resolutions against the Colonization Society, were unanimously adopted, together with an address to the public. We shall lay them before our readers next week, for the instruction of infatuated colonizationists, and the admiration of the real friends of equal rights.

It is now certain, that no people were ever more unanimously opposed to an enterprise, than the colored people to the colonization crusade. We have never seen one of their number who was friendly to it—not one. Yet, in defiance of these facts, the determination is still manifested, to banish our colored population to the deadly clime of Africa. We solemnly warn the American Colonization Society to beware how it persists in its unrighteous efforts. These efforts are constantly widening the breach between the whites and the blacks in this country, and if they should be much longer persisted in, will inevitably lead to a civil war Again we adjure the Society to beware.

SEASONABLE CAUTION!!

☞ Another attempt will be made, on the Fourth of July, to impose upon the credulity, and to empty the purses of our liberal minded and philanthropic citizens. The Colonization Song is to be sung in various churches, in system stanzas and with new additions, after which, collections will be taken to aid the transportation scheme. We deem it our duty to give this timely caution. Let no individual be duped in this disreputable business, he might as well throw his money into the Atlantic. If any be disposed to make a donation on that day, let him seek a suffering but worthy person of color, in the city, and bestow it where it will do good If our clergymen would take up collections in behalf of the meritorious yet needy Colony in Canada, the blessing of many ready to perish, would descend upon them, and the deed, we believe, would be acceptable in the sight of Heaven

THE AFRICAN GOLGOTHA.

☞ We still remain in a state of fearful inquietude, relative to the late calamitous news from Liberia *Sixty-three* out of *eighty-five* emigrants, swept off in the course of a few weeks, is a statement, which, wah all our horror of the African climate, we cannot readily believe. Still it is probable that a great mortality has taken place. The curse of the Almighty, we fear, hangs over that infatuated Colony—and it is a serious question in our minds, whether the lives of those who have become the promoters victims of death, will not be required at the hands of the American Colonization Society. If the late news should prove unfounded, we beg the public to remember, that a large proportion of the emigrants, as other vessels, have died soon after their arrival on the coast, and of those who survive, it is doubtful whether they will reach the common period of life

CENSUS OF VIRGINIA —By the recent census it appears that Virginia contains 1,211,252 inhabitants Of these 694,440, are whites, 452,715 are slaves, and 47,086 are free colored persons. Of the whites 375,925 are in Eastern and 318,505 in Western Virginia The difference in favour of the latter is only 57,430 The latter not many years since was a wilderness, and, until quite recently, had little political influence in the affairs of the State. And even now they are by no means on an equality with the inhabitants of the Eastern counties, and discontent has risen so high, that the project of dividing the state into two has been seriously agitated. Still, however, the new Constitution is better for them than the old; and in time, doubtless they will obtain what is right, by less violent methods.

In Western Virginia there are only 58,406 slaves, all the rest are on the other side of the mountains. The air of the West does not seem fitted for the lungs of slavery

Mr Ebenezer Leighton arrived a few days since from Boston on a visit to his relatives in Westbrook. On Saturday last, as we are informed, he exhibited symptoms of insanity. About six o clock in the morning he was seen by a girl belonging to the house standing a few minutes by the well, when he suddenly plunged to head foremost The well was about twelve feet deep, containing two and a half feet of water He remained in the well till help could be procured from forty or fifty rods distance, when he was drawn out not alive, but with some severe bruises on his head. He was carried to the alms-house where he expired at six o clock in the evening The deceased was by trade a black-smith, and formerly worked in this town. He had of late been addicted to intemperance.—has left a wife and four small children.—*Portland Courier*

From the State Herald

The publishers of the 'State Herald' design hereafter to devote a larger portion of their paper to the insertion of such matter as relates to the rise, progress, and present condition of American Cotton, Woolen, and other Manufactures Several Stockholders, Directors, and Agents of Factories in the vicinity, have expressed a very ready concurrence in the plan we now suggest, and will furnish us statistical accounts that may be in their possession, touching these important establishments. It will readily be perceived that in a short time a great amount of interesting information may thus be collected, and presented to the public; and we would respectfully invite Superintendants, Agents, Clerks, Directors, and Stockholders in our Factories, to communicate such general facts as may be valuable and important to all classes of our fellow citizens. *What ever would interfere with the subject of prompt and loss is of course to be excluded.*

The principal facts we wish to obtain, are such as the following —the name of the factory,—were located,—date of its establishment,—capital invested,—the kind of goods manufactured,—amount of raw materials worked up,—number of spindles and looms employed,—quantity of yarn spun, or cloth made,—the annual of horse power required to carry the machinery,—steam engines,—number of operatives, male and female,—how many machinists,—bleaching, or calico printing establishments, &c

Communications to be addressed to the 'State Herald' Portsmouth, N H.

Remarkable Curiosity.—Mr Philip Reese, of Upper Merion Township, has a living *Gosling* which has four perfect legs, two wings and one head—the hinder parts appears to be double, with two rectums, and two tails, with large expanding feathers. It has the use of all its legs, and appears to be healthy and thriving as any of the breed.—*Norristown, (Pa) Herald*

FOREIGN ITEMS.

On the 7th of May, in Clare county, Ireland, O'Gorman Mahon horse whipped Mr Steele because the latter refused to fight him It seems that Mr S was on the ground to fight O'G Mr's brother, of a Sunday morning, but O'Gorman imagined the cause lost.

A proclamation has been issued by the Lord Lieutenant of Ireland, declaring that the county of Clare and several baronies in Galway, Limerick, and Tipperary, are placed under the protection of the Peace Preservation Act.

Sir Holt Leigh's brother killed by the Mob —With feelings of mixed grief and indignation says the Preston Pilot, we have this week to announce, that the savage excesses of the revolutionary mob at the Wigan election, have terminated to the death of an unfortunate gentleman, the brother of Sir R. Holt Leigh

The 'Channel Fleet,' sitting out under the command of Sir Admiral Codrington, would consist of three ships of 120 guns, five 74's, half a dozen frigates, and various smaller vessels. A London paper says—'The experimental squadron, as it is termed, which is about to depart from Portsmouth, is the first naval armament of similar magnitude which has left our shores since the occasion that preceded the attack on Algiers by Lord Exmouth'

Ikey Solomons was sentenced at London to fourteen years transportation

Sale of a Wife.—At one of those disgraceful exhibitions—the sale of a wife by her husband—which took place in Manchester, Eng some time since, the husband addressed an auctioneer for disposing of his worthless rib 'Who'll buy a wife,' said he 'a fine wife, a handsome wife' 'And say a good wife, whispered she 'No, no,' rejoined the husband, 'I won't cheat them.'

Port Au Prince 31st *May*, 1831

'On Sunday, two French frigates arrived, bringing M St. Mesary, Haytien Diplomatist, and a M Pichon, charged with the French *ultimatum* which requires this Government to pay forty millions of francs per annum, until the amount is liquidated, which these Republicans agreed to pay.—The French Government agreed to relinquish all commercial advantages over other nations, and abandon the interest, such as the report The annual instalment small as it is, will be too heavy for this people. Nothing having transpired officially, the foregoing news is only given as the current report, and may be apocryphal or true, for aught I know'

DIED, suddenly, at his farm in Pencadoy township, Chester county, on the night of the 29th ult RICHARD IRVIN, a colored man, and a member of the African church, called Tembucton, in this county. It is not the intention of the writer of this brief memoir, to eulogize unknown worth. Such an act would be no less injurious to himself than unjust in relation to the character of the individual to whom it should be attached But feeling assured that few, if any, descend to the tomb, leaving on the minds of their survivors a more full conviction of the efficacy of vital religion than the subject of this notice, he is indeced to attempt a portraiture of it, in order that those of the same color, and not only such, but others who can boast of a fairer skin, may be inclined to imitate his example. He was a man whose purity of life and uncommon evenness of temper, had gained for him the esteem of all with whom he became acquainted It is not perhaps in the collection of his most intimate friends or acquaintances, during a period of twenty years, that no unbecoming word escaped his lips, or that the passion of anger for a moment held dominion of his breast. Yet notwithstanding he strove to enjoy the unalienable rights of man, it was his misfortune in early life to be among the number of those upon whom the iron yoke of bondage pressed with unrelenting severity He was a slave! but entertaining a desire for freedom, which is the natural birthright of all mankind, he sought and found in Pennsylvania an asylum from oppression Immediately after his arrival in the State, he went to work, and contracted it with such untiring assiduity, that in a very short time he accumulated a sum of money sufficient to procure the freedom of a woman, which he did, and afterwards made her his wife. Thus circumstanced, Richard in the year 1811 or 12, came to live on the plantation of John Phillips, in New Garden, where he has made his home until within the last three years, when he purchased the farm alluded to, and removed his family to live on it, continuing himself in the employ of the Phillipses. And so high in their estimation was he held, and so much confidence did they repose in his word, and in his judgment, that their respect for him was expressed at the funeral in terms of the warmest appreciation.

Seldom do we find the prime virtues of an innocent heart come more strikingly manifest than in this guileless son of Africa. We have the fullest assurance to believe he is of that number, of whom it is said, 'they rest from their labors and their works do follow them'—*U S Gazette*

PROSPECTUS
OF
THE LIBERATOR,
A WEEKLY JOURNAL,

Published in Boston, Mass and devoted to the cause of African Emancipation

Emancipation is the order of the day Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical dominion, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY now—LIBERTY AND EQUALITY FOREVER!

It is right that it should be so It is right that man should be, as he was made, but a little lower than the angels! To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind An oppressor is a hateful object, his claims are monstrous, he deserves unmingled execration; he is without excuse

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for whichantiquity has no parallel Their carcasses are daily thrown to the fowls of heaven, their blood drenches the ground which they till, their sighs freight every wind they are beaten with whips; they are lacerated with red hot brands, they are torn asunder at the sacrifice of every natural and domestic relation, they are sold like cattle, they are scantily fed with the coarsest aliment, their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out, they are rational beings, but their intellects are crippled; they are accountable beings, but the light of the gospel is hid from their vision

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate, the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion, our hope is on God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty One State cannot meet it single-handed; one section of the country cannot destroy it. The people, the whole people, must engage in the work, every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly, there is innocent blood upon our garments, there is stolen property in our houses, and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law

The first number of the Liberator was issued January 1, 1831, without a subscriber. Its patronage has steadily and flutteringly increased, by voluntary subscriptions, up to the present time Its character is sufficiently developed to render an exposition unnecessary A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appalling as is the evil of slavery, the press is able to cope with it, and without the agency of the press, no impression can be made, no plan perfected, no victory achieved Our appeal is directed to this community—to this State—to New England—to the whole nation Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns The favor will be gratefully reciprocated. GARRISON & KNAPP

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at $2 per annum No subscription will be received for a shorter period than six months.

Every individual who procures and becomes responsible for five subscribers, will be entitled to a sixth copy

Boston, June, 1831

MRS BARTON,

WISHING to manifest, by actual experiment, the great advantages that would result from the general introduction of M H BARTON'S new orthography, proposes to teach a class of children, who are ignorant of letters, to read with the same

Active children, three years old and upwards, shall be taught to read intelligibly in two months, both writing and printing, or nothing charged for tuition

☞ Application to be made at No 4 Franklin Place. *Boston June 23d, 1831*

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

to be genteel family, for a day, week, or longer time, they can be accommodated at No 19, POWELL STREET, (*Between Fifth and Sixth streets*)

☞ Every attention will be paid to render Boarders comfortable

☞ Private apartments may be obtained, if required PETER GARDENER.

Philadelphia June 11 1831

LITERARY.

THE LIFE OF THE BLESSED.

From the Spanish of Luis Ponce de Leon

Alma region luciente,
Prado de bien andanza, que ni al hielo, &c

Region of life and light!
Land of the good, whose earthly toils are o'er!
Nor frost nor heat, may blight
Thy vernal beauty, fertile shore,
Yielding thy blessed fruits for evermore!

There, without crook or sling,
Walks the good Shepherd; blossoms white and red
Round his meek temples cling;
And, to sweet pastures led,
His own loved flock beneath his eye are fed.

He guides, and near him they
Follow delighted; for he makes them go
Where dwells eternal May,
And heavenly roses blow,
Deathless, and gathered but again to grow.

He leads them to the height
Named of the infinite and long sought Good,
And fountains of delight;—
And where his feet have stood
Springs up along the way their tender food.

And when, in the mid skies,
The climbing sun has reached his highest bound,
Reposing as he lies,
With all his flock around,
He witches the still air with modulated sound.

From his sweet lute flow forth
Immortal harmonies of power to still
All passions born of earth,
And draw the ardent will
Its destiny of goodness to fulfil.

Might but a little part,
A wandering breath of that high melody,
Descend into my heart,
And change it, till it be
Transformed and swallowed up, O love, in thee.

Ah, then my soul should know,
Beloved, where thou liest at noon of day,
And, from this place of wo
Released, should take its way
To mingle with thy flock, and never stray.

AFRICA.

BY THE REV. WILLIAM CROSWELL.

When shall thy centre opened be?
When shall the veil that lay
Upon that land of mystery
So long, be torn away?
When shall the hallowed Cross be seen
Far in those sunny tracts,
Beyond the lofty mountain-screen
And thundering cataracts?

When shall the dusky barks that bring
Rich lading to the sea,
Of plumes of gorgeous coloring,
And choicest ivory,
And incense of Acacia groves,
And costly gems, and grains
Of that most precious gold, wash'd down
By Abyssinian rains;—
When shall they bear a freightage back,
More precious than those woods
Whose fragrance fills the Niger's track
In seasons of the floods?
When shall each kingdom that receives
The gospel, learn to prize
The treasures hidden in its leaves
Above all merchandise!

Then bread upon thy waters cast
Shall not be cast in vain,
But after many days are past,
It shall be found again;
Then thy barbaric sons shall see,
Nor nature's self resist,
An entrance for their kindred true—
The dark Evangelist!

HOPE.

See through the clouds that roll in wrath,
Yon little star benignant, peep,
To light along their trackless path
The wanderers of the stormy deep

And thus, oh! Hope, thy lively form
In sorrow's gloomy night, shall be
The star that looks through cloud and storm
Upon a dark and moonless sea

When heaven is all serene and fair,
Full many a brighter gem we meet;
'Tis when the tempest hovers there,
Thy beam is most divinely sweet

The rainbow, with the sun's decline,
Like faithless friends, will disappear;
Thy lights, dear star, more brightly shine,
When all is wail and sorrow here.

And though Aurora's stealing gleam
May wake a morning of delight,
'Tis only thy enchanting beam
Will smile amid affliction's night.

MISCELLANEOUS.

NEW DEFINITIONS.

Absurdity. Any thing advanced by our opponents, contrary to our own practice, or above our comprehension.

Ambiguity. A quality deemed essentially necessary in diplomatic writings and law proceedings.

Blushing. A practice least used by those who have most occasion for it.

Book. A thing formerly put aside to be read, and now read to be put aside.

Breath. Air received into the lungs for the purpose of smoking, whistling, &c.

Courage. The fear of being thought a coward.

Cunning. The simplicity by which knaves generally outwit themselves.

Ditch. A place in which those who take too much wine, are apt to take a little water.

Echo. The shadow of a sound.

Finger. An appendage worn in a ring, and of great use in taking snuff.

Gain. Losing life to win money.

Health. Another word for temperance and exercise.

Idol. What many worship in their own shape, who would be shocked at doing it in any other.

Mouth. An useless instrument to some people,—so as far as it renders ideas audible, but of special service for rendering victuals invisible.

Pedant. A man so absurdly ignorant as to be vain of his knowledge.

Quack. A man who only wants a diploma to make him a regular physician.

Satire. Attacking the vices or follies of others, instead of reforming our own.

Sage. A sort of dumb alderman, which gets through a great deal by the activity of its teeth.

Ugliness. An advantageous stimulus to the mind, that it may make up for the deficiencies of the body.

Umbrella. An article which by the rascality of society you may steal from friend or foe, and which for the same reason you should lend to either.

Vice. Mental obliquity; obliquity of moral vision; temporary madness.

Voice. Echo is the only instance of a voice without a body; whereas three parts of our unrepresented population are bodies without a voice.

London New Monthly.

A good Lawyer must be a bold one.—An anecdote is related of JEFFREY, the great Scotch advocate, to the following effect. A baronet had brought an action, in one of the Scottish courts, in which he showed, in his great anxiety to gain his point, the most reckless disregard of all honorable or moral restraints. This person had sat in court unblushingly, during a long exposure of his nefarious conduct; and Jeffrey, than whom no man has a nicer feeling of honor, had worked himself up to a pitch of towering indignation. He rose, and commenced in his usual subdued manner:—'My Lords, there is no person who entertains a higher respect for the English aristocracy than I do, or who would feel more loth to say any thing that could hurt the feelings or injure the reputation of any one individual member of that illustrious body; but after all we have this day heard, I feel myself warranted in saying (here he turned round, faced the plaintiff, who was seated behind him, and fixing upon him a cold, firm look, proceeded in a low, determined voice,) that Sir —— has clearly shown himself to be a notorious liar and common swindler.'

The whole audience was startled; but so justly had the rebuke been merited, that not a murmur of remonstrance was heard. The man, who had carelessly borne the disclosures of his iniquity, quailed beneath the eye of the speaker, fidgeted in his seat for a few moments, then rose and left the court.

Byron tells us that he had a great antipathy to seeing women eat. The South Sea Islanders, however, carry their aversion much further—at least if we are to believe the following extract from 'Beechey's Voyage to the Pacific and Behring's Straits,' given in the Quarterly Review.—'Our gallant officers were not a little disappointed to find that the ladies were excluded from the table. Indeed, the Pitcairn Islanders appear to have adopted (though not in all its rigor) the South Sea prejudice against allowing a woman to eat in the presence of her husband. In some parts of the Archipelago, this crime is punishable by death. The only thing like an argument by which the men defended the custom was, that as the male was made first, he ought on all occasions to be served first—a new reading of the saying 'first come first served.' The good natured womankind of Pitcairn's Island, however, seemed far from considering themselves neglected or ill used, in this matter, for they remained behind the seats, flapping away the flies, and chattering with their guests.'

Political rewards and punishments.—The following 'Trait of Bernadotte,' from the N. Y. 'Courier des Etats Unis,' shows how the *Swedish* military chieftain, punished *his* personal enemies.

A Swedish peasant spoke contemptuously of the king, saying—'I don't care a *fig* for Bernadotte.' The peasant was arrested and under an ancient law of the kingdom condemned to death. The king immediately pardoned the peasant, and ordered the law to be repealed. 'But,' said the king to the judge, 'I do not like to be insulted, and therefore I cannot let this man pass off without some punishment; you will therefore please to go to his house, and say to him in my name—'Since you don't care a fig for Bernadotte, Bernadotte don't care a *fig* for you.'

A lawyer engaged in a cause, before Judge Peters, tormented a poor German so much, with questions, that the old man declared that he was so exhausted that he must have a drink of water before he could say any thing more. Upon this, the Judge called out to the teazing lawyer, 'I think you must have done with that witness now, for you have *pumped him dry*.'—*Journal of Law.*

Anecdote of a Frenchman.—A Frenchman who had a dispute with a Turk in Constantinople, and had stabbed him, was condemned to death. The criminal thought on means to save himself, and as he knew the Emperor was a great lover of elephants, he proposed to him to spare his life, and he would in turn teach one of those animals to speak. The Emperor, who knew the sense of the elephant, thought it possible, that by pains and art they might be taught to do so; he therefore accepted the proposal of the prisoner, and besides promised a reward if he fulfilled his promise in a certain time. The Frenchman said that ten years would be wanted to instruct such a very large animal, if he was to teach it to speak the Turkish language quite perfectly; but he would be content to suffer the most cruel death at the expiration of that time, if he should not fulfil what he had undertaken. After they had agreed to this, he and a young elephant were confined in a tower, and supplied with abundance of provisions. After a little time he was visited by some of his countrymen who testified their astonishment at his mad promise. 'You bring destruction on yourself by it,' said one of them. 'Do not fear, gentlemen,' said the prisoner, 'ten years is a great period of human life; I assure you that before these are expired, one of us, either the emperor, the elephant, or I, shall be dead.'

An Indignity.—A medical man who had just returned from setting the broken leg of an Arab, gave the following anecdote:—

'The patient,' said the doctor, 'complained of the accident more than I thought became one of the tribe. This I remarked to him, and his answer was truly amusing.'—'Do you think, doctor,' said he, 'I should have uttered one word of complaint if my own high bred colt, in a playful trick, had broken both my legs? but to have a bone broken by a brute of a jackass, is too bad, and I will complain.'

Sketches of Persia.

Moral Character of the Friends.—The Friends form within themselves a kind of Utopia, which philanthropists and politicians have in vain endeavored to establish among other classes of Society. Their frugality, their equanimity of temper, their general prosperity, tranquil happiness, and fraternal harmony, eminently distinguish them above all other men. It has often been asked how do they continue to exclude from the pale of their society, poverty, suffering, strife and dissipation? what code of civil government so nicely adjusts and harmonizes all its diverging parts? We answer, their morals. They are a moral people; and being a moral people, enables them to see things clearly, and weigh causes with effects, with coolness and precision, and to decide in favor of those things which make life as estimable as it is useful. Would that all the world were Quakers in most things.—*New-York Standard.*

A few weeks since a dog was discovered in pursuit of sheep, on the farm of A. Cook, Esq. in Durham, and before he could be driven away he killed six sheep and injured upwards of twenty more. Mr Thorn, who has charge of the farm, started immediately in pursuit of the dog, who was much fatigued with his morning's work, and followed him, unarmed, over fences and through fields and woods, for nearly four hours. He at last tired him out, seized him with his hands and beat out his brains with a stone. We have often heard it asserted that all domestic animals will seek the protection of man, when under the influence of great fear. The following fact, which may be relied on, would go far to justify it. When Mr Thorn entered the field, the dog was in the act of tearing the throat of a valuable Saxony ewe. The moment the ewe was set at liberty, she ran directly for Mr Thorn, followed by her lamb, and got between his legs for protection. And when he pursued the dog, followed him closely over fences and ditches, for more than a mile.—*Catskill Rec.*

Steam Boat Accident.—On Sunday last, at about half past 2 P. M. just as the steamboat Home had left the wood yard at Grahams, about 4 miles above Beaver town, she was discovered to be on fire on her boiler deck. The wind at the time was right ahead, and the materials of the boat being all very dry, the flames spread with great rapidity. The wheel rope was soon burnt so that the boat immediately became unmanageable; fortunately, however she was crossing the river, when the fire was discovered and soon ran aground.—There were about fifty passengers on board, fifteen or sixteen of those were females and some children. When the alarm was first given, a cry was raised that there was gunpowder on board. Under the impulse of the terror created by this cry, the passengers all jumped overboard, several of the females taking their children in their arms. In such circumstances it is truly wonderful that no lives were lost. The females were buoyed up by their clothes, until they were rescued by the men. There were about seventy tons of freight on board, about fifteen of which were blooms, and a few barrels of fish; the balance of the cargo was composed of hemp, sugar and tobacco. The blooms and fish will be saved; a small part of the hemp and tobacco will also be recovered; the rest of the cargo is lost.

Another.—We learn from the New-Orleans Courier of the 19th May, that at 3 o'clock on the Saturday morning previous, the steamboat Coosa, bound thence for Louisville, came in contact with the Huntress about ninety miles below the mouth of the Ohio, when the former sunk in about three minutes; and eight persons unfortunately perished—two of whom were a father and daughter, of the name of Thompson, and a German, name not known. The five others were slaves belonging to the Coosa.—The cargo was entirely lost. No blame whatever is attached to the commander of the Huntress.

Some recent cases of Hydrophobia in New-York have drawn the attention of the Municipal Authorities of that city to strict measures for the prohibiting of the running at large of dogs. Are not some precautionary measures necessary in this city?

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION.
VOL. XII.

THE object and character of this work are well known. It has been published nearly ten years, and circulates in all the states of the Union, in Canada, the West Indies, Europe, and Africa. It is exclusively devoted to the subject of the *Abolition of Slavery*, on the American Continent and Islands.

Within a few years, the proprietor has travelled much, and had to depend somewhat upon the assistance of others to conduct the work. He pledges himself, however, that the publication *shall not cease*, but with the cessation of his natural life, provided, the public patronage, or the labor of his own hands, will furnish the means of issuing *a single sheet per annum*. He further pledges himself, that the great fundamental principles, hitherto advocated in this work, shall be steadily maintained. The course to be pursued, hereafter, will not materially vary from that which he marked out in the beginning. The corrupt sources of the horrible evil of slavery shall be traced; this fatal gangrene upon the body politic shall be probed; and the healing balsam will be applied when the putrid mass is removed. Every possible investigation will be made as to the state of the slave-system, and what is doing relative to its perpetuation or abolition, particularly in the various parts of the United States and the West Indies. Every exertion will also be made to show what *can be done*, with propriety and safety, towards eradicating this enormous and increasing evil from the American soil.

TERMS OF SUBSCRIPTION.

The work will, henceforth, be issued monthly. It will be neatly printed, on *fine paper*, and folded in the octavo form, each number making sixteen large pages.

The price of subscription will be One Dollar per annum, always to be paid in advance.

Subscribers who do not particularly specify the time they wish to receive the work or notify the editor of a desire to discontinue it, before the expiration of each current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly.

Agents will be entitled to six copies for every $5 remitted to the editor, in current money of the United States.

All letters and communications, intended for the office, must be addressed (free of expense) to BENJAMIN LUNDY, Washington, D. C.

May, 1831.

PEIRCE'S
FREE GROCERY STORE,
South-East corner of 3d & Noble Sts
PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of *Groceries raised by Free Labor*, respectfully informs those who give a preference to goods of this description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained.

Having made arrangements to import the goods in large quantities, direct from the places where they are manufactured, C. P. would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them, either from conscientious motives, or for the accommodation of those who are desirous of bearing their testimony against *Slavery*, trusting that he will be able to supply them on equally favorable terms with any other individual in the United States.

Among the articles for sale, the following may be enumerated, viz.

SUGARS—West India, received from Porto Rico; retailing price from 8 to 12½ cents per lb.—Calcutta and Canton, White; retailing price from 11½ to 14 cents per lb.—Lump and Loaf, manufactured from East India and Maple Sugar; retailing price from 16 to 18 cents per lb.

COFFEE—St Domingo and Java; retailing price from 11 to 16 cents per lb.

CHOCOLATE—Manufactured from St. Domingo Cocoa; retailing price 20 cents per lb.

MOLASSES—West India, received from Porto Rico; retailing price 40 cents per gallon.—Sugar House, manufactured from the East India and Maple Sugar; retailing price 50 cents per gallon.

COTTON LAPS—for Quilting, manufactured from North Carolina Cotton; retailing price 18 cts. per lb.

LAMP WICK—manufactured from the same; retailing price 25 cents per lb.

SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco.

Indigo, Sweet Oil, Salt, Salt-petre, Alum, Copperas, Blacking, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c. of various qualities,—for sale, wholesale and retail.

May, 1831.

☞ Orders will be gladly received at the office of the Liberator, the goods immediately procured, and no extra charges made.

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern,
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail. june 11

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 27.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JULY 2, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO 10, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS

☞ Two Dollars per annum, payable in advance

☞ No subscription will be received for a shorter period than six months.

☞ Agents allowed every sixth copy

☞ All letters and communications must be POST PAID

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William Vincent, *New-Bedford*
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Edwin Scranton, *Rochester, N Y*
Joseph Cassey, *Philadelphia, Pa.*
Joseph Sharpless, "
Thomas Hamilton, *Jennerville, Pa*
William Watkins, *Baltimore, Md*
Benjamin Lundy, *Washington City, D C*
William Wormley, " "

THE LIBERATOR.

'Slavery is unnatural, a violation of human rights, inconsistent with every sound system of national policy, in opposition to every principle of religion, replete with wrongs and cruelties to man, and offensive and insulting to God, who has made of one blood all the individuals of the human race, and with whom there is no respect of persons.'

ADDRESS TO SLAVEHOLDERS IN THE UNITED STATES.

We wish to call your attention to an approaching crisis in your affairs which, although of no small consequence to us all, is of vital and almost overwhelming importance to you.

We shall not attempt to delineate the deplorable features of a system that subjects one portion of the American people to the uncontrolled despotism of another; few are now bold enough to deny that there is water in the ocean, or that the sun shines at noon-day. Yourselves acknowledge and lament the existence of the evil, even while you vehemently deprecate and oppose every effort to remove it. Some of you are sensible that your dangers and difficulties are rapidly increasing, and that your late coercive measures have frightfully filled a cup that it will require a more powerful hand than your own to avert from your lips.

Feeble as are our hopes that any persuasion will be of much avail, a desire to clear our hands of your blood, and of the blood of your victims, soon to be self-immolated, unless something be done, induces this address. You cannot be ignorant that Great Britain is likely, very shortly, to banish slavery from all its colonial possessions. You have seen how the same system has melted away before the rays of liberty in each of the South American Republics. Mexico, too, has abolished the evil, except (mark the accursed stigma which attaches to us) except as respects a few citizens of these United States,* who claim the enviable privilege of being the only slaveholders in that Republic. Several of our western, middle and eastern states have also accomplished the work of emancipation, and we challenge you to bring forward a single instance where the voluntary liberation of any body of slaves has been followed by insurrection, or by any alarming consequences whatever. We ask you to produce one solitary instance where those set free have ever refused to work at reasonable wages. The alarm which slaveholders feel, at the idea of a general liberation of their slaves, has not a single fact to support it, and has no foundation but in a harrassed and guilty conscience.

The dangers that attend a continuance of the system until it be forcibly destroyed have been written in blood, and are a thousand times greater than could possibly attend voluntary emancipation. It argues a degree of judicial blindness not to perceive that your present system cannot long be supported. In your desperate efforts to do it, you may trample on the rights of the whites and free people of color, in hope to rivet more effectually the shackles of your slaves—but beware. Public feeling cannot be always outraged with impunity. The laws to which we allude, you must despise yourselves, for having passed, and you would despise us, if we did not thoroughly condemn and disregard them.

We are aware of the full import of our words, when we say, you are at this moment at war with your slaves!! No man will be a slave any longer than the force of war operates upon him. The American people are awaking to this subject and ere long will demand that you make *peace*! Shall civil war, a war all on one side, rage in the very heart of their country, and their lips be sealed? Does the negro ask unreasonable terms? Does he even ask a portion of the wealth his toils have procured you? No! he asks only what peace would give among all *civilized nations*, that you withhold your grasp from his person. And this peace—this short measure of justice he will obtain, with, or without your consent. We shall not deal with untempered mortar and appeal to the mercy, justice, benevolence, or magnanimity of men, who live in the habitual prostration of all these principles, and yet understand as clearly, much as we abhor your despotism, we advocate no violent means of redress. Thousands feel that the liberation of these people is an object dear to their hearts who yet would not sacrifice one of your lives to obtain it, though there may be among them, some who would be willing to purchase that boon at the price of their own. Call these men fanatics, if you please, your laws cannot crush, nor your threats alarm them; go on they will proselyting to the principles of immutable justice. A spirit animates them, that will never rest till the yoke that bows down the necks of two millions of the American people, be broken. They will continue to expose the turpitude of slavery. Public indignation is beginning to respond to their appeals, and you must eventually reform, or be shunned as a moral pestilence.

The time is approaching when few but slaveholders will associate with slaveholders, or purchase from them the fruits of their rapacity. Numbers already see that they cannot buy these articles but at the expense of moral feeling, from a consciousness that you do not obtain them honestly, and (excuse if you please at the remark) there is an amount of *female piety* and *female talent* laboring in this cause, that you cannot successfully resist; and why should it not prosper? Was there ever a cause more just, more noble, more obvious to the common sense of man? Were you to rob a man of all he possessed upon earth, and even do this annually, and leave him his own free agency, and liberty to obtain his support, how, and when he pleased, his situation would be enviable, compared with that of your slaves; thus it is demonstrable that a highway robber obtains his booty more equitably than you do yours. How inconceivably mean it is to be extorting daily, the wretched pittance from your miserable slaves—and yet we are told you are honorable men; men who can insult the general government with impunity—nullify its laws—defraud the Indians of their lands, and dare to show their faces in legislative bodies and halls of justice. Shame on our common country, that these things are suffered! The hall of justice is indeed your appropriate place, and at its bar, and if you cannot be brought there, the bar of public opinion will do its office.

Minds of the first order, in which are sown the seeds of all that can dignify and make man a blessing to his fellow, could they flourish freely, alas! in slavery's soil are choked beneath an exuberant growth of its natural products, cruelty, dishonesty, and insolence. Indeed, the virtues of slaveholders, extol them as we may, are eclipsed by those of Milton's very devils.

Rise! we beseech you above the degrading state of things, and assert the dignity of man; tell your slaves, simultaneously, that they are free, and that you will hire and protect them. Temporary inconvenience should weigh nothing against the immense preponderance of good that would flow in on all concerned, from the adoption of this measure. And should a general co-operation be for a while unattainable, let each individual act uprightly himself; liberate his slaves, and fearlessly call on his legislature to repeal its prohibitory laws. M

The writer of the foregoing has recently had the satisfaction of attending a religious meeting, called for the blacks, and could set his seal to the truth of a remark made by one who had labored among them in the West Indies. 'The negroes,' said he, 'are remarkably susceptible of religious impressions.' What a glorious field is opening to the benevolent to improve the physical, moral, and religious standing of this people. Do this, and the time is approaching when they will become a most valuable portion of our population. M

* Austin's settlement in Texas. It is said this privilege was obtained by threatening the government of Mexico with the vengeance of our President, if their slaves were liberated.

The following extracts are taken from a recent communication of an intelligent traveller in Hayti.

'On Sunday morning, at 7 o'clock, his Excellency the President, was pleased to appoint me an audience. I passed through the portico of the palace, lined with the officers of his staff, into the hall of audience. Faces of the deepest black, to the lightest shade, were among them; but the black was the most predominant. The saloon of the palace is a room of excellent proportions, lofty and long. The floor is of marble, in varied compartments; the furniture tasteful and elegant, but not rich. The secretary, [illegible] who was there to receive me, had just introduced me to the officers in waiting, when the footsteps of a person moving over the floor of an adjoining anteroom, announced the approach of the President of Hayti. His person is small, his manners perfectly easy, and his deportment genteel. He was plainly attired in the costume of a general officer, the only mark of particular distinction being his shoulder belt or bandelier, which was of embroidered crimson velvet. His address was collected and friendly. He seated me by him; welcomed me to Hayti, and expressed, in particular terms, his approbation of the object which led me on a visit hither. He gave me the assurances of his esteem and confidence, to which he was pleased to say he felt I was entitled, by the high recommendations contained in the letters I had presented to him.

'Port-au-Prince, though by no means a handsome town, is, at this day, in style, and one may say in splendor, far superior to what it was in the colonial period of its history. Whatever may have been the wealth of the old colonists, whatever their refinement and breeding, the external appearance and internal economy of their ancient houses, exhibit an extraordinary disregard to all taste and elegance. If such was the ancient city in the time of colonial prosperity, we cannot wonder that the Haytians, not in the insecurity of their independence, for that, secure by the barrier of mighty mountains, had placed beyond all risk of being overturned, but in the insecurity of property by the lee shore, daily liable to destruction from the hostile armaments of France, should be contented to inhabit the old city, not merely without attempting to improve its architectural appearance, but at all times prepared to leave its [illegible] nothing but its ashes. As soon, however, as the acknowledgement of their independence by the once sovereign state, placed them beyond the necessity of resorting to that system of desperate defence, which, by the fiftieth article of their constitution, has been made an essential element of their liberty, "that at the first sound of the alarm gun, the towns should disappear, and the nation should rise in arms," houses have been erected of elegant character, and of permanent materials. All the prudence which a long futurity of peaceful possession suggests has been attended to in their construction. We see, in these facts, the sure evidence of the country's progress in the arts of civilized life. Unhappily, however, the little wealth of a people who, *estimating liberty above all price*, had been contented to endure poverty in their sacrifices to possess it, has been greatly dissipated, if not wholly swept away, by the ruin so recently inflicted by conflagration. One third of the city, eight years ago, fell by the destructive element. Industry has, in a great measure, repaired this calamity, but the marks are not entirely obliterated. Ruined walls are still visible, and the absolute poverty entailed on many families of comparative opulence and the diminished fortune of those heretofore esteemed rich, have retarded the progress of this better spirit.

'Few public objects in Port-au-Prince offer claims to more than cursory notice. The palace of government is large and convenient, but not handsome. It is of one story, and situated in front of the parade, to the south-east of the town. Its entrance is up a fine flight of steps, leading through a spacious portico into the hall of audience. The floors of all the public rooms are of black and white marble. The furniture is tasteful and elegant, but not costly. This building, the residence of the governor-general of the ancient colony, was constructed with more attention to convenience than effect. The apartments are pleasantly cool. Its situation, at the edge of a fine plain beneath the mountains, appropriated as a review ground, is unobstructed by buildings on either side. It has spacious gardens around it, which secure it the agreeable influence of the sea and land breezes at all times, early and late.

'In front of the entrance gate of the palace, near one of the fountains of the city, with a single tree of the Palma Nobilis growing beside it, is the marble tomb of the President Petion. It is a plain edifice, containing the remains of one, who, by his genius, perseverance and valor having saved a people, has given to a simple shrine the lustre and importance of a costly and splendid mausoleum. The Haytians in their deep affection for his virtues, never speak of him, but with an epithet—as, "Le bon Pere Petion," or as, "the man who never caused a tear, but when he died."

'In a temporary shed, not far distant from this tomb, are sculptured marbles for a superb mausoleum, lately received from Europe, which it is said will displace the existing one; but, consecrated as this is, by early associations, it is to be hoped that it will be preserved as a sacred relic, standing where it does. The humble character of the present shrine, erected in the poverty and infancy of the republic, renders it, like the widow's mite, not less worthy or less acceptable, than splendid offerings out of the abundant treasury of the rich, since the people who built the simple shrine, gave freely all that they possessed in the midst of penury and distress.

'In the north east of the town, in a line with the terraces and fountains, erected in front of what was formerly the residence of the intendant-general of the ancient colony, stands the church, a plain, homely building, having a flight of steps at the western entrance, and encircled by a wooden gallery. It is neatly fitted up within, arched and supported by square columns, but without any pretensions to architectural regularity.

'The senate house is one of the new buildings just completed. It is well proportioned. The facade has a pleasing effect, though of no architectural order. The projecting front is a pediment containing a sculptured bas relief of the tree of Haytien liberty and independence. It is the Palma Nobilis, surrounded with military trophies. The ground floor is erected with an arched roof of masonry, supported by columns, and contains the senate hall, with side galleries, for the public. In the upper story are the bureaus. This house has not yet been opened for deliberative purposes. It is graced by a full length portrait of the Abbe Gregoire, in his episcopal robes.

'The Lyceum, or public college of the city, is also one of the newly erected edifices. It is a large plain building, supported on a row of arches, and has a convenient extent of garden attached to it. The entire ground floor comprises the school; it is of large dimensions, cool and airy.

'The new custom house, with its warehouse and quay, has been commenced some time, but little progress is as yet made in completing it.

'The mint, and secretary of state's offices, are neat buildings, but not large. These are among the number of ancient edifices. The arsenal was destroyed by an accidental explosion, in 1820; nothing but the work-shops exist. There are no magazines. The prison is well arranged. It is judiciously ventilated, and watered by two fountains, and has a garden within its walls.'

THE BENEVOLENT NEGRO. Our readers will no doubt recollect the case of the benevolent negro which we published about three weeks ago, who during the inclement season of the past winter generously presented nine cords of wood for the relief of the suffering poor.—From the circumstance of his driving a cow before his cart, he was well known in the neighborhood of Christie street, where he resided in a small tenement by himself. We were informed by Judge Hopson this morning, that he had been called on by Mr Isaac Odell, residing at 89 Christie street, who stated that the negro occupied a small tenement joining his residence, and that he had not been seen or heard of since the latter part of May. Mr Odell was of opinion, from his well known character and the fact of his having several thousand dollars in the Savings Bank and the Mechanics Bank, that his mysterious disappearance could not be accounted for in any other way than by supposing it was effected by some nefarious hands.—The name of the negro is George Roberts. A good deal of excitement has been created by his absence and it is to be hoped that some clue may be furnished to the developement of this history.—*Journal of Com.*

EXTRACTS FROM THE

REV. MR. MAY'S SERMON ON SLAVERY IN THE UNITED STATES.

Delivered in the Rev. Mr. Emerson's Church, Boston, May 29th, 1831

The text of this discourse was Exodus iii 7 8 Mr May began by speaking of the cruel bondage of the Israelites in Egypt—of Slavery as it existed in Greece and Rome, and of the abhorrence, with which we view these acts of oppression committed in ancient times.

'Why then, I ask with high astonishment, why are we so silent, so unmoved, in view of the same enormities, existing in this enlightened age, in our own land, permitted not to say encouraged by that government which we are upholding? In these United States there are Two Millions of our fellow men held in a bondage, as abject as ever was inflicted upon any of the human race! and another Million, who, though they are called free, are enchained by as to degradation! What are the words that will fully express how inconsistent this is with the fundamental doctrine of our Civil Constitution, no less than with the first principles of the Religion we profess to revere! Yet there seems to be no shame among us, nor sorrow for this egregious wickedness. Indeed in New-England there is no consciousness of guilt. We are hardly conscious that Slavery exists in our land, certainly not that we are helping to perpetuate it. Most of our people have never seen the slaves, nor heard their cries. The sight and the sound of their oppression are laid in the distance. And so we go on from day to day pursuing our avocations and pleasures, rejoicing in our own liberty, but utterly regardless of the fact, that in this land, so boastful of her institutions and her laws, there are two Million Slaves, two Million human beings, to whom *our laws deny all the peculiar rights of man!* To such an enormous extent is our's a nation of oppressors. But because the victims of our injustice are beyond our sight, we of New-England heed it not. Like that mighty river, which drains the waters of half our North America, so does that vast accumulation of physical, mental and moral evil flow on increasing, through our southern and western States; and we are utterly unmoved at the thought, because we have never seen the sight. Occasionally indeed the Slavery in our land is spoken of, but then in such cold terms of acquiescence as we should use in allusions to the Dismal Swamp. It is allowed like that to be an ugly feature on the face of our fair country, like that too, we regard it as established by nature an unavoidable evil, beyond the reach of any means of cure which we can devise. But even in the hearths too, the subject is rarely mentioned among us. The fact is, we are quite indifferent to the claims of our colored brethren. We are prejudiced against them, and therefore consent that they should suffer. How silent are our Halls of Legislation—our pulpits! and the press! Those who guide public sentiment, make no attempt to enlighten our community on this subject, and bring them up to their duty. On other topics, however exciting, however liable to kindle party and sectional animosities, they have not refrained to speak, to write, to print. But as this, our great atrocious wickedness, our most alarming evil, they open not their lips. We owe it to them to consider well, and fairly weigh the reasons of their silence, seeing we have ventured thus to blame them for it. The reason most commonly given is, 'that Slavery, being confined to the southern and western States, is peculiarly their concern. We have no right to meddle with it. Our brethren of those states should be left to reform their own institutions.' But if we see not that they are attempting reformation, shall we not remind them it is necessary, and urge them to their duty? Is not this an office of good neighborhood, nay, of common humanity? Do we not owe as much as this to a foreign nation, and shall we do less for any portion of our own? In that relation, which subsists between the members of this confederacy, such, that we are forbidden to be as faithful and fearless in admonition and reproof of each other, as we should be towards those, who live across the Atlantic? Shall we send the truth abroad to the ends of the earth, and withhold it from those of our own household? What we have to say respecting Slavery may indeed be ungrateful to our southern brethren, may awaken for a time their displeasure, but if we are persuaded that they need to hear it—that it will deliver them from calamity and crime, we ought to hazard the consequences—we ought distinctly to utter and reiterate the truth, however painful it may be to them and to us.

But the utter futility of the reason we are considering, will appear, if we look at it again. It is based upon the assumption that if our *white* brethren at the south object to our interference, we are bound to forbear. This reveals, more distinctly than anything else, the depth of that degradation to which our colored population are reduced. In determining what our duty is respecting Slavery, we are to regard only the wishes and feelings of our *white* brethren! The slaves themselves then have no claims upon us! We must not attempt to break their yoke, until their masters may be pleased that we do so! Their sufferings should be unheeded! their rights disturbed! My hearers, have we reasoned thus in other cases? No. We have been ready enough to denounce oppression elsewhere, be the oppressors and the oppressed who they may. We heartily sympathized with the South American Republicans in their struggles for liberty, not merely because we knew them to be enlightened men, prepared to enjoy and use aright their freedom, but because, and simply because, we recognized their perfect right to it.

The cry for succor, which came to us from Greece, was heard and promptly answered in almost all our towns. And why? Because the Greeks were a more virtuous, intelligent people than their masters? No. We had little cause to think them to be better than the Turks. But they were the *injured party*, and therefore we roused ourselves to aid them. However our orators had met, gathered up the hallowed associations, which cluster over that classic land, these were but the decoration, not the point of their appeals. It was the cry of *the oppressed*, which found its way to our hearts, and opened them for their relief.

Coming from any other land, the cry for freedom awakens in our bosoms thrilling emotions of delight. We stop out to ask the character, much less the complexion of those, who claim their birthright. 'It is enough for us that they are fellow men. With what eagerness am we now listening to every day's report from Poland! How do we exult when the Poles are victorious! Yet they are not any more nearly allied to us than the Russians. Not have they any higher claims to our regard, in copying one, this one, *they have been oppressed*. Therefore we give them our best wishes, our fervent prayers, and are ready, if need be, to add our contributions.

Thus we reason—thus we quickly feel and act in all cases but one—that one, in which we ourselves are implicated with the oppressors. But will this apology, for our inaction and indifference, avail us, think you, at the bar of eternal Justice? Does it even now avail to cover from the observation of the world our egregious inconsistency? No! No! A stinging reproach is often cast home to us from abroad, and we deserve it all.

Another reason, which I often hear, why we at the north should not interfere with the institution of Slavery, is, that our Federal Constitution guarantees to the south the privilege of holding slaves. Guarantees the privilege of keeping fellow men in bondage! I deny, peremptorily deny, that it was in the power of the parties concerned, to make a compact like this, that could be binding. Where, I pray to know, did our Fathers get, or pretend that they got, the right to compromise the liberty of any portion of the inhabitants of the land? Can a covenant-not agreement change the relations, which God has instituted among the members of his human family? Can a form of words, of men's devise, suspend the operation of an eternal truth? Could our Fathers say, at one moment, 'we hold it to be self-evident that all men are born free and equal,' and the next moment vote, or even *silently consent*, that a portion of the inhabitants of the land should be slaves? They surely could not without self-contradiction. They did act, however, and thus submitted to the world an inconsistency that has no parallel. The fame thereof will be eternal. 'Tis manifest, glaringly manifest, that they did what they had just declared no man could have a right to do. Of course, they could not bind themselves in justice or in honor, by an agreement that involved the subjugation of any fellow man. Much less could they assail upon us the necessity of perpetuating slavery. Therefore if we mention their unrighteous compromise, the sin is *all our own*. We cannot throw it back upon them. Every day that we consent to live under a government, which holds two million men in abject bondage, we *consent* to live in a state of signal iniquity. No necessity constrains us. If we do not every thing, which can be done, by lawful means, to alter this constitution, we are as guilty of the wrong, as if it began with us. We must bear our full proportion of the burning reproach, that is cast upon this nation. Nor may we complain, as afflicted without cause, if we are overwhelmed by the calamities, which such iniquity must bring over our country, 'if God is just, and his justice does not sleep forever.'

But I have something more to say, touching the respect due to our Constitution.

Was it intended—was it supposed, that that instrument could never be, and should never be changed for the better? Did our Fathers determine that it was perfect, or that their children should not attempt its improvement? Did they forbid us to speak and write against any part of it, which may seem to us defective? Far otherwise. They made provision for the amendment of the Constitution, whenever their successors might see fit to amend it. We are then at liberty (granting that our liberty is defined by the Constitution) at perfect liberty to speak and write freely against any part of that instrument, which we do not approve. For that it is that all amendments must be begun. Our Constitution, then, does not say in express, or by implication, under the slightest obligation to be silent respecting Slavery. If it secures to our southern brethren the right to hold slaves, it equally secures to us the right to object to their so doing. Nor can they have any just reason to complain of us, if we exercise this right in a spirit of meekness, with due consideration of the peculiar difficulty of the circumstances in which they are placed.'

For the Liberator

'REVIEW ON AFRICAN COLONIZATION.'—NO. I.

Mr Editor—In the Christian Spectator, for September, 1830, there is an article styled, 'Review on African Colonization.' This Review is written in a bold and fearless manner, the writer feeling apparently, that he thoroughly understand the subject, and that the public ought to have no more doubt or hesitation than existed in his own mind. Some statements are likewise made, which are intended to remove the obstacles which the Colonization Society has met with, in extending their cause, and rendering it popular, in the eastern and northern states. There are some things in this Review, which appear to me to require examination, the discussion of which, if I mistake not, will be useful to the public. In prosecuting this plan, I propose to give you my thoughts in a few separate numbers, to appear once a week, and to be completed as soon as time can be spared from other important avocations.

The first quotation which I shall make is from the 462d page of the Review.

'This Institution [the Colonization Society] proposes to gain by a single specific course of measures its direct and specific purpose, to cut the abolition of slavery, or the relief of paupers, or the extension of commerce and civilization, or the enlargement of science, or the conversion of the heathen. The single object which its constitution prescribes, and to which all its efforts are necessarily directed, is African colonization from America. It proposes only to afford facilities for the voluntary emigration of free people of color from this country to the country of their fathers. It is labouring to establish on the coast of that continent, by emigration from the United States, a free and civilized republic.'

This paragraph is a very satisfactory one to my mind. The explicit object, for which the society now labor, is declared, and the declaration is expressed in language by no means obscure, but easily understood. When contributions are now called for, it will be a very easy task to make the public understand the specific object for which the money is wanted. Some years ago, when money was solicited for the Colonization Society, the idea was held out to view, and in a prominent manner, that this Society, in the course of its progress, was to relieve the country from the dark stain resting upon it, from the slavery of a million and a half of its inhabitants. This idea, when first brought before the public eye, was, by many sober minded, calculating men, considered as chimerical, and, in discussions in our newspapers, proved to be so. I rejoice that the public will be held in doubt no longer as this subject. When the contributions is *now* solicited for the Society, the friend to the universal freedom of all our population *will know*, that by contributing to the funds of the Colonization Society, he does not advance one inch the object on which his affections rest with pleasure, for the reviewer says expressly, the object of the Institution is *not the abolition of slavery*. The Colonization Society certainly deserves credit and respect for these explicit declarations, for, as the reviewer speaks with entire decision, it must be supposed that he has consulted the managers of the Society, and that they accord with his statements.

The reviewer, in the paragraph quoted, states in terms equally explicit and unequivocal, that the object of the Society is *not* to promote *the conversion of the heathen*. The most plausible argument, so far as my knowledge extends, which, hitherto, has been urged in favor of the plans of the Colonization Society, has been, that it would immediately extend the promulgation of the gospel, and that the heathen tribes of Africa would in the manner he brought under its influence. It was urged, likewise, that this manner of introducing the gospel, by establishing a colony on the coast of Africa, was far more excellent, and promised more abundant success, than the ordinary mode of sending missionaries with the Bible in their hands. It seems, however, that this was all a mistake. The Society has no such intention. It is altogether foreign from their object. Their object *is not the conversion of the heathen*. Let this be remembered on the ensuing Fourth of July, and on all succeeding anniversaries of American Independence, by those persons who make it a matter of conscience to obey the last command of our ascending Redeemer, 'Go ye into all the world, and preach the gospel to every creature,' and let them act accordingly in the fear of the Lord. We have been violent societies who have declared, in plain terms, that *their* object is to promulgate the Gospel of Christ, indeed, they were organized for this express purpose. Now, as we understand the object of the Colonization Society, and know that it is *not the conversion of the heathen*, there will be no danger, when the agents of the Society solicit our money, that the friends to the conversion of the heathen will be disappointed in having the funds they furnish, appropriated to an object foreign to their wishes, or that the gifts intended for the conversion of the heathen, shall be diverted from their proper channel.

It is further remarked, in the paragraph quoted, 'that the direct and specific object of the Society, is not the extension of commerce and civilization, or the enlargement of science.' I can easily conceive, that commercial men, such, for instance, as the inhabitants of Holland, or for our large commercial seaports, as Boston, New York, Philadelphia, and Baltimore, might feel much interested in sending a colony to any part of the globe, where there was a fair prospect of immediate or remote gain, from the establishment. Sagacious men of business have always reasoned and acted in this manner. Twenty-five or thirty centuries ago, the Tyrians, Athenians, and Carthaginians, the sagacious merchants of ancient times, understood this subject well, and established colonies in Africa and in Europe, and were greatly enriched by them. Had this been the object of the Colonization Society, and could they have made out a plausible story, there is no doubt that commercial aid would have been promptly granted. But the reviewer says this does not enter into the views of the Society whose cause he is pleading. Neither is *the extension of civilization* the subject of their solicitude. This declaration, I must acknowledge, astonished my surprise. The reviewer is circumscribing the bold with great rapidity, not to say boldness, and these eminences, gilded by the rays of the sun which rested upon them, and which relieved the eye from the surrounding gloom, he has razed to the common level. The darkness hovering over the prospect becomes more dense and palpable. *The extension of civilization is not the object of the society*—in the name of common sense, what is it? What, establish a colony on the shores of Africa where ignorance and barbarism have reigned with undisturbed and undisputed dominion for more than twenty centuries, and yet it is no part of the plan to civilize the people!

Great, very great efforts have been made within fifty years to explore the interior of Africa. Park, and Clapperton, and Denham, and others have braved the dangers of the desert, of robbery and assassination, of pestilence and slavery, in order to learn the state of civilization among the inhabitants, and the geography of the country. But we find that these objects are not of sufficient importance to enter into the views of the Colonization Society. No additional knowledge of the geography of Africa is to be expected from the colony at Liberia; no discoveries in the literature, government, or history of the interior nations; for it is not the object of the society to promote the enlargement of science.

But the reviewer goes further, he tells us not only what are not the objects of the Society, but what are. 'It proposes only to afford facilities for the voluntary emigration of free people of color from this country, to the country of their fathers. It is labouring to establish on the coast of that continent, by emigration from the United States, a free and civilized republic.' Here, if I understand the writer, are two objects to accomplish which, all the efforts of the Colonization Society, on the coast of Africa, are directed, one to assist the free blacks who choose to go, and the other, to establish a free and civilized republic on the continent of Africa. The first of these objects may be of some value, but I appeal to the intelligent and compassionate among our citizens, whether it will bear comparison with many benevolent plans which are before the public. Whether the free blacks in the United States, whose numbers are very small, compared with those who are not free, are removed to the land of their fathers, or not, is of but little importance in a national point of view. It would be well that they should be gratified, if they wish to go. But one quarter of the money which it has cost to send them out, and to support them, would have made them vastly happier in the United States. But a republic is wanted, and wanted on the coast of Africa, and for this object we must bring all our energies into active exertion, we must tax the community, from Maine to Louisiana, we must have auxiliary societies organized in every town, and village, and hamlet, we must send them our agents to raise funds until the people are tired of seeing them. And what is this republic to accomplish? Is it wanted to show the nations of Europe that a republic can exist, and the people remain happy? If this is the object, it is already done in the great republic of America, to a manner vastly more satisfactory than it can be accomplished in Africa. But, perhaps, the influence of the republic is desired in order to affect the neighboring tribes of black people. Can any one be so benefit of common sense, as to suppose that king Bootswain's people, or king Peter's, will fall in love with a republican form of government, merely because they see an example of that kind of government at Liberia? Really, the reviewer has limited the objects for which a colony is wanted on the African coast, so closely, that little or nothing remains, in my view, in which the public will feel much anxiety. If the friends of civilization and of science, and of the extension of the gospel among the heathen, and of the abolition of slavery to our country, are to believe, as the writer informs us that these objects, which they considered as of primary im-

portance, are not the objects which the Colonization Society directly and specifically propose to accomplish, than, probably, they will say, and to the declaration I should cordially agree with them.—Let those persons, who feel a disposition to afford facilities for the voluntary emigration of free people of color to Africa and who are desirous, in this manner, to establish on the African coast, a free and civilized republic, contribute abundantly for these objects, but do not call upon us, for the objects we wish to accomplish, we consider as of immensely greater value than those you avow and patronize

PHILELEUTHEROS

ANTI-COLONIZATION MEETING.

BROOKLYN, June 3d, 1831

At a numerous and respectable meeting of the colored inhabitants of the village and township of Brooklyn convened in the African Hall, Nassau-street for the purpose of taking into consideration our views in relation to the Colonization Society

The throne of grace was addressed by the Rev Mr Hogarth, after which Henry C Thompson was called to the chair, and George Hogarth appointed secretary

Appropriate addresses were delivered by Messrs George Hogarth, James Pennington, and George Woods The following resolutions were then adopted —

Resolved, unanimously, That the call of this meeting be approved of and that the colored citizens of this village have, with friendly feelings, taken into consideration the objects of the American Colonization Society, together with all its auxiliary movements, preparatory for our removal to the coast of Africa, and we view them as wholly gratuitous, not called for by us, and not essential to the real welfare of our race That we know of no other country that we can justly claim, or demand our rights as citizens whether civil or political, but in these United States of America our native soil, And, that we shall be active in our endeavors to convince the members of the Colonization Society, and the public generally, that we are men, that we are *brethren,* that we are *countrymen* and *fellow citizens,* and demand an equal share of protection from our federal government with any other class of citizens in the community

It was also *Resolved,* That the following persons, viz James Pennington, Henry C Thompson, and George Woods be appointed a committee to draft an address to the public, expressing our views more fully in relation to the Colonization Society, and that a delegate be appointed to proceed to the city of Philadelphia, to represent us in the coming convention, (which will commence its sitting the 6th inst.) to co-operate with the measures that may then be adopted, for the general welfare of our race.

HENRY C THOMPSON, *Ch'n*
GEORGE HOGARTH, *Sec*

ADDRESS

TO THE COLORED CITIZENS OF BROOKLYN, N Y AND ITS VICINITY

Respected brethren, and fellow citizens —As men and as christians, whose secular and eternal interests are the same, we are earnestly called upon by truth and reason, and every thing of which human action is composed, to take into consideration the objects of the American Colonization Society, which aims to remove *us,* the free people of color, from this, our beloved and native land to the coast of Africa, a country unknown to us in every respect

As they propose to remove us with our own free will and consent, we do not contradict the assertion, that their objects, in the abstract, are salutary and benevolent, but when we hear these influential gentlemen, who are advocating this cause, generalize by language directly calculated to increase that prejudice, which is already one grand reason of our wretchedness, we are moved by a spirit of reliance upon justice and humanity, to lift our positive and decided voice against their proceedings, and consider them as a stigma upon our morals as a people, as natives, and citizens of this country, to whom equal rights are guaranteed by the declaration of Independence.

When we consider that by abridging men in their moral liberty, we touch their responsibility to the highest authority in the universe, we should shudder at the thought of retaining such feelings, as would lead to any irreligious or impolitic acts, nor should we be willing to yield one particle of ours to others, unless it be on the ground of expediency, and in some way conducive to the glory of God

We are sorry to say that these gentlemen have injured their cause, and perhaps caused much good to be evil spoken of, by making use of improper language, in their discussions upon our character, and condition, in this country, without using one effort to improve or prepare us for the posts of honor and distinction which they hold forth to us, whenever we set foot on this much talked of, and long expected, promised land We would ask the Colonization Society, what are they doing at home to improve our condition? It is a true proverb, that 'charity begins at home.' How can they extend their charities with christian sympathies and feeling, some thousand miles across the Atlantic ocean, when they are not willing, with a few exceptions, to give us even a christian instruction while among them? To prove the assertion, we would inquire, how many of our sable brethren have been elevated to any post of distinction, in this country? even in states, where our numbers have almost doubled, have we seen one statesman, one officer, or one juror? No! in our village and in its vicinity, how many of us have been educated in colleges, and advanced into different branches of business, or taken into mercantile houses, manufacturing establishments, &c.? Are we not even prohibited from some of the common labor, and drudgery of the streets, such as cartmen, porters &c? It is a strange theory to us, how these gentlemen can promise to honor and respect us in Africa, when they are using every effort to exclude us from all rights and privileges at home

They say, 'that those of our friends who look for the day when we shall have equal rights in this country, are mistaken' may we not accept this as an assurance, that they will do all they can to prevent us from arriving to any degree of respectability at home, in our own land? Away then with such false sympathies and friendships! they are as foreign to us as the coasts of Africa!

We truly believe, that many gentlemen who are engaged in the Colonization Society, are our sincere friends and well-wishers; they wish to do something for us, consequently they have subscribed largely to it, because there was no other plan on foot. Some of them have been deluded into its schemes, with a view of thoroughly civilizing and christianizing Africa, by our free people of color, and emancipated slaves, who may, from time to time, be colonized on its coasts, with their consent. We conceive that such measures are fraught with inconsistency and in no way calculated to have such an effect To send a parcel of uninstructed, uncivilized, and unchristianized people, to the western coast of Africa, with bibles in their hands, to teach the natives the truths of the gospel, social happiness, and moral virtue, is mockery and ridicule in the extreme

Missionary families should be well instructed in the rudiments of our holy religion, that their examples may shine forth as lights in that much neglected and benighted land We are much in favor of christianizing Africa, but not according to the plans of the Colonization Society, to purchase their lands of them, with a few paltry guns, beads, &c, and then establish forts and garrisons, to protect traders and traffickers, without, perhaps, once naming the religion of Jesus to them We well know that the examples of traders and traffickers are in no way calculated to induce heathens to embrace our religion For example, we will refer to the early settlements of our American colonies, and inquire what religious impressions did the settlers make, (who were wise and learned from Europe) upon the aborigines of our country? We believe that a few men, well instructed and possessing a true missionary spirit, are calculated to do more good in that country, than a thousand families on the colonization plan

Many wish us to go to Africa, because they say that our constitutions are better adapted to that climate than this. If so, we would ask why so many of our hearty, hale, and healthy brethren on arriving in that country, fall victims to the malignant fevers and disorders, prevalent in those regions? We would observe, that none are exempt from being touched with the contagion It operates more severely upon those from the higher latitudes.

Some of our brethren have come to the conclusion to leave this country, with all its prejudices, and seek an asylum in foreign climes. We would recommend to your serious consideration, the location in Upper Canada, a place far better adapted to our constitutions, our habits, and our morals, where prejudice has not such an unlimited sway, where you will be surrounded by christians, and have an opportunity to become civilized and christianized.

Brethren, it is time for us to awake to our interests, for the Colonization Society is straining every nerve for the accomplishment of its objects By their last publications we see, that they have invoked all christian assemblies, and churches throughout the Union, to exert their influence, by raising subscriptions, to send us (the strangers within their gates, as they call us,) to the coasts of Africa They have got the consent of eleven states, who have instructed their senators to do something in the next Congress for our removal Maryland calls imperatively on the general government to send us away, or else they will colonize their own free blacks. They have by their influence, stopped the emancipation of slaves in a measure, except for colonization purposes

We owe a tribute of respect to the state of New-York, for her not having entered into the confederacy Though she is the last in proclaiming general emancipation to the slave yet we find her slow in adopting any such uncharitable measures. We may well say, she is deliberate in her councils, and determinate in her resolutions

Finally, brethren we are not strangers, neither do we come under the alien law Our constitution does not call upon us to become naturalized, we are already American citizens, our fathers were among the first that peopled this country, their sweat and their tears have been the means, in a measure, of raising our country to its present standing Many of them fought, and bled, and died for the gaining of her liberties, and shall we forsake their tombs, and flee to an unknown land? No! let us remain over them and weep, until the day arrives when Ethiopia shall stretch forth her hands to God We were born, and nurtured, in this christian land, and are surrounded by christians, whose sacred creed is, to do unto all men as ye would they should do unto you—to love our neighbors as ourselves, and which expressly declares, if we have respect to persons, we commit sin Let us, brethren, invoke the christian's God, in our behalf, to do away the prejudices of our brethren, that they may adopt the solemn truths of the gospel, and acknowledge that God is no respecter of persons—that he has made of one blood all the nations that dwell on the face of the earth—that they may no longer bring their countenances in contact with the omniscience of Deity, and insinuate to the public, that our intellect and faculties are immeasurably inferior to those of our fairer brethren Because adversity has thrown a veil over us, and we, whom God has created to worship, admire, and adore his divine attributes, shall we be held in a state of wretchedness and degradation, with monkeys, baboons, slaves, and cattle, because we possess a darker hue?

We feel it our duty ever to remain true to the constitution of our country, and to protect it as we have always done, from foreign aggressions. Although more than three hundred thousand of us are virtually deprived of the rights and immunities of citizens, and more than two millions held in abject slavery, yet we know that God is just, and ever true to his purpose Before him the whole world stands in awe, and at his command nations must obey He who has lately plead the Indian's cause in our land, and who has brought about many signal events in the national benefit of our generation, we believe is in the whirlwind and will soon bring about the time when the noble race of America will join with their fairer brethren and re-echo liberty and equal rights to all parts of Columbia's soil

We pray the Lord to hasten the day, when prejudice, inferiority, degradation and oppression will be done away, and the kingdoms of this world become the kingdoms of our God, and his Christ.

Signed in behalf of a public meeting in Brooklyn. H C THOMPSON, *Chairman.*

BOSTON,

SATURDAY, JULY 2, 1831

AT HOME.

☞ The Editor has barely time to inform his readers, that, after an absence of four weeks, he is again seated at his table. His visit to the great cities has afforded him the highest gratification, and vastly augmented his confidence and courage in the cause of equal rights. To his colored brethren he tenders his grateful acknowledgments, for their liberal expressions of esteem and enthusiastic reception of his person. A grateful tear or a fervent blessing of theirs, outweighs all the abuse and persecution which he has received, and is constantly receiving, from the enemies of justice A sketch of his tour will be given hereafter

MORTALITY IN LIBERIA.

☞ The zealous partisans of the Colonization Society are very anxious to make it appear, that the late account of the shocking mortality in Liberia is highly improbable—foreseeing that, if it be true, it must seriously affect the amount of contributions on the 4th of July Until the public suspense be removed by direct information from the colony, is it not offering an insult to the understanding and humanity of our citizens, to call upon them for donations to supply this African Golgotha with new victims?

The Salem Mercury says, that notwithstanding the doubts expressed respecting the recent painful intelligence from Liberia, 'we fear the first statement will be found literally correct Capt. Waters got his information from Capt. Weaver, of the brig Henry Eckford, which left Liberia about the 10th of April The frigate Java left Liberia nearly a month before the Eckford, and of course could bring no account of what had transpired in the interval Capt. Weaver's account was so circumstantial and minute, that it could not have originated in any mistake, and we shall require better evidence than we have yet seen, before we consent to charge him with a wilful fabrication'

☞ The Agents of the Wilberforce Settlement, in Upper Canada, have made an earnest appeal to the clergymen in this country, requesting them to take up collections in its behalf on the coming Fourth of July, or the Sabbath preceding that day—(tomorrow) The infant colony deserves the sympathies, prayers and charities of the friends of bleeding humanity, and we hope the request of its Agents will not be superseded by the preposterous claims of the Colonization Society

We were not aware, until we read the following remarkable sentence in the Transcript of Thursday evening, that the people in New-England consider the observance of the 4th of July, as obligatory as that of the Sabbath. Says the Editor—

'We are firmly convinced that a man, who, in defiance of public opinion, orders his store or shop to be opened on that day, commits a sin as grievous as that same public would consider it, if he should open his shop on the Sabbath'!!

The attention of our readers is particularly invited—

1st. To the 'Address to Slaveholders in the United States'—a cogent paper which may be found on the first page. We trust it may fall under the observation of many slave owners.

2dly To the valuable Extracts from the Rev Mr May's Address on Slavery More next week

3dly To the communication of 'Phileleutheros,' in reply to a Review on African Colonization in the Christian Spectator The writer is a gentleman of talent and great respectability

4thly To the Resolutions and Address of the colored citizens of Brooklyn, N Y against the Colonization Society These are drawn up in a truly christian spirit, and with much dignity

Early on Thursday morning, the upper deck of the steam-boat Oceanic, lying at Tileston's wharf, was entirely destroyed by fire—the cabin also was much damaged. Loss about $2500

The Capitol of North Carolina, at Raleigh, has been destroyed by fire, and with it the famous Statue of Washington by Canova, which cost $30,000, and which was said to be the finest piece of sculpture in the world

☞ The extract of a letter from the editor, which was published in the Liberator of the 18th inst was not intended for the public eye.

☞ The press of other matter necessarily excludes our Slavery Record and Juvenile Department this week

The two pirates, Gadett and Colinet, were executed in this city on Friday morning

☞ The July number of 'THE NATURALIST' is received, but we have not had time to examine its pages. Its contents follow

'Man (Hair,)—The Strawberry—The Siphonia (Indian Rubber Tree)—The Great Flowering Cereus—The Passion Flower—Iron'

In Bristol and Essex North Districts, a fourth trial to elect a Representative in Congress, has proved abortive

Three dogs, supposed to have been mad, have been killed in this city—one in Brattle street, one on Fort Hill, and the other at the North end

The Dog Law.—The New-York Sentinel, of Tuesday, states that in almost every street in that city may be seen crowds of boys eagerly seeking after objects for slaughter, or exulting in the success of their bloody work and hastening to claim their promised reward On Monday evening, one hundred persons were in attendance at the City Hall to receive premiums for killing dogs

In Chatham, N Y., a boy named David Cobart, aged 12, who had recently read the pamphlet containing the confession and execution of Gibbs, the pirate hung himself, doubtless from curiosity to know the sensation of hanging, and thinking he could stop the experiment when he liked

A young merchant from Philadelphia or farther south, arrived in New-York last Tuesday, and attempted to cut his throat, but was prevented by some persons in the hotel, who heard him groan after one cut He tried to keep them at bay with the razor, and when at last overpowered, tore off the bandages at every opportunity A paper was found saying 'Pain, failure, disgrace—death—farewell' He is likely to recover

The National Intelligencer states that a 'passenger from the south saw *twelve hundred* of the Fayetteville sufferers in one body, encamped in the neighboring woods —and it is supposed that *three thousand* people were suddenly rendered houseless and destitute of the means of subsistence.

The citizens of New-Haven have forwarded $1,500 to the people of Fayetteville.

The Committee for receiving subscriptions in Charlestown for the Fayetteville sufferers have forwarded $725

Accounts from Warsaw say that the Cholera Morbus is making considerable ravages in the two armies, the Russians lose 500 men by it daily, the Poles from 50 to 70

A black boy at Philadelphia, belonging to schr Water Witch, from Petersburg, Va. while dancing violently to the whistling and singing of some white lads, fell overboard and was drowned

MARRIED,

At New-York, in St Philip's church, by the Rev Peter Williams, jr, Mr Jefferson Ellis, of Livingston's Manor, N Y to Miss Serena, daughter of Mr William Baldwin, of that city, formerly of Hayti.

Also, by the same, Mr Thomas Atkins, to Miss Mary Stevens, daughter of the late Peter Stevens, of New-York

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy The best of references will be required

WILLIAM SAUNDERS, *Merchant Tailor*
Hartford, June 30, 1831

PROPOSALS

For Publishing a Weekly Paper, in the city of Philadelphia, by

JUNIUS C MOREL, AND JOHN P THOMPSON,

TO BE ENTITLED

THE AMERICAN.

We believe that whatever measures are used, or resorted to, having for its object the removal of our native free born Colored Population out of these United States, ought, by all true Philanthropists, to be considered and treated as measures taken to perpetuate Slavery, with its baneful effects, in this great republic.

The primary objects of the American shall be, to convey useful and wholesome information to our colored Brethren, and at the same time endeavor to stimulate them to the paths of education and virtue Religion, Morality, and Temperance, being the three greatest steps in civilization, shall always find a conspicuous place in our sheets The Constitution of these States shall be respected by us, whilst we shall unceasingly cry against Slavery in any manner, firmly believing there exists no such term in the Philanthropist's Vocabulary, as Humane Slaveholders The sheets of the American shall never be polluted by advocating such paltry Philanthropy as is set forth by the American Colonization Society and its auxiliaries. 'For before God we know of no other home for the native born men of color, than these United States' The true interests of our brethren shall be faithfully watched and zealously advocated Under such impressions and with these promises, we have deemed it expedient to call our friends and brethren to support us in our undertaking, resting perfectly satisfied, that they are sensibly convinced of the utility of establishing such a vehicle in this city The first number of the American will appear as soon as a sufficient number of subscribers are obtained to warrant the publishing

TERMS OF SUBSCRIPTION.

The American will be issued every Saturday morning, printed on a fine sheet of medium paper and large type at two dollars per annum, payable in advance No subscription will be received for a less term than six months.

Communications, &c, &c., will for the present, post paid, be received and attended to, by directing to the Editors, at No 194, South Sixth Street, Philadelphia *May 30th, 1831*

LITERARY.

THE NEGLECTED WIFE.

BY J G PERCIVAL.

He comes not—I have watch'd the sun go down,
And yet he comes not—once it was not so
He thinks not how these bitter tears do flow,
The while he holds his riot in the town
Yet he will come and chide, and I shall weep,
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears
O! how I love a mother's watch to keep
Over those sleeping eyes, that smile which cheers
My heart, tho' sunk in sorrow fixed and deep
I had a husband once, who loved me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers poison sip,
But I cannot hate—O! there were hours,
When I could hang forever on his eye,
And time, who stole with silent swiftness by,
Strewed, as he hurried on, his path with flowers.
I loved him then—he loved me too—my heart
Still finds its fondness kindle if he smile;
The memory of our loves will ne'er depart,
And though he often stings me with a dart,
Venomed and barbed, and waste upon the vile,
Caresses which his babe and mine should share,
Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
Its paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep and say
How injured and how faithful I had been

THE BIBLE CLASS,

IN THE CONNECTICUT STATE PRISON

I saw them bending o'er that holy page,
Whose breath is immortality There seem'd
No sadness on their features, to their limbs
No fetters clung, and they whose early years
Had told dark tales of wretchedness and shame
Lifted a calm, clear eye

Amaz'd, I ask'd,
Is this a prison? and are these the men,
Whom justice from the world's sweet fellowship
Hath sternly sever'd?———
But a voice replied—
God's spirit has been here. Serene it came
Into the cells where guilt and punishment
Rivet their chains, making the victim's life
A hated burden, and his hope despair!
It came!—Rebellion laid his weapons down,
The flinty breast grew soft, the rugged brow
Gave channels for the tear of penitence,
And souls which sin had blotted from their race
As a foul gangrene to the Healer turn'd—
Bathed and were whole

So now, with humble step,
Their round is one they measure,—giving still
The day of toil and meeting every night,
In solitude, reflection's chast'ning gleam,
Which wounds to purify. There too doth glide
Fair charity, prompting to deeds divine
The unaccustomed pupil, while he cons,
'Mid the deep silence of a lonely bed,
His Bible lesson, make a deeper root
For Christian purpose, or anticipation
Glad Freedom's sacred gift.

Ye whom our God
Hath held from deep transgression, be not proud,
Nor in the heat of passion, haste to weigh
A brother's fault. The Eternal judge himself
(When by the sin of ingrate Adam moved,)
Came not to Eden till the cool of day
And since that hour when first the vengeful sword
Hung o'er the forfeit gate of Paradise,
Man hath been wayward,—weak, and prone to fall
Beneath temptation's wile, and so must be
Unto the doom's-day burning

Then let his bitterest discipline be mixed
In Mercy's cup—that so the prison cell
May work his soul's salvation, and the law,
Like a school-master severe, the transl bring
To Christ his advocate and righteousness.

L H S.

A DAUGHTER'S PRAYER,

Written by one of the most distinguished authors now living for the use of his own little daughter Its beautiful simplicity will recommend it at once to every parent.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!
Oh! God, preserve my mother dear,
In health and strength, for many a year
But oh, preserve my father too,
And may I pay him reverence due!
And may I my best thoughts employ
To be my parents' hope and joy!
Oh! likewise keep my brothers both
From evil-doing and from sloth,
And may we always love each other,
Our friends, our father and our mother!
And still, oh Lord, to me impart
An innocent and grateful heart,
'Till after my last sleep I may
Awake to thy eternal day

MISCELLANEOUS.

NORTH CAPE.

This cape forms the most northerly point of the continent of Europe, and may be regarded as one of the sublimest wonders of nature. It is situated within the arctic circle, in seventy-one degrees ten minutes north latitude It has been accurately described by a late voyager, from whose account the following particulars are extracted.—

In approaching the cape, a little before midnight, its rocks appeared to be nearly of an equal height, until they terminated in a perpendicular peak, but, on a nearer view, those within were found to be much higher than those of the extreme peak, or point Their general appearance was highly picturesque The sea breaking against this immoveable rampart, which had withstood its fury from the remotest ages, bellowed, and formed a thick border of white froth The spectacle, equally beautiful and terrific, was illumined by the midnight sun, and the shade which covered the western side of the rocks, rendered their aspect still more tremendous. The height of these rocks could not be ascertained, but here every thing was on so grand a scale, that a point of comparison could not be afforded by any ordinary known objects.

On landing the party discovered a grotto, formed of rocks, the surface of which had been washed smooth by the waves, and having within it a spring of fresh water The only accessible spot in the vicinity was a hill, some hundred paces in circumference, surrounded by enormous crags From the summit of this hill, turning towards the sea, they perceived to the right a prodigious mountain, attached to the cape, and rearing its sterile mass to the skies To the left, a neck of land, covered with less elevated rocks, against which the surges dashed with violence, closed the bay, and afforded but a limited view of the ocean To see as far as possible into the interior, our navigators climbed almost to the summit of the mountain, where a most singular landscape presented itself to the view A lake in the foreground had an elevation of at least ninety feet above the level of the sea, and on the top of an adjacent, but less lofty mountain, was another lake The view was terminated by peaked rocks, chequered by patches of snow

At midnight the sun still remained several degrees above the horizon, and continued to ascend higher and higher till noon, when having again descended, it passed the north, without dipping below the horizon This phenomenon, which is so extraordinary to the inhabitants of the torrid and temperate zones, as snow is to the inhabitants of the torrid zone, could not be viewed without a particular interest. Two months of continued daylight, during which space the sun never sets, seem to place the traveller in a new state of existence, while the effect on the inhabitants of these regions is singular During the time the sun is perpetually above the horizon, they rise at noon in the morning, dine at five or six in the evening, and go to bed at one But, during the winter season, when, from the beginning of December until the end of January, the sun never rises, they sleep above half the twenty-four hours, and employ the other half in sitting over the fire, all business being at an end, and a constant darkness prevailing

The cause of this phenomenon, as it affects the northern and southern regions of the earth, may be readily understood The sun always illumes half the earth at once, and shines on every side ninety degrees from the place where he is vertical When he is vertical over the equator, or equidistant from both poles, he shines as far as each pole, and this happens in spring and autumn But, as he declines to the north, in summer, he shines beyond the north pole, and all the countries near that pole turn round in perpetual sunshine, he, at the same time, leaves the south pole an equal number of degrees, and those parts turn round in darkness. The effect is contrary at each pole in our winter, the sun then declining southward of the equator

PROOFS OF AFFECTION.

When a boy, I was one morning playing with marbles in the village ball alley, with a light heart and lighter pockets. The jibe and the jest went gaily round, when suddenly there appeared among us a stranger, of a very remarkable and very cheerful aspect, his intrusion was not the least restraint upon our merry little assemblage—on the contrary, he seemed pleased, and even delighted, he was a benevolent creature, and the rays of infancy, (after all, the happiest we shall ever see) perhaps rose upon his memory God bless him! I see his fine form, at the distance of half a century, just as he stood before me in the little ball alley, in the days of my childhood His name was Boyse, he was the rector of Newmarket To me he took a particular fancy I was winning and full of waggery, thinking of every thing eccentric, and by no means a miser of my eccentricities; every one was welcome to share of them, and I had plenty to spare after having freighted the company Some sweetmeats easily bribed me home with him I learned from poor Boyse my alphabet, and grammar, and the rudiments of the classics. He taught me all he could and then sent me to school at Middletown In short he made a man of me I recollect it was about five and thirty years afterwards, when I had risen to some eminence at the bar, and when I had a seat in parliament, on my return one day from court, I found an old gentleman seated alone in my drawing room, his feet familiarly placed on each side of the Italian chimney piece, and his whole air bespeaking the consciousness of one quite at home He turned round—it was my friend of the ball alley I rushed instinctively into his arms, and burst into tears. Words cannot describe the scene which followed —' You are right, sir—you are right The chimney piece is yours,—the pictures are yours—the house is yours. You gave me all I have—my friend—my father—my benefactor!' He dined with me, and in the evening I caught the tear glistening in his fine blue eye, when he saw poor Jack, the poor creature of his bounty, rising in the house of commons, to reply to a right honorable. Poor Boyse! he is now gone—and no suitor had a larger deposit of practical benevolence in the court above This is his wine—let us drink to his memory

[Curran.

Strange method of catching the Tortoise.—The extraordinary mode of catching the Tortoise, is by means of a fish of the genus Echeneis. In 1809, when Mr H Salt was at Mozambique, having received a present of one of these fish, the inhabitants assured him that they were wont to employ it, by fastening it with a cord to a boat, and that it fixed itself by the head of the first tortoise it met, with so much force, that the latter could not escape.—*Cuvier's Animal Kingdom*

The Remora or sucking fish, is used for catching other fish, as recorded by several authors. On consulting one of our memorandum books to refresh our memory we found the following which may amuse our readers —' The Indians of Jamaica and Cuba, (says Oviedo) go a fishing with the Remora, or sucking fish, which they employ as falconers employ hawks. The fish which is not above a span in length, is kept for the purpose, and regularly fed The owner, on a calm morning, carries it out to sea, secured to his canoe by a small but strong line, many fathoms in length, and the moment the creature sees a fish in the water, though at a great distance, it darts away with the swiftness of an arrow, and soon fastens upon it. The Indian, in the meantime, loosens and lets go the line, which is provided with a buoy that keeps on the surface of the sea, and serves to mark out the course the Remora has taken, and he pursues it in his canoe, till he perceives his game to be nearly exhausted and run down He then, taking up the buoy, gradually draws the line toward the shore, the Remora still adhering with inflexible tenacity to his prey, and it is with great difficulty he is made to quit his hold ' By this method, adds Oviedo, 'I have known a turtle caught, of bulk and weight, that no single man could support.'

Edwards' West Indies

The New York Gazette of Tuesday says—Among the accounts laid before the Boards of the Common Council last evening, was one from the City Inspector, for the sum of five hundred dollars, to be applied towards defraying the rewards offered by the new dog law. Mr Warren, the Inspector, mentioned that he had already paid out $238 to different individuals, for killing dogs at a dollar each, and that about one hundred persons were, at the time he was speaking, waiting around the hall for the promised premiums.

The Propaganda at Rome have made a donation of 10,000 dollars to the Right Rev Dr Dubois, Catholic Bishop of New York, towards the establishment of a college in his diocese. Most of this sum has already been received

MORAL.

ELOQUENT EXTRACT.

'The sea is his and he made it!' Its majesty is God. What is there more sublime than the trackless desert, all surrounding, unfathomable sea? What is there more peacefully sublime than the calm, gently heaving, silent sea? What is there more terribly sublime than the angry, dashing, foaming sea? Power resistless, overwhelming power is its attribute, and its expression, whether in the careless, conscious grandeur of its deep rest, or the wild tumult of its excited wrath It is awful when its crested waves rise up to make a compact with the black clouds, and the howling winds, and the thunder and the thunder bolt, and they sweep on in the joy of their dread alliance, to do the Almighty's bidding And it is awful too, when it stretches its broad level out to meet in quiet union the bended sky, and show in the line of meeting the vast rotundity of the world There is majesty in its wide expanse, separating and enclosing the great continents of the earth, occupying two thirds of the whole surface of the globe, penetrating the land with its bays and secondary seas, and receiving the constantly pouring tribute of every river, of every shore. There is majesty in its fulness, never diminishing and never increasing There is majesty in its integrity, for its whole vast surface is uniform,—in its local unity, for there is but one ocean, and the inhabitants of any one maritime spot, may visit the inhabitants of any other in the wide world Its depth is sublime—who can sound it? Its strength is sublime—what fabric of man can resist it? Its voice is sublime, whether in the prolonged song of its ripple, or the stern music of its roar, whether it utters its hollow and melancholy tones within a labyrinth of wave worn caves, or thunders at the base of some huge promontory, or beats against some toiling vessel's sides lulling the voyager to rest with its wild monotony, or dies away with the calm and dying twilight, in gentle murmurs on some sheltered shore. What sight is there more magnificent, than the quiet or the stormy sea? What music is there, however artful, which can be compared with the natural and changeful melodies of the resounding sea?

Its beauty is of God It possesses it, as richness of its own, it borrows it from earth, and air, and heaven The clouds lend it the various dyes of their wardrobe, and throw down upon it the broad masses of their shadows, as they go sailing and sweeping by The rainbow laves in it, its many colored feet. The sun loves to visit it, and the moon, and the glittering brotherhood of planets and stars, for they delight themselves in its beauty The sunbeams return from it in showers of diamonds and glances of fire, the moonbeams find in it a pathway of silver, where they dance to and fro with the breeze and the waves through the live long night. It has a light too, of its own, soft and sparkling, behind a milky way of dim and uncertain lustre, like that which is shining dimly above It harmonizes in its form and sound both with the night and day It cheerfully reflects the light, and unites solemnly with the darkness It imparts sweetness to the music of men and grandeur to the thunder of heaven —*Greenwood.*

PROSPECTUS

OF THE

GENIUS OF UNIVERSAL EMANCIPATION.

VOL. XII

THE object and character of this work are well known It has been published nearly ten years, and circulates in all the states of the Union, in Canada, the West Indies, Europe, and Africa. It is *exclusively* devoted to the subject of the *Abolition of Slavery*, on the American Continent and Islands.

Within a few years, the proprietor has travelled much, and had to depend somewhat upon the assistance of others to conduct the work He pledges himself, however, that the publication *shall not cease*, but with the cessation of his natural life, provided, the public patronage, or the labor of his own hands, will furnish the means of issuing a *single sheet per annum*. He further pledges himself, that the great fundamental principles, hitherto advocated in this work, shall be steadily maintained The course to be pursued, hereafter, will not materially vary from that which he marked out in the beginning The corrupt sources of the horrible evil of slavery shall be traced, the fatal gangrene upon the body politic shall be probed, and the healing balsam will be applied when the putrid mass is removed Every possible investigation will be made as to the state of the slave-system, and what is doing relative to its perpetuation or abolition, particularly in the various parts of the United States and the West Indies Every exertion will also be made to show what *can be done*, with propriety and safety, towards eradicating this enormous and increasing evil from the American soil

TERMS OF SUBSCRIPTION.

The work will, henceforth, be issued monthly. It will be neatly printed, on fine paper, and folded in the octavo form, each number making sixteen large pages.

The price of subscription will be One Dollar per annum, always to be paid in advance.

Subscribers who do not particularly specify the time they wish to receive the work or notify the editor of a desire to discontinue it, before the expiration of each current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly

Agents will be entitled to six copies for every $5 remitted to the editor, in current money of the United States

All letters and communications, intended for this office, must be addressed (free of expense) to BENJAMIN LUNDY, Washington, D C

May, 1831

PEIRCE'S
FREE GROCERY STORE,

South-East corner of 3d & Noble Sts

PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of *Groceries raised by Free Labor*, respectfully informs those who give a preference to goods of that description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained.

Having made arrangements to import the goods in large quantities direct from the places where they are manufactured, C P would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them, either from conscientious motives, or for the accommodation of those who are desirous of bearing their testimony against *Slavery* trusting that he will be able to supply them on equally favorable terms with any other individual in the United States

Among the articles for sale, the following may be enumerated, viz.

SUGARS—West India, received from Porto Rico, retailing price from 8 to 12½ cents per lb —Calcutta and Ceylon, White, retailing price from 11½ to 14 cents per lb —Lump and Loaf, manufactured from East India and Maple Sugar, retailing price from 16 to 18 cents per lb.

COFFEE—St Domingo and Java, retailing price from 11 to 16 cents per lb

CHOCOLATE—Manufactured from St Domingo Cocoa, retailing price 20 cents per lb

MOLASSES—West India, received from Porto Rico, retailing price 40 cents per gallon —Sugar House, manufactured from the East India and Maple Sugar, retailing price 50 cents per gallon

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SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco

Indigo, Sweet Oil, Salt, Salt petre, Alum, Copperas, Bleaching, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c of various qualities,—for sale, wholesale and retail

May, 1831

☞ Orders will be gladly received at the office of the Liberator, the goods immediately procured, and no extra charges made

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail. June 11

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 28.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND [SATURDAY, JULY 9, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS

☞ Two Dollars per annum, payable in advance

☞ No subscription will be received for a shorter period than six months.

☞ Agents allowed every sixth copy

☞ All letters and communications must be POST PAID

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THE LIBERATOR.

☞ 'Every man who holds slaves and who pretends to be a Christian or a Republican, is guilty of an incurable effect who cannot distinguish good from evil, or an obdurate sinner who resolutely defies every moral and divine injunction. Evangelical charity induces the hope that he is an ignoramus'—BOURNE

[The following handbill obtained a limited circulation, in the city, on the afternoon of the 4th of July to have produced no effect, it should have gone forth in the public last week. It may prove serviceable, however, even for another year]

BE NOT DECEIVED!

READ AND REFLECT

To Christians, Philanthropists and Patriots

It is proposed to take up a collection to-morrow in the churches, this afternoon, in behalf of the American Colonization Society In order that the really benevolent and philanthropic may not be duped in their charities, they are conjured, by every christian motive, to read the following statement.

The superintendents of the Colonization Society rest upon the following pillars

PERSECUTION, FALSEHOOD, COWARDICE, INFIDELITY.

1st. *Persecution* It declares that the whole colored population must be removed to Africa, but as the free persons are almost *unanimously* opposed to a removal, it seems to be the determination of the Society to make their situation so uncomfortable and degraded here, as to compel them to migrate consequently it discourages their education and improvement in this their native home [See the African Repository, and the documents and reports of the Society] *This is persecution.*

2d *Falsehood.* It stigmatizes our colored citizens as being natives of Africa, and talks of sending them to their native land, when they are no more related to Africa than we are to Great Britain

3d *Cowardice* It avows as a prominent reason why colored citizens ought to be removed, that their continuance among us will be dangerous to us as a people! This is a libel upon their character Instead of demanding justice for the oppressed class, the Society calls for their removal! 'The Lord disappointeth the devices of the crafty, so that their hands cannot perform their enterprise' the counsel of the froward is carried headlong!

4th *Infidelity* It boldly denies that there is power enough in the gospel to melt down the prejudices of men, and that, so long as the people of color remain among us, we *must be their enemies*! Think a libel upon christianity—a libel upon republicanism—a libel upon the Declaration of Independence Every honest man should abhor the doctrine.

The pretences in support of the colonization scheme are ridiculous. These are—

1st To relieve the country But, about as many are added to our colored population *every week*, as the Society has carried away in *fourteen years*! How long will it take, at this rate, to overthrow slavery, or to give relief in the land? It is believed that as many slaves are smuggled into this country, *annually*, as the Society has transported during its existence!!!

2d To abolish the slave trade. But, the slave trade has continued to extend with the increase of the Colony, and never was so brisk as at the present time! The only way to break up this infernal traffic, is to *break up the market*

3d To evangelize and civilize Africa. But, why should we do evil that good may come? Why send the ignorant to instruct the ignorant—the degraded to elevate the degraded—the blind to lead the blind? Why take man from the light, and carry them into darkness to renovate their sight! What absurdities!

It is cheerfully conceded, that there are many pious, benevolent and patriotic citizens, who support the Colonization Society, but it is believed they have taken the scheme upon trust, without a careful consideration, and are therefore duped in their good intentions

It is said that the emigrants go voluntarily True, we do not put bayonets to their breasts, but we take another mode about as cruel and effectual We enter into a *moral conspiracy*, and secure the people of color that they must choose either degradation or transportation What wickedness!

Suppose the blacks should suddenly, by a miracle, become white who would call for their removal? None. The Colonization Society, therefore, is based upon *prejudice*—actuated by *prejudice*—supported by *prejudice*.

Brethren and Countrymen!—Let us at once abandon the wild, destructive, unnatural scheme of colonization. The great body of the colored people must, inevitably, remain on our land, and the sooner they are made free, intelligent and equal, the better for us and for them Let us compensate and relieve the condition of our free colored population, let us not be angry, but rather let us rejoice, that they are among us. We can never treat them too kindly We owe them an immense debt, and, blessed be God! we have ample means to pay it.

Let it be remembered that the Society dare not interfere with slavery, but is the apologist for slave owners! that many slave owners are among its members! and that the great argument frequently urged at the south is, that the Society, by its operations, *increases the value of the slaves*!!

Let it also be remembered, that a very large proportion of the emigrants have died very soon after their arrival at Liberia, and of the eighty-five who went out in the last vessel, SIXTY-THREE are *reported to be dead*!!! Of whom will this awful sacrifice of human life be required, but of all those who continue their support to the colonization crusade!

Reader, as you value the approbation of a good conscience, let the contribution box pass by, *empty* If you give any money, it will be the *price of blood!*

CHRISTIANITY.

Boston, July 4, 1831

☞ A highly esteemed friend in New York, during our recent visit to that city—(a keen controversialist and an indefatigable writer)—while waiting for an opportunity at the hotel, sat down and enclosed the following pithy communication How will the advocates for resistance to oppression meet his argument? Will they have the effrontery to contend, that our fathers were justified in their rebellion against the mother country for a petty tax, and yet that the slaves (trodden down to the earth, as they are, by the iron heel of tyranny) have no right to regain their liberty by violence! Let us hear how they will reconcile such a gross paradox *Let us hear, we say*

THE NON-RESISTANCE DOCTRINE.

To the Editor of the Liberator—SIR What are we to understand by the sentiment frequently advanced in the Liberator, touching non-resistance! Is it, that men are to fight under no circumstances! Is it, that the Poles ought not to shake off the yoke of the Autocrat? that France ought to have submitted to the usurpation of Charles the Tenth? that Greece ought to have continued under the impious Turk! that South America ought not to have revolted from Spain? that St. Domingo ought to have continued enslaved to France? that we ought not to protect our frontiers against Indian incursions, or liberate our citizens from Barbary captivity, or exterminate the West Indian pirates, or resist the *Tea Act* of a British parliament, or prevent a Caesar from usurping our liberties, or repel an invading power, or prevent ourselves from being enslaved, or even defend our own property and lives against robbers and murderers! Is this the meaning? If so, few indeed will assent to the doctrine Why, Sir, the Poles are regarded as Patriots, and have the sympathies of the whole world And the French Revolution, and the Haytian Revolution, and the American Revolution, are they not considered glorious achievements? And would not our country be considered even criminal, to permit the Indians to butcher, and the Barbarians to enslave, and the Pirates to murder her citizens? Would not a man be considered a pollroon, yea, a wretch, who should, unresistingly, permit his wife to be ravished, and his children to be manacled and beaten and enslaved! Would not the nation be adjudged deserving of subjugation, that should tamely submit thereto!

But it will be said, that all these arguments, if legitimately followed out, would go to justify the rebellion of slaves. Would they so, indeed? Is it verily so, that the fact of the lawfulness of resistance in defence of property, liberty, wife children, and even of life itself, would render resistance lawful on the part of slaves? *If it is so*, the fault is not mine

There are those who deem resistance, under *any* circumstances, unlawful, but as they are a very small minority of mankind, they are not to assume the question, and force it upon others. But, especially, should they not apply it *particularly* to the case of slaves They should likewise call the Poles to order, and reprimand the heroes of our Revolution, yea, and the man who defends himself against the highwayman, and the ship-crew that repels the assault of the piratical crusser, and the citizen who defends his own house against the midnight robber, not forgetting, however, that none doing, they are only giving the views of *one party*, on a controverted question, instead of enjoining a truth universally adopted.

The conclusion of the matter, then, is this! the friends of peace are not to say to slaves, *you* ought not to resist—you *particularly*, but that *none* ought to resist—that is, *in their opinion*. But, perhaps, some of the opponents of slavery have not there peculiar views of peace and war, and they might judge resistance to be lawful They would, of course, inculcate their views. And it would remain for those concerned, to judge between the opposing sentiments. Indeed, it is for them to judge now between warlike and pacific principles. They are not to be bound by the dictum of either party, on this, any more than on any other question No one is to assume either side of a controverted question, for a third party That party is to judge for itself And as slaves are like other men, it is to be feared that, whether right or wrong, the time will come long mine, when *they* will judge resistance to be allowable *Right or wrong*, Sir, methinks this country will yet see troublous times from her slaves There is no prospect of the termination of slavery, except by physical force, for behold the exciting system Say the abolitions of slavery—We cannot liberate our slaves, because their ignorance would render them dangerous as freemen, and we dare not give them intelligence, because this would render them dangerous as slaves. Here, then, we have it *in perpetuo* The question then, is, *will* slaves continue to wear their chains forever, or rise in their majesty, and assert their rights! I inquire not, now, what they *ought* to do Even if it were admitted that such resistance would be wrong, yet how can it be expected of slaves, goaded to frenzy by oppression, to be better, and exercise greater forbearance, than other men? It is not to be expected And, should they rise, they should and would be ranked with all those who have fought for liberty, the world over—blameable or praiseworthy as they are.

CONSISTENCY.

INCENTIVE TO REBELLION!

☞ The following 'patriotic' effusion was sung in various places on the 4th instant—(it has been set to music)—and is now flying on the wings of the press from one extremity of the Union to the other We infer, therefore, that those who sing it, approvingly, are unanimously the enemies of oppression, that if the slaves at the south were to rise in rebellion, they would cheer them to the echo with the spirit-stirring cry of

'Fall, tyrants, fall!
These are the days of Liberty!'

and would gallantly enlist in their service.

Our enemies are propagating the falsehood, that we are striving to kindle a civil war in the land—Impudent hypocrites! If the above pastoral ode, which they so highly admire, be not a direct, earnest, unequivocal call for the massacre of southern taskmasters, we cannot comprehend the design of language. Verily, American patriots have chosen a fearful rule by which to be judged for their conduct! Do they wish to be paid in their own coin! If so, let them continue to shout for liberty while they oppress, and the day of reckoning will not linger

From the Boston Patriot

SONG FOR THE FOURTH OF JULY.

The trumpet of Liberty sounds thro' the world,
And the universe starts at the sound,
Her standard Philanthropy's hand has unfurl'd,
And the nations are thronging around

CHORUS,

Fall, tyrants, fall!
There are the days of Liberty,
Fall, tyrants, fall!

How noble the order that seizes the soul!
How it bursts from the yoke and the chain!
What pow'r can the fervor of Freedom control,
Or its terrible vengeance restrain?

Fall, tyrants, fall! &c

Ye stern towers of despots! ye dungeons and cells!
The tempest shall sweep you away!
From west to the east the dread hurricane swells,
And the tyrants grow pale with dismay.

Fall, tyrants, fall! &c.

The slave, on whose neck the proud despot has trod,
Now feels that himself is a man,
And the lordly usurper, who ruled with a rod,
Hides his head 'midst his servile divan.

Fall, tyrants, fall! &c.

The cruel dominion of Priestcraft is o'er,
Its thunders, its faggots, its chains!
Mankind will endure the vile bondage no more,
While Religion her freedom maintains

Fall, tyrants, fall! &c.

The hymn of the free shall Americans hear
With a cold and miserable mind!
No! each freeman his part in the chorus shall bear,
And contend for the rights of mankind

Fall, tyrants, fall, &c.

LET THE TRUTH APPEAR I copy the following advertisement from the New-Haven Advertiser of July 1:

☞ A statement of facts respecting slavery and the American Colonization Society, will be made at the Centre Church, this evening, at a quarter before 8 o'clock, with a view to correct some erroneous statements recently made in this city.'

The above has reference, doubtless, to an address lately delivered by me in New-Haven, intended to the Colonization Society I made no statements which I are not prepared to substantiate by indelible and plenary evidence. Will any friend to that city-forward me no account of the proceedings of the above meeting? Implicit faith—says Algernon Sidney—belongs to fools; and truth is comprehended by examining principles.

For the Liberator

'REVIEW ON AFRICAN COLONIZATION,'—NO. 2.

The Reviewer labors hard to build up the reputation of Liberia as having a healthful climate. His assertions, on this subject, are not less bold and unhesitating, than those I quoted in the first number, concerning the object of the Colonization Society in making a settlement on the coast of Africa. He introduces the subject as follows:—

'But the climate! the deadly African climate! What can be done in such a climate? In regard to the unwholesomeness of the climate, all that can be said is, that it is a tropical climate, and a new country.' Indeed, is this all that *can be said*? I think it will be seen that something more can be said, before the subject is dismissed. The Reviewer proceeds: 'It is unquestionable in the present condition of that country, white men cannot expect to enjoy the health which they might have in their own native regions. Yet the mortality among the Agents at Liberia, has not exceeded the mortality of English Bishops in India.' And how great has been the mortality among the Bishops in India? Only this—*all of them have died*, and died in a short period after their arrival. It is true, that all the Agents at Liberia have not died *there*, some of them have fled for their lives, and died at home. What is the meaning of such a statement as this? Can it be that the Reviewer intended to deceive the public on this subject? Can it be that he supposed them to be ignorant whether the Bishops in India lived in that country, two or fifty years, before the climate swept them away? I can hardly suppose this, and yet, unquestionably, some object was intended to be promoted by this statement. Was it intended to have an influence on our free black population? to induce them to embark hastily in an enterprise, in which the lives of so many have already been sacrificed? This comparison of the healthfulness of Liberia, to that of India, seems to me very much as if the Reviewer had said,—Let no one be alarmed at the mortality in Liberia, greater numbers will not die *there* in a week or month, than died in a single night in *the black hole of Calcutta*.

It was, probably, such representations as these, that induced the lamented Ashmun to quit his native land, and brave the pestilential vapors of the marshes of Liberia, which, in a short time, cut the thread of life, and numbered him with the dead. And is it nothing that a man of his worth, and excellence of character, of his energetic mind, and unwavering christian principles; of his elevation of purpose, and undaunted fortitude of soul, should be cut off in the midst of his days and of his usefulness? Must others be lulled by the same syren song, into the same dangers, and be induced to throw away their lives, under a vertical sun, at Liberia? And for what? Not to convert the heathen, not to extend commerce and civilization, not to bring to a final termination the trade in the bodies and souls of men, or to enlarge the circles of science, but to prepare the way for the *free* blacks of our country, to be induced to quit it, and to establish a republic on the coast of Africa.

The Reviewer continues: 'In repeated instances, newly arrived emigrants, especially when landing in an unfavorable season of the year, have suffered severely. But the average mortality among the free people of color, in Liberia, is by no means greater than the average mortality among the people of color in New-York and Philadelphia. (This remains to be proved.) *There is no proof whatever that the climate is pestilential*. The natives are not visited from year to year with sweeping and desolating sickness. No plague, as in Turkey, no cholera as in India, carries away its crowds of victims. *No malaria* drives away the population from entire districts.' This language is sufficiently explicit, and as decided as if it had issued from an oracle. There can be no doubt now, that the coast of Africa, in 12 degrees of north latitude, is the very spot where health has taken up her chosen residence. No doubt,

'Here, every breeze bears health upon its wings.'

Let us examine, however, and see whether these bold assertions agree with the printed statements given by the Colonization Society; for I trust that their testimony will not be rejected.

'The death of the lamented *Gordon, and eight out of eleven generous seamen*, who, with him, volunteered their services to guarantee the truce settled by Capt. Laing, has been already communicated to the public. *All these individuals fell victims to the climate*, within four weeks from the sailing of the Prince Regent, on the 4th of December.' (African Repository for Sept. 1826.)

'It can never be sufficiently regretted, that the sickness which had begun a fearful inroad upon the crew of that ship (Cyane) during her stay at the Cape, *should have issued in the death of no less than forty persons*, soon after her arrival in America.' (African Rep. Sept. 1826.)

N. B. The Cyane staid at Montserado twenty-two days.

Before making further observations, I will add a remark or two. From these statements it is proved, 1st. That Mr Gordon, the officer, and eight of eleven seamen, that is, in all, nine out of twelve, or three quarters of the whole number who generously staid at the Cape, in order to enforce the truce which had been agreed upon between the colonists and their enemies, died within four weeks of the sailing of the vessel in which they came.

2d. All these *fell victims to the climate*.

3d. Forty of the crew of the Cyane died in consequence of that ship touching at the Cape, and remaining there twenty two days.

With these facts before him, I would ask any fair-minded, unprejudiced man, whether the Reviewer is authorized to say, '*there is no proof whatever that the climate is pestilential*'? What proof is sufficient to satisfy him? Must every individual die before it is proper to call the healthfulness of the climate in question? If the Cyane had touched at New-Orleans, or at the Havana, or at Carthagena, and had remained twenty-two days, and forty of her crew had died in consequence, and one of her officers had given a statement to the Navy Department, of the circumstances, and had concluded by saying, *there is no proof whatever, that the climate where the ship lay is pestilential*, what would have been thought and said by the public? Would not every man who regarded truth and propriety say, that the statement was a perfect outrage upon common decency, that it was as stupid, as it was contrary to the fact?

June 20th, 1826, Mr Ashmun informs the Secretary of the Colonization Society, that thirteen out of thirty two, who went out in the Vine, had died, and, he adds, 'the survivors *seem not likely soon to recover their strength of body or of mind*; the latter having, in a great majority of cases, been severely shattered.' The Vine sailed from Boston in the winter. Among the colonists a church was organized, most or all the members of which died.

'The climate of Africa has generally had the reputation of being unhealthy, but *when the number and extent of its marshes*, and the habits of the natives are known, the circumstance will be no cause of wonder. *When these marshes shall be cleared and cultivated, and the inhabitants shall become civilized and christian*, it is, perhaps, not too much to expect, that the world will not furnish a region more salubrious and healthful than Africa.'—(African Rep. January, 1829.)

On the 17th January, 1830, Mr Sessing and his wife, and Mr Bahrer, arrived at Monrovia. On the 1st of February, the two latter were attacked with the country fever, and on the 26th of March Mr Bahrer died. On the 28th February, Messrs Diatchy and Greene arrived, and on the 22d of March the former died. 'During this trying time, we received also news from the Gold Coast,' says Mr Sessing, 'where our Society, two years ago, began a second mission. At that time four of our brethren were sent to that place, by way of Copenhagen, where they staid some time, to acquire the Danish language. And now, Rev Mr Henke writes, that his fellow-laborers finished their course below, last August, 1829. *They likewise died of the country fever*, and he was left behind to weep over the graves of his beloved brethren. This fact, my dear friend, that six out of twelve have died already, in the short space of two years, and two others suffered so much from their sickness, that they were advised by their doctor to leave the country for their cooler home, caused us to despond.' (Rev Mr Sessing's letter, Af Rep June, 1830.)

N. B. Since this was written, another of the missionaries has died.

I have given these copious extracts relative to the healthfulness of Monrovia, for the very purpose of having those who read this article notice, that the atmosphere of the country is, notwithstanding it is denied by the Reviewer, a *pestilential atmosphere*. White people, and people of color, have both found it to be so, by bitter experience. Thirteen out of thirty-two colored people, who went out in the Vine, died in a short time. This is a most fearful proportion, more than one-third; and yet the Reviewer, with this, and all the other facts I have stated, before him, says, *that there is no proof whatever, that the climate is pestilential*. The people of this country do not hesitate in considering the climate of New-Orleans, or of the Havana, to be pestilential, when one-third of the people going to these places, from the States north of the Chesapeake, are cut off in a short time, and laid in the grave. They not only so consider this, but it is their customary language, and a man who expressed a doubt on this subject, would be judged beside himself. And why should not we use the same language with respect to Liberia, when the facts I have quoted stare us in the face? These facts, and many more of a similar character, have long been before the public. They are furnished by the friends and promoters of this modern quixotic plan of establishing a republic on the coast of Africa. They have never been contradicted or disproved. They are, therefore, true; and if those Agents of the Colonization Society, who have lost their lives in the marshes and bogs of Liberia, could again revisit us, they would declare them to be true.

But there is *no malaria* on the African coast! And what is *malaria*? It is a state of atmosphere poisoned by exhalations from marshes and stagnant waters. The term first came into common use from descriptions of the pestilential air, which rises from the Pontine marshes, in the neighborhood of Rome; and which, within a few years, has depopulated and rendered uninhabitable a part of that city. If the Pontine marshes in Italy generate the malaria, why should not the marshes of Liberia generate it likewise, particularly, as these are in a much warmer country? But we are not left to conjecture on this subject. The evidence before us is complete. The Agents have died; the vessels which stop but a few weeks, lose a large proportion of their crews. The people of color, themselves, die in many instances; one vessel, the Vine, lost more than one third of the colonists she carried out. And yet this is no malaria!—The very cause assigned, by those who live at Liberia, for the deaths which have occurred in such numbers, is, *the number and extent of its marshes*; they *fell*, say they, *victims to the climate*. The Rev Mr Sessing says, that his companions who had been swept away so suddenly, *died of the country fever*. And yet there is no malaria. When we are informed that if a person goes into the country eight or ten miles, from Charleston, during certain months in the year, and stays but three days, that death almost certainly ensues, we conclude that malaria abounds; or when our northern or eastern people go to New-Orleans, or the Havana, and die in great numbers, within a short time, it is a fair inference that the marshes and stagnant waters near these cities, have thrown out malignant exhalations, and a malaria is generated; and why should not the marshes on the coast of Africa produce a similar effect? These positive declarations of the Reviewer concerning the health of Liberia, are not supported by facts. They are mere assertions, and as such, can have no weight with an intelligent and impartial community. The very fact, and one which is well supported, that the people of color from the low grounds along our coast, south of the Chesapeake, bear the climate of Liberia better than those from the north and east, is a conclusive proof of the existence of malaria in that country. They have been habituated, from their infancy, to breathe a pestilential state of atmosphere, malaria has been incorporated into the fibres and muscles of their bodies; and, therefore, the injury they receive from the exhalations of the Liberian marshes, is comparatively small; while the former having been long accustomed to pure and healthful air, are swept down in great numbers, when they are so unfortunate as to be landed on the coast of Africa.

PHILELEUTHERUS.

SLAVERY RECORD.

Here is another specimen of American *justice*!—If a white man kills a slave, he is fined a trifling sum; but if a slave merely wounds a white man, without taking his life, he is forthwith hung upon a gallows.

NEW-ORLEANS, June 6.

The slave Elijah, on Saturday afternoon between four and five o'clock, underwent the dreadful punishment of the law, for having wounded, with the intention of killing, Mr Pandaly. A negro lad, about sixteen years old, formerly a companion of Elijah, was so much shocked at the fate of his companion, that he took spasms, and died in a few hours.

Slave Trade.—Extract of a letter from a gentleman who has recently visited the island of Cuba. He says:

'The slave trade, perhaps, was never carried on more vigorously than now. Several slavers sailed for the coast while I was there, and some came in. They will land their slaves within 25 miles of the city of Havana, and march them in a body to the city, as from the country plantations; and the doubloon will effectually blind any officer whose duty it is to arrest them. The vessel after landing her slaves comes openly into the harbor, and no notice is taken of it. I became acquainted with a man who had been engaged in one of these Guineamen. He said there was not the least difficulty in landing slaves,—that the principal men were engaged in the traffic, and often the officers of government. He further added that when he was out he cared but very little for the appearance of the American flag; but when John Bull's cross was seen, they "looked wild." With how much truth the implied reproach was cast upon the American flag I cannot say. But such was his expression.'

Colored Freemen.—A writer in a late Wilmington, North Carolina, Recorder, complains of the effects of the act of our last session, in relation to our freemen of color, which imposes a quarantine of 40 days on a vessel having a free person of color on board. In nine cases out of ten, no white sailor can be employed as cook or steward; and in such case a captain would either have to go without either of these necessary adjuncts, or sail to some other state. At present, we understand, the merchants of Wilmington are in want of vessels to carry away the produce lying on their wharves. But few vessels are owned in the port, and they must have cooks at least; yet if they carry a free colored man out in that capacity, they cannot bring him back, and but few will engage on these terms. This writer very correctly adds, that a string may be stretched till it breaks! It is admitted that slavery is a curse to the southern states. Would it not be better to think of some means of getting rid of it, rather than thus fly in the face of humanity and the constitution?

Raleigh Reg.

JUVENILE DEPARTMENT.

A YOUNG ORATOR.

A recent visit to Mr S. H. Gloucester's Academy for colored boys and girls, in Philadelphia, gave us the most lively satisfaction. The scholars acquitted themselves in History, Grammar, Arithmetic, &c. &c. in a very creditable manner. At the close of the examination, a handsome and intelligent lad took the floor, and addressed us in the following style, with a propriety of gesture and intonation far beyond his years:

'I am much gratified that I can see the man, face to face, who is endeavoring to relieve the deplorable condition of our colored brethren, leaving his white friends who are opposed to our having the rights of men; who is trying to show the white man, that we are not the men born for slavery which they say we are; who is publishing to the world, that we have as much right to our liberty as the white man; who is undergoing the greatest hardships to put down the difference between the white man and the colored man. They say that God created man free and equal, but their actions are contrary.

Our friend Mr Lundy is also laboring in the cause. He lives among the slaveholders, and he sees every day what the slaves have to endure. Their backs are covered with clotted blood, whilst cruel masters are making them work as hard as they possibly can, and are still trying to make them work harder: and still the white man can say that all men are born free and equal. Our friends Messrs Tappan * and Jocelyn † have also espoused our cause, and are about raising a sum between the friendly white and colored people throughout many of the States and West Indies, to raise a College for colored students in New Haven: they are also using vigorous measures to establish high schools to prepare young men for college; and Mr Tappan says he himself will give $1000 to its support, and he will still do more if the object in view is likely to be effected.

You, with the above named gentlemen, have no doubt been highly gratified at the Convention of the People of Color, held in the city of Philadelphia last week—the second convention ever held by the people of color in the United States. The chief object of the Convention was to form the best plans to ameliorate the condition of our brethren. Fifty years ago, the white population, throughout the United States, met in the city of Philadelphia, to ameliorate their condition. We can see they have gained their independence, by perseverance, by uniting themselves heart and hand. Our condition is as bad as was theirs, and in some cases worse: we are not only slaves to our country, but are slaves to every white man personally. We have the same intellect and the same prospect; then let us join heart and hand, and in a few years we may gain our independence. I shall conclude my few remarks, by wishing you a long life and prosperity in your undertaking; and when your career of days is ended, may you reap your reward.'

Here the address, in manuscript, was put into our hands, which, Mr Gloucester assured us, had received no emendation: neither had its topics been selected for the lad: it was all his own. His name is JOHN E. BURR, and his age is twelve years and six months. We trust Messrs Tappan and Jocelyn will excuse the publication of their names, as our only motive in inserting the address, is to show the capacity of a colored youth.

The following address was given to us, at the same time, the production of another scholar, named WILLIAM H. MATTHEWS, aged about 15 years. It may serve to show how deeply the spirit of liberty is pervading the breasts of the rising generation.

A WORD TO AFRIC'S BLEEDING SONS.

Brothers—Methinks our unhappy days are drawing to a close. Are you so lost in thought, that you stand like statues, and let the white man reign lord of the universe, when we were all born free and equal? Are you dumb, or do you intend to sleep forever in ignorance? Why do you not arouse, and shout for *liberty* or *death*? Or do you say within yourselves, that you will wait until the white man's pure, mean generosity extends so far, as to condescend to set you free, one by one? If you think thus, I say no—for it will never be until God puts into each heart of the rising generation the spirit of a Hannibal. And when we that enjoy—no, not enjoy—when we that breathe a little of the fresh air of this boasted land of liberty and independence; when we see and feel the wrongs of our brethren in the south, and ask God to enable and strengthen us to draw the sword of liberty, and burst the bands of slavery asunder,—O, then will the white man begin to spare us and let us free; for then we will be too great for him to reign over us any longer.

Brothers—I conclude this short speech by informing you that I am but a young advocate in our cause; but I hope, before many years roll round, that I may be found conspicuous.

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* Arthur Tappan, Esq. of New-York city, the prince of philanthropists.

† Rev. Simeon S. Jocelyn of New-Haven, a devoted friend to the cause of emancipation.

BOSTON,

SATURDAY, JULY 9 1831

COLLEGE FOR THE PEOPLE OF COLOR.

During our residence in Baltimore, the erection of a College, on the manual labor system for the education of colored youth, was a subject of frequent conversation among several warm-hearted individuals. It was finally abandoned, owing to a want of confidence in its success.

We were agreeably surprised, last May by the following letter from a distinguished philanthropist in Connecticut

'DEAR SIR—Several persons, who are deeply affected with the condition of the people of color in this country have for a considerable length of time felt the importance of an institution of learning to educate colored young men, who should become well qualified to fill important stations in society, who would have, by means of intelligence and science, combined with piety, a power to elevate and strengthen their brethren, to remove the prejudices of the whites, and to lead on to the sure and triumphant conflicts which are at hand with error and oppression.

'When this subject was suggested to ARTHUR TAPPAN, Esq, more than eighteen months ago, his generous mind embraced it as a noble and most desirable object He then offered to be one of ten persons, who should each give $1000 to establish such an institution, suggesting that the whites should raise ten thousand, and the colored people ten thousand more Some circumstances have delayed the early commencement of the institution, but it has been a subject of deep interest and of frequent conversation to this moment.

'We rejoice that some effort is making to educate young men who may become instruments of enlightening Africa, but cannot consent that in the institution now proposed, any fetters should hold the minds of the youth on the subject of their future residence and field of usefulness That such men, as we hope would come from such an institution, are needed in *our country are eminently* no one acquainted with the case will deny But we would not raise up ones for this country exclusively, we would improve and enlarge the mind and its field of vision, and let the choice of the individual and the providence of God direct his course of duty and the field of his labors.

'It is desirable to connect the mechanic arts, and some degree of agriculture and horticulture, with this institution.

'It is important that a foundation be laid for the establishment of a more perfected state of society, in any part of our country, among the people of color and in other parts of the world where they reside. You are perfectly aware of the disadvantages which attend them in their efforts for this object It is thought, therefore, that the College should be so connected with many useful pursuits, and with the advantages of domestic and social life, as would prepare the young men for active life and to aid their brethren, in other places, in all those things which make men happy, and which give them, as individuals and as communities, influence in the world

'It is proposed that the people of color should have every desirable privilege respecting the appointment of Professors and the management of the College at least, that their right shall be as great in the case as that of their white friends, who may have some part of the direction of the College.

'It is high time to act efficiently for this long abused and oppressed people God is with them, he will plead their cause, and he will be with us and our associates, if we and they refer for their help He will defend and bless us. The arrows of our enemies will fall at our feet harmless the shafts of those who decry the wisdom and benevolence of those who cannot be guided nor be held back by slaveholders—who ask not what is politic but what is duty—who will not surrender that benevolence which denies the claims of justice—will pass by like the wind, and be no more remembered'

In consequence of the intelligence contained in the above letter, we determined to visit Philadelphia, in company with two philanthropic individuals, in order to lay the subject before the Convention of Colored Delegates. Our mission was successful The delegates, fortunately, were men of large, sound sense and of far-sighted views They unanimously approved of the establishment of a College, and decided upon New-Haven as the place of its location Rev SAMUEL E CORNISH was selected as the travelling Agent to obtain subscriptions and donations for the institution He has accepted of his appointment. Further particulars hereafter

☞ We think we have a good claim upon the patronage of decent people not having defiled our sheet with a narration of the vulgar brawls which have recently taken place at Washington—brawls disgraceful to the nation and libels upon civilization.

Charles Carroll, of Carrollton, is dangerously sick and not expected to recover

FOURTH OF JULY.

The fifty-fifth farce of American Independence was celebrated with unusual eclat throughout the land. We are a wonderfully complacent people—as modest as complacent—and still more remarkable for our consistency! Our love of liberty increases with the multiplication of our slaves. Certainly, our slave population is larger by SIXTY THOUSAND souls than it was at the last anniversary, and yet when have we made so extensive and boisterous a parade of our patriotism?

In this city, an oration was delivered before the municipal authorities by Professor Palfrey, and another by William F Otis, Esq before the 'Young Men' These performances are applauded in the city papers. A very beautiful dinner was provided at Quincy Hall, (at the close of which the 'Young Men,' we learn, became very patriotic,) and the usual superfluity of toasts given I select only one of them, which may refer either to Slavery or Nullification

OUR POLITICAL EDEN—Redundant in the good fruits of liberty of which all may partake and live, but of the fruit of the *evil tree*, *noticed at the South of the garden*, 'the day that thou eatest thou shalt surely die.'

There were two Sunday School celebrations by the schools connected with the Congregational and the Baptist Churches

At a Vestry meeting, in the morning, I am told (I regret my absence) that the Rev. Dr Beecher very earnestly called upon every man, woman and child to put their hands into their pockets, and contribute money in aid of the Colonization Society He gravely declared, that the removal of the whole colored population to Africa was an enterprise of easy accomplishment Notwithstanding my great, perhaps extravagant admiration of the Doctor, I beg leave to doubt his assumption It is astonishing that he should cherish such a gross delusion, I know it is easy to make calculations. I know it is an old maxim, that 'figures cannot lie,' and I very well know, too, that our philanthropic arithmeticians are prodigiously fond of FIGURING, but of doing nothing else Give them a slate and pencil, and in fifteen minutes they will clear the continent of every black skin, and, if desired, throw in the Indians to boot. While they depopulate America, they find not the least difficulty in providing for the wants of the emigrating myriads to the coast of Africa we have ships enough, and notwithstanding the hardness of the times, money enough. O, the surpassing ability of the arithmetic! it is more potent than the stone of the philosopher, which is to transmute, at a touch, base metal into pure gold!

The Doctor informed his hearers that the Society was opposed only by 'A FEW FOOLISH WHITES' The folly, however, threatens to be contagious. I, for one, have no desire to shrink from his compliment.

He also stated (if my informant did not misinterpret, that 'A FEW OTHER FOOLISH WHITES' were advocating the immediate emancipation of the slaves, reckless of the consequences. This compliment, also, I accept without hesitation

After all, I think it will be easy to prove that he is not more urgent than immediate abolitionists I never knew him to be wise enough, in his pulpit, to tell his hearers that if they were habitually guilty of drunkenness, of exercising cruelty, of stealing property, of committing adultery, they must refrain from these crimes gradually, and aim at an uncertain, indefinite, far-off reformation Such a doctrine might quiet the consciences and tickle the ears of drunkards tyrants, thieves and debauchees, but it would hardly be tolerated, even from the lips of LYMAN BEECHER, by the worshippers in Bowdoin-street meeting house Now, slavery is a violation of every natural right, it is a system of robbery, adultery, cruelty and murder; and its perpetuity justly exposes the nation to the wrath of Heaven Yet he is *foolish*, in the Doctor's estimation who tells the slaveholders to leave off their sins at once and to be, to-day, honest and humane men! For one I cannot listen to any proposal for a gradual abolition of wickedness.

Among the 'FOOLISH WHITES' who are *madly* calling for the immediate abolition of slavery, may be reckoned a very large majority of the wisest and best men in Great Britain—including CLARKSON, WILBERFORCE, BROUGHAM, LUSHINGTON, STEPHENS, and O'CONNELL—and the most eminent clergymen of all denominations—together with many estimable men in our own country These are convinced, by sad experience that the doctrine of gradual abolition is a cheat—a lie—a delusion, and that it will be always in the future tense.

In the next breath after he reprimand of abolitionists—I am told—the Doctor earnestly besought his brethren to pray for the success of the Poles in battle and the overthrow of their oppressors! Why not also urge them to pray that the slaves at the south may succeed in destroying *their* masters! Are the Poles more than men? are the slaves less? or is the yoke of the former more galling than that of the slaves? or have they a superior claim upon the sympathies of christians!

The Doctor conceded that we owe the people of color a heavy debt, and the way to pay it was to send them out of the country!! This is the same logic which was used by one of the officers of the Colonization Society, at a recent meeting in Hartford He said—'The blacks are justly entitled to the whole southern territory—and how shall we liquidate their claim? BY SENDING THEM TO AFRICA!!!' This is, unquestionably, a New Way to pay Old Debts.

ADVANCING!

☞ At the Sabbath School Exhibition, held in Park-street Church on the Fourth of July, the colored boys were permitted to occupy pews one fourth of the way up the side aisle The march of equality has certainly begun in Boston The next stride, we trust, will carry them up to the pulpit N B The colored girls took their seats near the door, as usual

A word in relation to the exercises. The singing, by the children, was eminently harmonious and melodious, sweeter than the warbling of birds The Rev Dr Wisner's address to them, we suppose must be styled appropriate for the occasion, although we doubt whether it was not more showy than serviceable. Children are not readily instructed in a crowd by a public harangue One portion of the Doctor's homiletical remarks was particularly reprehensible Strange to relate, he undertook to convince the little boys and girls that infant sprinkling was baptism How did he succeed? How! why thus You know, said he, that Lydia and her household were baptized Now we read of the house of David, &c. which included children, therefore Lydia had children, therefore children were baptized! An argument, about as ingenious as pertinent.

Notices of Brazil in 1828 and 1829, by Rev R Walsh, L L D, M R I A, Author of a Journey from Constantinople, &c &c 2 vols Boston 1831

Mr Walsh is well known to the reading public as the author of a very pleasant work, giving an account of his travels from Constantinople across the continent of Europe The present volumes will be read, by all lovers of travels, with the same interest which they found in the Journey from Constantinople. We might easily recommend this work for the full and accurate information which it gives of the government of Brazil, the habits and morals of the people, the exuberant fertility of the soil, and its rich mineral treasures We might praise it for its lively and graceful style, and the striking pictures of natural scenery which it presents. Though the merits of the work, in these and other particulars, are great, we shall not attempt to enumerate them the chief value of it, in our eyes, is the just representation which it gives of slavery in Brazil We have in several of our papers given extracts from it on this subject, and propose hereafter to continue them They cannot be read without a deep and melancholy interest Mr Walsh does not content himself with giving mere declamation against slavery, but presents a multitude of facts in regard to it which must convince even the most incredulous, of the frightful character of the system, and of the miseries which it has entailed upon Brazil,—miseries which, under the most favorable circumstances, cannot be completely removed except in a long succession of ages. The conclusion which we think every unprejudiced mind must draw from the perusal of these volumes, is, that the institution of slavery admits of no remedy but its abolition. We think that our brethren in the southern States may derive much benefit from a perusal of this work, if they will only attend to the lessons which it teaches They should remember, however unpalatable those lessons may be, that they come from a disinterested spectator, who merely passes his judgment upon what he sees and hears and that his opinions are much more likely to be correct than those of persons whom education and self interest both lead to support the present state of society

We do not propose, at this time, to make any analysis of Mr Walsh's remarks on Slavery One statement, however, is so interesting that we cannot refrain from repeating it He informs us that the conduct of the free people of color in Brazil has been so exemplary, as to have led to serious proposals for the enfranchisement of the slaves We hope that our own free people of color will reflect upon this circumstance, and aim by their own good conduct to produce a similar state of feeling among the slaveholding States

Ex-President JAMES MONROE died at New-York, on Monday, July the fourth, at half past 3 o'clock, P M On the same day of the month, in 1826 the Ex-Presidents, Adams and Jefferson, also finished their mortal career Mr Monroe was 73 Mr A was 91—Mr J 84

The publication of the Lynn Mirror, to our regret and the loss of community, has been suspended Mr Lewis deserves great credit for the manner in which he conducted it.

The Haytiens have sent 20,000 lbs of Coffee for the benefit of the widows and orphans of the three memorable days of July at Paris.

Brig Criterion has sailed from New York to Norfolk, to receive 108 emigrants for Liberia This vessel was to have sailed on the 5th of May! Slow work We could not learn, while in New-York, that any colored persons intended to emigrate from that city

The oration delivered by Ex-President Adams, at Quincy, on Monday, is described by a writer in the Salem Register, to be 'worth all the orations he ever heard in his life'

Mr William R. Collier of this city, is now the Editor of the Journal of Humanity Mr Tracy having assumed the management of the Recorder From Mr Collier's indefatigable industry and talents, we expect to receive it valuable paper

The Haytian Government has rejected the ultimatum of France, and it is feared hostilities will ensue. Has not France had enough of St Domingo?

Passenger in brig Susan, at this port, from Hayti, Mons. Pierre Fabre.

☞ The second number of 'Phileleutheros' merits a careful perusal It was written before the recent afflictive intelligence from Liberia had been received

Several communications on file A valuable one from Sandy Hill, N Y next week

A fire broke out in New York on Saturday morning, in the centre of the block bounded by Amity, Greene, Mercer, and Fourth streets. All the buildings on the block, except one, were either totally destroyed or greatly injured Another destructive fire took place on Monday night, and destroyed nearly the whole square bounded by Hudson, Varick, Vandam and Charleton streets. About 50 buildings, including a Baptist Church, were consumed It is stated that the conflagration was occasioned by fire crackers thrown into a yard where there were shavings

Within the last eight days we have recorded the death of four married women in this city and Brooklyn, most or all of whom, there is reason to believe, perished by the hands of their own husbands!!

N Y Journal of Com.

One of the Roxbury coaches was upset on the Neck on Monday by the breaking of an axletree, and several of the passengers hurt, one lady is said to have had her collar bone broken. Mr Abiel Coolidge fruit dealer, who was on the outside, had his jaw broken, and his children hurt.

A child about four years old was killed in Ann-street, by a carriage which was backed in the street

Drowned in Wilmington pond, on Saturday last, Rev John E Weston, lately pastor of the Baptist church at Lechmere Point, Cambridge

NOTICE.

☞ The Gentlemen of Color of Boston and its vicinity, are requested to attend a public meeting on TUESDAY EVENING July 12th, at 8 o'clock, on business of importance, interesting to them By request of Thomas Dalton, John T Hilton, James H Howe and others

CHARLES MITCHELL, ESQ.

The Baltimore papers mention the death of this distinguished Counsellor and Attorney at law, in that city He was a native of Connecticut, and son of the Hon Judge Mitchell Were it in my power, I would build a monument to his memory more durable than marble. Although I was a stranger to him, he generously volunteered his services as Counsel at my first trial for libel, (at the risk of his popularity in that corrupt city,) and defended me in a brave and masterly style Indignation and shame at the continuance of the accursed traffic in human flesh—sympathy for the poor victims of oppression—love for the cause of universal liberty—kindled his feelings into a blaze His eloquence 'was a torrent that carried every thing before it He thundered—he lightened' Before any other Court, he would have been successful A handsome compensation was urged upon him, but he peremptorily—almost indignantly—rejected it. He again offered his services at my second trial, but I determined to make no further defence.

Of his attainments as a lawyer—the fertility and amplitude of his mind—and the sweetness and energy of his eloquence, it is difficult to speak in sober terms. The benevolence of his heart was as expansive as the ocean He might have stood almost without a rival in the land, but, unhappily, his princely bark, deep with its freight of pearls and precious things, struck against a rock which has destroyed the magnificent fleets of nations, and went down to a premature sepulchre.

I bestow this poor tribute upon his memory, with mingled emotions of pleasure and pain. As he was ever ready to espouse the cause of the oppressed, I humbly trust he also has found an advocate with the Father, Jesus Christ the righteous.

JUST PUBLISHED,

AN ADDRESS,

Delivered before the

FREE PEOPLE OF COLOR,

IN

PHILADELPHIA, NEW-YORK,

And other Cities, during the month of June, 1831,

BY WM. LLOYD GARRISON.

PRICE 12½ CENTS

For sale at this office. July 9

LITERARY.

For the Liberator

OH, TELL ME NOT.

Oh, tell me not that Wealth has power
To make its votaries blest ,
Can soothe, in tribulation's hour,
The gushy soul to rest ,—
For though Golconda's brightest gems
May sparkle in its store,
When conscience' fearless voice condemns,
It can beguile no more

Oh, tell me not that Honor's wreath
Can cure the heart of wo,
Can faithless Friendship's poisoned sheathe,
Ere it has dealt the blow ,—
For though its crescent be as bright
As Luna's silver beams,
It cannot gild misfortune's night
With its delusive gleams.

Oh, tell me not that Beauty's zone,
With every grace bedeck'd,
Can gild the heart whose joys have flown,
Whose brightest hopes are wreck'd ,—
For though a peerless lustre glows
Round Beauty's radiant crest,
It cannot give the soul repose,
With sin and guilt oppress'd.

But tell me that Religion's beam
Can heavenly bliss impart,
Oh, tell me, that its ray serene
Can heal the broken heart ,—
For well I know this can control
The tyrant Passion's sway,—
Can shed a sunshine o'er the soul,
When earthly joys decay — MARY

Philadelphia, June 25, 1831.

FLOWERS IN A ROOM OF SICKNESS.

BY MRS HEMANS.

Bear them not from grassy dells,
Where wild bees have honey-cells,
Not from where sweet water-sounds
Thrill the green wood to its bounds ,
Not to waste their scented breath
On the silent room of Death !

Kindred to the breeze they are,
And the glow-worm's emerald star,
And the bird whose song is free,
And the many-whispering tree ,
Oh ! too deep a love, and vain,
They would win to Earth again !

Spread them not before the eyes,
Closing fast on summer skies !
Woo thou not the spirit back
From its lone and viewless track,
With the bright things which have birth
Wide o'er all the color'd Earth !

With the violet's breath would rise
Thoughts too sad for her who dies ;
From the lily's pearl cup shed,
Dreams too sweet would haunt her bed ,
Dreams of youth—of spring time eves—
Music—beauty—all she leaves !

Hush ! 'tis thou that dreaming art,
Calmer is *her* gentle heart.
Yes ! o'er fountain, vale, and grove,
Leaf and flower, hath gushed her love ,
But that passion deep and true,
Knows not of a last adieu.

Types of lovelier forms than these,
In their fragile mould she sees ,
Shadows of yet richer things,
Born beside immortal springs,
Into fuller glory wrought,
Kindled by surpassing thought !

Therefore, in the lily's leaf
She can read no word of grief ,
O'er the woodbine she can dwell,
Murmuring not—Farewell !—farewell !
And her dim, yet speaking eye,
Greets the violet solemnly

Therefore, once, and yet again,
Strew them o'er her bed of pain ,
From her chamber take the gloom,
With a light and flush of bloom
So should one depart, who goes
Where no Death can touch the rose !

☞ From a very good 'Ode for the Fourth of July,' in the last Salem Observer, we select the following stanzas

'But what plaintive note of anguish
Our exulting mirth restrains ,
While a race of suff'rers languish,
Doom'd to slavery's galling chains ?
'Tis the hapless Afric, here,
Sighing o'er his wrongs severe !

O let kind commiseration
Plead for wrong'd humanity ,
And with gen'rous emulation,
Let the suff'ring captives free !
Ye who Freedom's blessing know,
Still the sacred boon bestow !'

MISCELLANEOUS.

THE UNITED STATES, THE STATE OF GEORGIA, AND THE CHEROKEES

It is now entirely certain, that the whole power of the United States is enlisted on the side of Georgia, to oppress, if not to exterminate, the Cherokees The policy is to keep the Indians in ignorance, and for this object all the missionaries are ordered out of their territory The Rev Mr Worcester has been removed from the Post Office at New Echota, by order of the President for no other reason but to enable Georgia to remove him from the Indian territory Immediately after his dismissal from office, he received a notice from Mr Sandford commander of the Georgian Guards, informing him that ten days were allowed for him to remove out of the chartered limits of the State, after which time, if found within those limits he would be subject to arrest and punishment This is the humanity of General Jackson, to the ignorant and comparatively defenceless Cherokees. We copy the following notices from the Cherokee Phœnix, of June 4.

Oougillogy, Cherokee Nation, June 1, 1831

MR BOUDINOTT—*Dear Sir* The Georgia Guard, under the command of Col Nelson, are now here with four prisoners, Messrs Elmi and Donnes white men, citizens of this nation by marriage, and the Rev Mr Trott, also a white man, who are charged with a violation of the Georgia law, in living in this nation by its allowance and laws. The other is Mr John West, a young gentleman and a Cherokee, who is charged with the high crime of using insolent language to the Guard. These four I saw last night under Guard, *chained together in pairs and fastened with locks* Mr David Vann, a member of the Cherokee Senate, and Thomas Woodark, are also arrested but not chained, who are not allowed to know the reason of their arrest until they arrive at head-quarters seventy or eighty miles from their respective residence The Guard is still in pursuit of other men They have a wagon along, in which they have a drum on which they beat, and a fife to make martial music Your friend, JOHN RIDGE.

'Hail, Columbia happy land !'

We have few additional facts to state ; Mr Trott is a Methodist itinerant missionary, under the direction of the Tennessee Conference. We understand he is not allowed to ride, and that he is, indeed, *chained every night.* The Rev Mr Clauder, Moravian missionary, was also arrested on Tuesday morning, and kept under guard about two hours, and then discharged on his claiming the privilege of having ten days notice. The Guard arrived at this place on Tuesday evening, and put up at their usual quarters On Wednesday morning a file of men, seven or eight in number, went to Mr M'Coy's and arrested him while he was at breakfast , they also went to Mr Hick's, but did not find him (he being not at home) after making a particular search in the house When Mr M'Coy was taken to the commander, it turned out that he was arrested for presiding as president over a meeting of individuals in this place a week or two since Mr Woodard was also imprisoned for a similar act—they were both discharged As matters now go, it will soon become dangerous for any one to open his mouth and utter his opinion

We will not enlarge upon this subject He who reads will understand To our Cherokee readers, we say, have patience and forbearance. Cultivate good feelings even to our enemies —Let the public see that we are for peace and that we use none but peaceable measures to assert our rights We do not yet suffer as others have suffered Many have suffered death for opinions' sake—we have not yet come to that.

N B Since writing the above, we are informed the Guard passed by Springplace, and arrested Mr Joseph Vann Mr V is a native, and we presume is as ignorant of the cause of this arrest as the others were. There is nothing wanting but a court of inquisition to complete the tragedy

Human Life —A variety of curious calculations has lately been made in France, with respect to the average duration of human life &c in Paris, during the eighteenth century It appears, that the average age of marriage was, for men, about twenty-nine years and three quarters—for women, about twenty four years and three-quarters , and that the average age of parents, at the birth of a son, was, for women, about twenty-eight years and a quarter—for men, about thirty-three years and a quarter It follows that there were nearly three generations in Paris during the last century It is a remarkable fact, that this estimate coincides with that of the Greeks, in their chronological tables

The Sea Serpent —This monster made his first appearance this season at Boothbay on Sunday last. He was seen again on Tuesday by two gentlemen at a distance of about sixty feet, and afterwards by ten or twelve citizens of Boothbay as he passed and repassed several times about 150 feet distant from them He is described by the editor of the Wiscasset Journal, who was on the spot, as from 150 to 250 feet in length, of a brown color on the back and a yellow brown on the belly He moved with an undulating motion like that of a leech or blood sucker, which gave to his back the appearance of the humps described by those who have previously seen him

Fish.—The Portsmouth Journal very justly boasts of the excellency of their fish market It enumerates no less than twenty-six kinds, fresh water and salt, which are often found at their stalls.

Accident —A horse attached to one of the cars on the Quincy Railway became unruly, broke the trace chain, and backed off the Railway, where it runs by a precipice, a height of about 20 feet He fell by a man who was at work beneath, and wounded him so badly that he died that evening The horse was not much hurt.

During the last quarter, $42,587 auction duty were paid by eight auctioneers in Philadelphia.

Cure for Hydrophobia —M Coster, a French physician, gives the following as a preventive to hydrophobia .—Take two table spoonfuls of fresh chloride of lime in powder, mix it with half a pint of water, and with this wash keep the wound constantly bathed, and frequently renewed The chloride gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite.

Of this violent, unbridled, pugnacious nose-pulling, cane and pistol, quarrelsome, exploding and exploded dynasty of incendiary factionists, when will the end come ? When will the government be relieved from this invasion of Brawl and Mummery, and the high places of authority fumigated and cleansed for the reception of honest and decent people ?

N Y Whig

Cutting an Indenture.—Among legal objections as in force there is one on the subject of which many of the legal fraternity appear to be unacquainted Not long since an attempt was made to invalidate an indenture, because, though perfect in all parts, the paper on which it was written was not *cut* in at the top. Judge Burroughs desired to look at the deed, and taking his scissors from his pocket, he quietly zigzagged it and returned it to the profound lawyer by whom the quibble had been started, as a valid instrument.—*Journal of Law*

Ancient Memorials —We find it stated in one late English papers that a tessellated Roman pavement has recently been discovered in Leicester It measures 20 feet by 17 The tessellæ are very small, and exhibit a regular pattern, divided into octagonal compartments, richly embroidered with wreaths &c within which are devices of great variety and beauty It is supposed to have been 1600 years in existence.

Robbery of the Canadian Giant.—The Montreal Courant of the 18th ult states that the Canadian Giant has been robbed of a sum of money amounting to about $2500, on board the steamboat Franklin, on Lake Champlain The person suspected of the robbery, followed the Giant from New York, and is supposed to have succeeded in getting the trunk containing the money ashore at Plattsburgh This lightfingered gentleman made attempts on the locks of several other trunks on board the Franklin

The very finest thread which is used in making lace is passed through the strong flame of a lamp which burns off the fibres without burning the thread itself The velocity with which the thread moves is so great that you cannot perceive any motion at all The line of thread off a wheel through the flame, looks as if it were at rest , and it appears a miracle that it is not burnt.

Navigation of the Connecticut.—It is now settled that the Connecticut River may be navigated more than two hundred miles from its mouth In one year's time, the communication by steam from one end of the Connecticut valley to the other will have been completed

The boys who lately stole a large amount of gold from a broker's office in New York, have been caught at Albany Most of the money was found concealed in New-York

An advertisement in the Washington papers states that a lady, supposed to be about ninety years old, suddenly disappeared from her residence in that city

MORAL.

'A WARNING.'

Within a few weeks we have seen in our city papers many warnings to the intemperate, but not one to the temperate If a woman in a fit of drunkenness commits suicide or murders her own offspring, it is 'a warning to the intemperate !' Should it not the rather be a warning to the temperate—particularly the temperate drinker ? Of what avail is it to tell the drunkard of a man who died from intemperance ! He will doubt the fact, or pretend to do so—' mere stories, got up to frighten children ,' or, that 'he had stopped drinking, which occasioned his death !'

We have many times heard people who are fond of a '*little drop,*' say, they did not believe the story of a man's selling the leg of his son, which had been amputated, for three shillings, wherewith he purchased whiskey Oh, no ! that was too bad ! And while they would not believe such a story they would let their own children's legs go naked during the most intense cold of our winter months, for all *their* expenses in care to clothe them ! What drunkard does not know this ? And what temperate drinker, or distiller, or ☞ *vender,* or *advertiser* ☜ has not often seen the evidences of it ?

The newspapers are perfectly willing to publish warnings to the IN temperate, but are equally willing to advise the temperate or 'once-in-a while' drinker, where he can purchase liquors There is too much inconsistency in this to be endured , and we ardently hope the time will soon arrive, when our commercial papers will discard all liquor advertisements from their columns. Until they do so they cannot properly be numbered among the friends of reform

If the retailer of spiritous liquors must have compunctions of conscience, when the liquor he sells is the cause of strife and bloodshed—why should not the advertiser have the same compunctions ? He has participated in the profits and received his share of the benefits arising from the traffic , and so long as he is willing to receive one dollar, he would rejoice if the trade was of sufficient magnitude to increase his profits an hundred fold It is folly for any man to say he is opposed to intemperance, so long as he receives a share of the profits arising from the sale of intoxicating liquors

Sandy Hill Temperance Advocate

VERY POLITE. At a certain Temperance meeting, we have been told, several reasons were proposed, why persons should join a society Among them one was,—'Because intemperance leads to *hell* !' This met with opposition, on the ground that it would be offensive to some A colored clergyman present, moved to *amend* it thus—'Because intemperance leads to a place *which would offend some people's ears to name* !' The amendment was rejected, and the original reason carried, *nem con.*—*Ibid.*

PROFANITY.

In a charge to a grand jury, in Florida, we find the following remarks made by the judge It is not often that we see the profane *swearer* so pointedly rebuked from the judicial bench, an occasion of the kind .—

'I cannot forbear noticing and calling your attention to an offence against the public morals but too frequently practised by all classes in society , I mean the practice of profane swearing in common conversation. Of all the vices the wickedness and ingenuity of man have been able to invent, there is none that furnishes a more melancholy evidence of moral degradation and depravity of mind than the practice of profane swearing in common conversation , because it is attended with no possible advantage or pleasure The sensualist, the glutton, the drunkard, may plead in their behalf the pleasure resulting from sensual indulgence, and the strength of the passions, arising, perhaps, from some constitutional bias—yet I do not hesitate to say, that no person was ever yet born in the world, with a propensity to profanity or blasphemy The miser is not influenced by the hope of profit, which animates the thief or gambler Profanity leads to lying, and the practice of lying is the high road to perjury '

PROPOSALS

For Publishing a Weekly Paper, in the city of Philadelphia, by

JUNIUS C MOREL AND JOHN P THOMPSON,

TO BE ENTITLED

THE AMERICAN.

We believe that whatever measures are used, or resorted to, having for their object the removal of our native, free born Colored Population out of these United States, ought, by all true Philanthropists, to be considered and treated as a measure taken to perpetuate Slavery, with its baneful effects, in this great republic.

The primary objects of the American shall be, to convey useful and wholesome information to our colored Brethren, and at the same time endeavor to stimulate them in the paths of education and virtue Religion, Morality, and Temperance, being the three greatest steps to civilization, shall always find a conspicuous place in our sheets. The Constitution of these States shall be respected by us whilst we shall unceasingly cry against Slavery in any manner, firmly believing there exists no such term in the Philanthropist's Vocabulary, as Humane Slaveholders. The sheets of the American shall never be polluted by advocating such puny Philanthropy as is set forth by the American Colonization Society and its emissaries 'For before God we know of no other home for the native born man of color than' these United States The true interests of our brethren shall be faithfully watched and zealously advocated Under such impressions and with these promises, we have deemed it expedient to call our friends and brethren to support us in our undertaking, resting perfectly satisfied, that they are sensibly convinced of the utility of establishing such a vehicle in this city The first number of the American will appear as soon as a sufficient number of subscribers are obtained to warrant the publishing

TERMS OF SUBSCRIPTION

The American will be issued every Saturday morning, printed on a fine sheet of medium paper and large types, at two dollars per annum, payable in advance No subscription will be received for a less term than six months

Communications, &c , &c., will for the present, post paid be received and attended to, by directing to the Editors, at No 19d, South Sixth Street, Philadelphia *May 30th, 1831.*

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

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☞ An extensive assortment of articles requisite for gentlemen travelling.

N B Razors and Penknives put in ample order at short notice. March 26. eoptf.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 29.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JULY 16, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 10, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

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☞ No subscription will be received for a shorter period than six months

☞ Agents allowed every sixth copy

☞ All letters and communications must be post paid

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J. L. Cross, *New Haven, Ct*
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Joseph Sharpless, "
Thomas Hamilton, *Jennerville, Pa.*
William Watkins, *Baltimore, Md*
Benjamin Lundy, *Washington City, D C*
William Wormley, " "

THE LIBERATOR.

☞ 'These same slaveholders would wade through seas of the blood of white men, as well as black men, to gratify their despotic propensities if they were not restrained it is the *fear* not the *love* of either God or man, that restrains them'

BRANNAGAN

A correspondent at Hartford informs me, that, on asking a prominent member of the Colonization Society how he relished my address in that city, he replied, 'He did not like it, because it would have a tendency to inspire the colored people'—truly, a most formidable objection! He further said that I was a dangerous man; that I acknowledged myself a peace-disturber, a fanatic, and a madman—which was very true; and that they must put a stop to my career. I plead guilty of having made the following confession in my exordium:

'*Ladies and Gentlemen of Hartford*—I am the peace-disturber Garrison—the fanatic Garrison—the madman Garrison. Before commencing my address, I would premise, that it must be necessarily protracted in length. If I were here to plead the cause of ten white citizens in chains, I am persuaded you would listen to me until midnight. I am here to plead the cause of more than two millions of colored countrymen, who are groaning in servile bondage and who are at least as valuable as ten white citizens. I trust you will hear me patiently to the end.'

Either the irony of my first sentence was exceedingly pointless, or the understanding of my Hartford censor uncommonly obtuse. This same sagacious and valiant gentleman declares, that 'if the people of color do not leave the country, he himself will be obliged to take his departure'——'If you have tears, prepare to shed them now.'

'JUDICIOUS. That discreet, temperate and enlightened philanthropist, the editor of the Boston Liberator, says—'if we deemed it pleasing to the sight of God to kill tyrants, we would immediately put ourselves at the head of a black army at the South, and scatter devastation and death on every side.' There is another consideration which probably has its influence in restraining the pugnacious propensities of Mr Garrison. The first step for such a purpose would insure him an elevation as high and *as well deserved* as that conferred upon Haman by Ahasuerus.'

The foregoing articles from the pen of the sweet-tempered editor of the Middlesex (Ct) Gazette, whose wit and humanity have been advertised in a former number of the Liberator. I rejoice to learn—imperceptible as is the acquisition—that he is a convert to the doctrine of non resistance; and since, in his estimation, were I to assist the oppressed in fighting for their rights, I should deserve to be elevated on a gibbet—as a consistent moralist, he must denounce Lafayette, Kosciusko, Pulaski and De Kalb, as criminal abettors during our revolutionary war, and regret that they were not *strangled by the common hangman.*

Whether it be fear or principle which leads me to deprecate violent and bloody measures, I am not willing to concede that a blow struck by my hand in the cause of liberty, would exceed in enormity that which Lafayette and other patriots have given. Nay, I am bound to the slaves by dearer ties than foreign warriors were to our fathers, because they are my countrymen; and surely if a man can be justified in fighting for a free people, the Greeks or Poles, for example, how much more can he be justified in fighting for his own brethren. Yet I am for leaving vengeance to God.

NO 'MALIGNITY.'

Since the retirement of its former accomplished editor, Mr Colton, the 'American Spectator,' at Washington, has steadily declined in dignity and spirit. It occasionally blows a two-penny trumpet for the American Colonization Society, with all the [illegible] of a theodorus and the efficiency of a dwarf. As a specimen of its temper I degrade the columns of the Liberator by inserting the following paragraph, extracted from the Spectator of June 11th

'The Editor of the Liberator, Boston, has headed an article in regard to us, *malignity*. We shall leave it to Mr Orr (who is now absent) to make such reply as he may deem proper. We cannot however but express our astonishment at the conduct of Mr Garrison, and the sentiments contained in his paper. We have been accustomed to feel some respect for the feelings and motives of Mr Garrison, however mistaken and dangerous we have thought his principles but we can no longer find any excuse for him, unless it be in the loss of his reason. We consider his doctrines to be those of a *madman*, and his efforts far more mischievous and dangerous to society, than those of the *incendiary*. We no more approve of the system of slavery than he does, we desire its abolition as strongly as he. But WE WOULD AS SOON COMMIT FORGERY, OR ROB THE STORE OF OUR NEIGHBOR, as be guilty of publishing and circulating such a paper as the Liberator. We hope the good people of Boston will frown upon his proceedings, and rebuke the *wild spirit of fanaticism* which governs him. Every friend to the colored people of our country, should deem it a solemn duty to withhold from him the least countenance and support from Mr Garrison, or his paper. In our humble judgment, every true patriot and Christian, unless his information be partial, or his mind deluded, will desire, with one of the most intelligent and [illegible] men in Boston, that Mr Garrison's "subscription may not be sufficient to secure to him his bread." We leave him for the present.'

It might seem harsh to remark, that a man, who has the least regard for his reputation, 'would as soon commit forgery, or rob the store of his neighbor, as be guilty of writing the above article; but, certainly, it is sufficient to substantiate my charge of 'malignity.' Its authorship, it is true, does not attach to the editor of the Spectator; but as he has since expressed no disapprobation of its spirit, I am justified in supposing that it receives his approval.

Now, what is the crime for which I am arraigned, and which, in the eyes of this anonymous censor, is as bad as arson, forgery or theft? Of what transgression have I been guilty, which should lead 'every true patriot and Christian' to invoke starvation upon my head? It is simply in reprobating slavery as a system so full of impiety, cruelty and injustice, that it should not be tolerated under any pretence. It is in contending for its immediate compliance with the requirements of justice, and with that safe and equitable precept of Jesus Christ, 'Therefore, whatsoever ye would that men should do unto you, do ye even so to them.' It is in pleading for my colored countrymen as every body is willing to concede I should plead for my white ones, were they in similar circumstances. It is in denying that it is expedient, or right, to cease from robbery and oppression by a slow process. It is in leaving the conduct of slaveholders without excuse or palliation. It is in endeavoring to prove, that, in every point of view, the immediate and total abolition of slavery would be attended with the happiest results. Finally, it is in sounding the trumpet of alarm, to warn an infatuated and slumbering people of great and imminent danger; in conjuring them to make peace with the Avenger, ere he come upon them in his wrath when his eye shall not pity nor his heart relent; and in showing them how much nobler it is to elevate than degrade their fellow men.

'——The head and front of my offending,
Hath this extent—no more.'

I borrow the words of another. The thing I say is true. I speak the truth, though it is most lamentable. I dare not hide it, I dare not palliate it; else the horror with which it severeth me, would make me do so. Wo unto such a system! wo unto the men of this land who have been brought under its operation! It is not felt to be evil, it is not acknowledged to be evil, it is not preached against as evil; and, therefore it is only the more inveterate and fearful an evil. IT HATH BECOME CONSTITUTIONAL. *It is fed from the stream of our life*, and it will grow thick and more excessive, until it can no longer be endured by God, nor borne with by man. I warn you, fellow-citizens, to keep clear of it as far as you are able. Let wealth be held in no comparison with the avoidance of such unholy and inhuman practices. So that your business and traffic yield you daily bread, be contented; and for the rest see, I pray you, that it be not obtained at too dear a rate.

Of the 'intelligence' and 'piety' of the Boston gentleman, who wishes that my subscription may not be sufficient to secure me my bread I leave the public to judge. I was credibly informed, some two or three months [illegible] the 'Journal of *Humanity*,' at Andover in a letter probably to the same individual expressed a similar benevolent hope that Mr Garrison would not be able to obtain bread and water, so long as he conducted the Liberator. I assume Mr Tracy has found an echo to his sentiment.

They who are convinced that the Liberator is worthy of public patronage—the real friends of the people of color—I trust will be disposed to make still greater exertions in its behalf, so that it may continue to live, 'a terror to evil doers, but a praise to them that do well.'

ABOMINABLE.

One of the most outrageous paragraphs which ever disgraced the pages of a newspaper, is the following, extracted from an account of the recent fire in Fayetteville, North Carolina, written by the editor of the Journal in that place

'The slaves and other colored population deserve great credit for their conduct on that eventful day; there was nothing like riot or disorder amongst them, but they all seemed to work with a zeal and intrepidity which manifested a hearty sympathy in the common cause, and that devotion to the interests of their masters, so REMARKABLE IN THE AFRICAN CHARACTER, *before a sickly and false humanity* had instilled into his bosom the poison of discontent, and alienated his feelings from those WHOM GOD HATH APPOINTED HIM TO SERVE. Acts of heroism and disinterestedness were done by them on that day, which it may be proper on some future occasion more particularly to mention.'

Here the slaves are, one moment, elevated almost to the dignity of angels, and, at the next, degraded to a level with the brute creation! And because, in the hour of peril and desolation, they generously returned good for evil, instead of vindicating their rights and slaughtering their tyrants like the 'patriotic' Greeks and Poles, therefore their recompense shall be, an assurance that God has appointed them to serve, and consequently a continuance in hopeless servitude!!! O, monstrous ingratitude! O, horrible blasphemy! In the above paragraph, too, it will be seen that the benevolent feelings of the people of the free states, towards the unhappy slaves, are denominated '*a sickly and false humanity*'! Yet, in the article from which this is taken, an appeal is made to their compassion, to extend the hand of relief!!

It is worthy of remark, that, while our editors have copied these atrocious sentiments, far and wide, not one has expressed his disapprobation of them! At the time of their first appearance, we were in Philadelphia; and we know that they shocked and wounded the sensibility of a very large number of estimable citizens. Doubtless their effect was similar elsewhere; and it is not unlikely that they have prevented a large amount of charitable donations—for who could contribute liberally to men who were glorying in acts of oppression! To the credit of the Editor of the United States Gazette, it should be stated that, in publishing the account of the fire, he omitted the offensive paragraph.

☞ Pithy, fearless and sound. We offer our best acknowledgments to the anonymous author, and solicit a continuance of favors.

For the Liberator

ARE YOU OPPOSED TO SLAVERY?

Scarcely a man can be found, north and east of Maryland, who will not tell you he is heartily opposed to slavery, and would do almost any thing to put an end to it. But is it *slavery* to which we are so much opposed? or is it rather to the *colored people*? Perhaps it would be well for us to know which. If the former, why not use some effectual measures, instead of raising money to *send away* FREE BLACKS, as well as slaves, to Liberia? Do we not deceive ourselves in *thinking* our opposition is to slavery?

Suppose the *only* way (almost) to put an end, an everlasting end to the evil, should be proposed—(and it may have been a hundred times for aught I know) and that, too, a method which would cost us but *few* dollars and cents—would we adopt it?—would we adopt it, cordially? I fear we should falter, and the multitude of opponents of slavery, would dwindle into a very small number, if they did not 'vanish into thin air.'

The truth is, this subject has not been *talked* of enough. We have not sounded each other's opinions on it sufficiently; and there is no way to beget a habit of *thinking* on any thing, like frequent conversations. Our powers of thought and speech are as much improved by exercise, as is the memory. We may deplore the evils of slavery, form Colonization Societies, and now and then talk of the criminality of the oppression; but so long as we do nothing more—so long as we use *their products*—men will be held in involuntary servitude. This is the whole secret.

Are you opposed to slavery? then neither 'touch, taste, nor handle' the price of blood. Do you ask, 'How can I do this, seeing many of the comforts of life are the product of their labor?' Go to work—form *societies*, pledging each member to neither use, *buy*, nor *sell* slave productions; get as many to join you in the effort as you can; and when it is seen that men are taking such a stand, FREE LABOR will become as *fashionable* at the south, as in our own state; and cotton, rice, sugar, molasses, &c. &c., will be furnished to equal the demand, produced by *freemen*. Let the benevolent RICH MEN (and there is no occasion for one only of the kind) establish manufactories to work none but *free cotton*—establish ware-houses and stores, for the sale of their goods, and other free productions—and the poor will bear a proportion of the loss for awhile, should there be any, in purchasing at the small additional cost that may accrue thereby.

This is the way. Call the idea 'chimerical,' or whatever else you please—your conscience will hold you to its correctness.

Some of the articles, *commonly* produced by slave labor, are already to be had, by a little trouble, with which the tears and blood of the oppressed are not mingled. And it is for us to call for them. We can get some sugar, molasses, coffee, a little cotton, and, perhaps, rice—raised by freemen. And should we fail to get *enough*, no matter at how low a rate the slave article may be procured, *do without.*

'But I live in *the country*, I can get none of these things, unless such as *were raised* by slaves.' Then is it time something was done. Stop where you are—for humanity's, for conscience' sake! Is oppression wrong? Is slavery an evil—a curse? Would you

'Have a slave
To *fan* you when you sleep, and *tremble* when you wake?'

The man who receives or *partakes* of stolen goods,

is ranked with the thief, and punished with the thief. Would you not secrete stolen property—and *will* you perpetuate slavery, by using the price of blood? Does your *appetite* rise in opposition to your better judgment, reason and conscience, and reply—'what have *I* to do with the labor by which the articles I want are produced?' Hear not its depraved and guilty demands, lest it *drive* thy opposition to slavery far from thee, lest it *compel* thee to smile, while the unfortunate descendant of Africa is loaded with chains and stripes, lest it make thee willing to oppress thy fellow for a *cup of coffee*, a little *sugar*, *molasses or rice*? Ay, and it may be, the while you are *professing religion*—that which requires us to 'do unto others as we would that they should do unto us.' Suppose thyself were in bondage, (and thou art already a slave to appetite, perhaps) would not thy *deadliest curse* follow the being who partook of thy labors, however remote? How much 'the cries of the oppressed enter into the ears of the Lord of Sabaoth'—his ears, who said, 'vengeance is mine—I WILL REPAY!'

What is past we may have done in ignorance, even as that it has been '*winked at*—but God *now* commandeth *all* men, *every where*, to repent' of this, as well as other wrongs. Whatever was done in *that* darkness may not be persisted in: the excuse is *now* taken away. See to it, that you go to *work*.

ANTI-SLAVERY.

For the Liberator.

'REVIEW ON AFRICAN COLONIZATION.'—NO. 3.

MR EDITOR—There are so many passages in the Review on African Colonization to which I have referred in the former numbers, which in my judgment are objectionable, that I am at a loss how to make a selection; particularly, as when I began these numbers, it was a part of my plan that they should be few and short. There is a passage in page 473, which I cannot consent to pass over without remark.

'For the existence of slavery in the United States,' says the writer, 'those, and those only are accountable, who bore a part in originating such a constitution of society. The men who brought the kidnapped wretches from the shores of Africa, the men who bought the victims, the legislators who permitted and encouraged such a traffic—they must account to God for those crimes, and for the natural results of those crimes through all generations.'

If I understand the writer, he says, that the men who planned the voyage, the captain of the ship and the crew, the person who bought the slave, the legislators who permitted the traffic or did not prevent it, are alone guilty in the sight of God, through all generations. Of course, the man who now purchases the children of those who were brought here in so unrighteous a manner, and makes slaves of them, and entails the state of slavery to the twentieth generation, is innocent. If this is so, my views of justice must be erroneous. I have always supposed that the man who makes a counterfeit Bank bill, and who puts it first in circulation, is guilty of fraud. And I have yet to learn that the man who receives the counterfeit, and pays it to his neighbor, knowing that it is a cheat, is not as guilty of fraud as if he was the original framer of it. But according to the Reviewer, the man who passes the counterfeit money is not guilty. Surely the sages who have made our laws and the judges and juries who have condemned the culprit for paying out counterfeit bills, are in a monstrous error. They must go to school to the Reviewer to learn Christian *morals*, and perhaps after studying several years, they may learn, that the man who passes counterfeit bills, if he did not manufacture them—and he who purchases a black man and deprives him of his freedom, and fastens the chains of slavery upon him, provided he did not steal him from the African coast, is an upright and honest man. But the principle has been long established, that if an individual forges any name and attaches it to a note of hand, the transaction is *felonious*: and although the note may pass through the hands of twenty honest men, and they have each received the full value of the note, I can never be obliged to pay it, for it carries iniquity on the face of it. Slavery is exactly of the same character. It is born in sin, and shapen in iniquity. It commences with cruelty and oppression, in depriving a fellow being of his *personal liberty*, the greatest gift next to the salvation of the soul, which God has bestowed on the children of Adam; every step of its progress, to the twentieth generation, it carries on its forehead, stamped in characters that are indelible, *cruelty*, *oppression*, and *guilt*. And though all mankind should hold slaves, it would be still true, that each individual who deprives a fellow being of his personal liberty, would be guilty of oppression and cruelty, as he does an act which God has never authorized, and which is merely an usurpation of power. If I have a right to deprive my neighbor of his personal liberty, then I have a right to deprive him of his property, for the latter is of little value compared to the former. But establish the principle that the strong may deprive the weak of their property, and you break up civil society; you make the nation a den of thieves and robbers.

The persons who advocate slavery, finding it to be much for their comfort and convenience to make others work for them, entrench themselves by appealing to the Bible, not to the spirit of the Bible, which breathes peace on earth and good will to men, but to detached passages of the Scriptures, which, by twisting and torturing, may have the semblance of upholding slavery. The Reviewer says on the page last quoted,

'The Bible contains no explicit prohibition of slavery. It recognizes in the Old Testament, and in the New, the existence of such a constitution of society, and it lends its authority to enforce the mutual obligations resulting from that constitution. Its language is, Slaves obey your masters, and masters give unto your slaves that which is just and equal, knowing that ye also have a master which is in heaven.'

Before I examine what the Scriptures do say, I would ask, what is the object of the Reviewer, in stating that 'the Bible contains no *explicit* prohibition of slavery?' The Bible contains no *explicit* command to transfer the sabbath from the seventh to the first day of the week. What then? Are we to give up the Lord's day, and keep the Jewish Sabbath to the end of the world? The Bible contains *no explicit* command that I shall not drown my neighbor. What then? Shall I be innocent if I throw him overboard, ten miles from shore, and let him take care of himself? What if the Bible does not say in so many words, *thou shalt not take away the personal liberty of thy neighbor*; yet if it can be shown to be contrary to the spirit of the Gospel of Christ to deprive our neighbor of his liberty; if the Bible contains precepts which in their practical operation are directly opposed to slavery, then we cannot practice slavery and be innocent; then we cannot uphold the conduct or fortify the minds of others in the commission or continuance of it without involving ourselves in guilt. But I still ask, what was the object of the Reviewer in making this declaration? Did he wish to persuade the slaveholder that the Bible would sanction his retaining his neighbor in bondage? Or did he wish to acquire favor among the owners of slaves, by hanging out a sign which they should consider as a proof that he was an advocate for slavery? I cannot suppose the former, as I have understood that the conductors of the Review are ministers of the Gospel. And who can believe that the ministers of the meek and lowly Jesus would pollute their hands in such a cause? Who can believe that the followers of Him who said, 'blessed are the merciful, for they shall obtain mercy,' would undertake to support a course of conduct which involves cruelty, oppression and guilt? The Lord Jesus Christ in his first sermon at Nazareth, declares, 'The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, *he hath sent me to heal the broken hearted, to preach deliverance to the captives*, and recovering of sight to the blind, *to set at liberty them that are bruised*.' And can we suppose that one of his ministers, would publish a labored article, intended to fasten and bolt the doors of the prison in which the captives are bound, intended to perpetuate the bondage of those who are bruised and beaten? Oh tell it not in New-England, publish it not among the descendants of the pilgrims, lest the fair fame of our country should be tarnished, lest the enemies of liberty should triumph!

But if there are no *explicit prohibitions* of slavery in the bible, there are commands, of universal application, which are directly opposed to slavery. Two of these I will rehearse. 'Thou shalt love thy neighbor as thyself;' 'Whatsoever ye would that men should do to you, do ye even so to them.' The first are the words of our Lord Jesus Christ, when one inquired of him, what was the first and greatest of the commandments. His reply was, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' And he adds, 'On these two commandments hang all the Law and the Prophets.' These are the sum and substance of the directions given in the scriptures. I ask the Reviewer, who is your neighbor? Is he the person who lives next door to your dwelling? Or do you elevate your view to more remote individuals, and call all the people in the United States your neighbors? Or do you extend the appellation to the whole human family? Perhaps you would exclude those who are guilty of having a skin darker than your own. If so, how white must a man be in order to be our neighbor? Shall the tawny Indian of our forests be excluded, and the still darker Malay and Chinese? Then half the human race must be struck off our list, for more than half are darker than our Indians. Would you exclude only those who have lived under a vertical sun in Africa? Yet with respect to these, the bible informs us, that God of one blood has made all the nations of the earth. If the Reviewer is still at a loss, I would refer him to the parable of the good Samaritan. I think we must agree that our Lord intended by our neighbor, every son and daughter of Adam. I ask the Reviewer again, whether he loves himself so well, that he would choose not to be in bondage; whether he is ready to surrender all his personal liberty, and pass into a state of perpetual servitude, and what is more, that his children to the twentieth generation shall likewise be slaves? If not, then by this scriptural rule, on which hang all the Law and the Prophets, if he holds a slave, or encourages others to hold them, he is an offender—the law condemns him; and his is not the sin of ignorance; he sins with his eyes open, against light and knowledge. But it is idle to suppose that the Reviewer, or any other man in his senses, would choose to be a slave. No one ever lived who did not love personal liberty. No man ever surrendered that liberty with cheerfulness. It is an innate affection of the soul. You might as well attempt to eradicate the love of life as that of personal liberty. It clings to the heart with a grasp that is convulsive; and not only to the heart of the polished European, but to his who wanders on the banks of the Niger, or traverses the desert of Sahara.

In order to elucidate this subject, I will suppose, that in the year 1700 some ships from Constantinople, manned with Mahometan soldiers, made a descent on the coast of Pennsylvania, and kidnapped a thousand of the inhabitants, and carried them to the African coast and sold them for slaves. Here they were kept in iron bondage, but after a hundred and thirty years had elapsed, they had increased so greatly, as to number many thousands. But, notwithstanding their numbers and the fact that those who stole them and carried them *away*, and the first purchasers, were all dead, I would ask the Reviewer, would it be right, would it be in accordance with the precepts of our Lord,—'Do ye unto others, as ye would that others should do unto you,' and 'Thou shalt love thy neighbor as thyself,' to keep their descendants in bondage? I will go farther, and ask him, would not he, and every praying Christian in the land, be importunate in prayer to the Almighty, that the iron yoke might be broken, and the captive set at liberty? Yes, and when the Reviewer, and the whole community, had heard that they had burst their bands, that they had taken the management of their cause into their own hands, and had established their independence, they would praise the righteous Governor of the world, that He had heard and answered their petitions. If such intelligence would ring through our land, and excite joy and gratulation in every bosom, ought we to be indifferent when we know that two millions of our fellow-men are at this moment in bondage, in our own land, whose fathers, more than a hundred years ago, were stolen from their friends and country, and sold into slavery to the people of these United States. And would not the holy angels rejoice as heartily; would not their anthems of praise burst forth with as great a degree of rapture, on the intelligence of the emancipation of those two millions of human beings, as they would in the case I have supposed on the liberation of the descendants of our brethren from a neighboring state? And, Mr Editor, why should not we rejoice as sincerely, as heartily? I can think of but one reason; the two millions are guilty of having a skin darker than our own. Here is the secret of the difference. It is this that dries up our tears, that steels our hearts, that extinguishes the feeble remains of Christian principle among us. But for this, we should not see grave legislators making laws which prohibit the instruction of the blacks, in reading and writing. It is this, which prompts men to put down, by the energy of law, the Sabbath school for black children. It is this, which can induce a minister of the gospel, from Georgia, (and I have seen the case) to doubt and hesitate whether it was right to teach the colored children to *read*, so that they might search the scriptures. It is this, in a great measure, which produces all the doubts in the mind of the Reviewer, and prompts him to lend his aid in riveting the chains of the captive, and induces him to publish to the world that 'the bible contains no explicit prohibition of slavery.'

But, Sir, it has often been asked, and with an air of triumph, too, *if slavery is wrong, how happens it, that the bible has not expressly prohibited* it? I answer, that the bible has prohibited slavery, as fully, as absolutely, as it is in the power of language to express the prohibition. If there were no other passages in the bible, which apply to the subject, than these two verses, *thou shalt love thy neighbor as thyself*, and *do unto others as ye would that they should do unto you*, no man would have the shadow of an excuse to hold a slave one hour. So long as these verses remain a part of the word of God, slavery is prohibited by the authority of the Almighty. It was, therefore, unnecessary and superfluous, for any other prohibition to be inserted in the sacred volume. On these two texts, therefore, as on a rock, I take my stand, and *defy* the cupidity and sophistry of every friend and supporter of slavery under heaven. I am well aware that the selfishness and wickedness of men, are inwoven into the very texture of their hearts. I am aware that they have often attempted, and will again attempt to twist and torture the scriptures, to speak a language directly contrary to the intention of its author; but so long as these texts remain, these texts that are so plain that they cannot be misunderstood, the dispute is settled, the guilt of slavery is fixed, and the slaveholder has a mark imprinted on his forehead, by the finger of God, which all the waters of the Atlantic cannot wash out.

But the Reviewer says, 'the bible recognizes both in the Old and New Testaments, the existence of such a constitution of society, and it lends its authority to enforce the mutual obligations resulting from that constitution.' As to the recognition of the fact that slavery existed at the time the scriptures were written, what does that prove? So the scriptures mention the duplicity of Abraham, with respect to his wife, without any censure, and the conduct of the daughters of Lot relative to their father, without condemning it. What then? Is the recognition of the fact equivalent to the divine approbation? And because the Scriptures recognize the existence of Slavery, is that a proof that God approves of it, and sanctions the conduct? But the Reviewer proceeds, and here he and almost all slaveholders intrench themselves behind what they conceive an impregnable fortress, 'and it lends its authority to enforce the mutual obligations resulting from that constitution.' In other words, it commands slaves to obey, and masters to treat their slaves with justice and kindness. Is this sanctioning and approving of slavery? If it is, then the direction to render obedience to magistrates, 'Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God,' sanctions and approves in the same manner of cruelty, and oppression, and injustice, and murder, and wars, for many civil governments bring all these evils on the people. 'The powers that be are ordained of God,' says the Apostle; of course the usurpation of Athaliah, and of Napoleon, and of Don Miguel, are in accordance with the will of God. But no person believes this, for to suppose it would be to charge the Almighty with contradicting the plain precepts of his own word. He has told the world, that 'he that ruleth over men must be just, ruling in the fear of the Lord.' Now if God chose that Athaliah, and Napoleon, and Don Miguel, should usurp the powers of the supreme government, then he chose to have rulers who were unjust, and who did not rule in the fear of the Lord. Of course, he approved and disapproved of the same thing, at the same time, which is an absurdity, as well as irreverence towards the Author of our being. If this argument of the Reviewer proves anything, it proves too much, and of course cannot be legitimate. The fact that slaves are commanded to obey, and masters to treat them kindly, no more proves that Slavery is agreeable to the Almighty, than the fact that God gave the countries occupied by the Moabites and Ammonites to those nations is a proof that He exercised complacency towards them. But on this subject we are not left in doubt, for he says the Moabite and Ammonite shall not come into the congregation of the faithful forever. Will not the argument of the Reviewer lead to the adoption of the old and long exploded maxim, that 'whatever is, is right?' If the slave is bound to obey the man who steals him, or the man who purchased him of the thief, or the man in whose family the stolen individual or his progeny have remained for a century, then whoever usurps the civil power must be obeyed by all the people. Of course, the French nation had no right to rise upon the arbitrary power of Charles the Tenth, and overturn it; neither had the people of the United States any right, when oppressed by Great Britain, previous to the revolutionary struggle, to shake off the yoke and declare themselves freemen; neither had the Israelites, when oppressed by the Philistines, any *right* to break their chains. To such absurd conclusions as these, does the argument tend; it proves too much, and of course proves nothing.

I wish, Mr Editor, those persons who refer to the Bible so often to uphold oppression and cruelty, would read it prayerfully, and strive to imbibe its spirit. Were this done, as far as they are honest, we should find them converted. Instead of beating their heads to find arguments to justify keeping their neighbor in bondage, we should see them exerting themselves to elevate the character of those who have been so long degraded and depressed through the avarice of our countrymen. We should see them striving to communicate instruction in the knowledge of useful business, in religion, and in moral habits. May the time soon arrive, when this effort shall be made with energy, with system, and with perseverance.

PHILELEUTHEROS.

CHANGE OF APPELLATION.

To the Editor of the Liberator.

DEAR SIR—I observe in one of your late papers, the complaint of a correspondent, that the term 'negro' should be applied to the colored citizens by those who are friendly to them, not aware that from the use that has been made of that term, it is understood among those, to whom it is applied, as an insulting and offensive appellation. The term 'colored' is not a good one. There are several objections to it. The most important is, that whenever used, it recalls to mind the offensive distinction of color, a distinction which the philanthropist is endeavoring to do away, and should not therefore remind the two parties of, (both white and black,) whenever he has occasion to name the latter. The name of 'African' is more objectionable yet, and is no more correct than that of Englishman would be to a native born citizen of the United States. The colored citizen of America is an American of African descent. Cannot a name be found that will express these two facts? I suggest one, and I beg you and

your readers to reflect on it, before you reject it as unsuitable or of little importance; and if you approve of it, to do your best to introduce it to general adoption. It is 'Afric-American,' or, written as one word, 'Africamerican.' I think much may be said in favor of this term. One of its recommendations is, that it asserts that most important truth, that the colored citizen is as truly a citizen of the United States of America as the white. I suggest to the editor of the proposed new philanthropic newspaper in Philadelphia, to exchange the intended title of his sheet from American to Africamerican.

A SUBSCRIBER.

SLAVERY RECORD.

A CLERICAL WOLF!!

He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls which he did sell to death,
Grew fat: and yet when any would have turned
Him out, he cried —Touch not the priest of God.
And that he was anointed, fools believed;
But knew that day, he was the devil's priest;
Anointed by the hands of Sin and Death,
And set peculiarly apart to ill,—
While on him smoked the vials of perdition
Poured measureless. POLLOK.

☞ The name of the clerical monster, who is exhibited in the following article, should be given to the public. Undoubtedly, the most abominable and surprising spectacle which the wickedness of man presents, in the sight of Heaven, is a reverend slavite preying upon the lambs of God, and trafficking in the souls of men. Even infidels, we conceive, must confess that, in the present case, the world has evidence of the total depravity of one human being.

'A painful scene was exhibited in our village on Saturday. A colored woman, remarkably likely, about 22 years old, who had been here for some time and behaved very well, was arrested as a slave. The proof was sufficient, and she was taken off, the semblance of sorrow and despair. Universal sympathy seemed to be felt for her fate. Her master, a Presbyterian Clergyman from Richmond Va. It was soon felt some apprehensions lest there should be an attempt to rescue her. Much as public feeling was excited, we do not apprehend there was the remotest danger.—It is the law of the land, and obedience to the law is here regarded the first duty of a good citizen. Some talk of buying her freedom prevailed, but it was said that the owner asked 5 or 600 dollars, which, of course, might be received as a refusal to sell. While the Richmond Clergyman exercises his right to reclaim his slave, we shall exercise ours as the conductor of a free press by saying—that we hope he may be merciful and pray that he may obtain mercy from Him whose law, if we read it aright, prescribes, to 'Do as ye would have others do unto you.'—*Westchester (Pa.) Vill. Rec.*

From Poulson's Philad. Advertiser.

LIBERTY AND EQUALITY.

The people had scarcely done rejoicing over that declaration which says, '*all men* are born free and equal,' when a black man was seized in this 'Land of Liberty,' (and we are sorry to say it) 'in the City of Brotherly Love!' deprived of his 'unalienable rights,' and without having committed any crime whatever, was inhumanly dragged along our streets; torn from his wife and family, and sent to the Southward.

'Where the flaunting Banner proudly waves
In splendid mockery o'er a land of Slaves.'
T. MOORE.

HAVANA. From a correspondent, the editors of the Baltimore American have received the following letter, dated HAVANA, June 23.

You may hear rumors of a revolt of the slaves, or rather blacks and creoles here, but they are unworthy of notice. A proposal by a few of those number to surprise the whites on the *Plaza de Toros* without the walls, on a feast day, and at the moment of the ascension of a balloon, was overheard, and in consequence all the guards and garrisons were ordered to be prepared for the occurrence of a revolt; but the day passed off in tranquility, and nothing more has been said or thought of it.

Also near St. Jago, an insurrection was suppressed ☞ *by the slaughter and execution of many negroes*, but there is no concert between the blacks of the two sections of the island.

Is it possible?—The Western Observer states that the Mayor of New-Orleans has prohibited opening Sunday Schools for the instruction of the blacks. The penalty for the first offence is a fine of five hundred dollars, and *death* for the second!!

St. Johnsbury Herald.

JUVENILE DEPARTMENT.

☞ The following verses were sung by the Juvenile Choir of the Sabbath School, on the afternoon of the 4th inst. at Park-street Church.

This is the youthful choir that comes,
All dressed so neat and gay;
As bright as birds that soar and sing,
And warble all the day.

This is the youthful choir that loves
The teacher to obey;
That meets to sing, and pray, and learn,
On every Sabbath day.

This is the youthful choir that goes
Through wind and storm away,
From peaceful home to Sabbath school,
To learn salvation's way.

This is the youthful choir that sings,
When all the town is gay,
That praises God with gratitude
On Independent day.

The following lines are occasionally sung or recited by the children in a school of industry in this city.

At school we learn to read and sew,
To cipher, write and spell;
And since these things 'tis good to know,
We'll try to learn them well.

'Tis good to sew—for thus we may
An honest living earn,
May help our parents by our work,
So we'll try hard to learn.

'Tis good to read—that we may pass
Our leisure with delight,
Our duty from the bible learn,
And know what wise men write.

To write and spell is good—for then
When friends are far away,
We speak to them, they speak to us,
And pleasure thus convey.

Arithmetic is good—we learn
By this most useful art,
How much to spend of what we earn,
That are may lay up part.

To be industrious we are taught,
Clean, neat, and careful too,
Watchful that all we do or say
Be honest, kind, and true.

All these are good, and best of all
For these our duties are,
Then let us always practice them
With diligence and care.

BOSTON,
SATURDAY, JULY 16, 1831.

☞ I gladly insert the following report and resolutions, to the exclusion of some editorial articles intended for the present number. It is with pain and surprise that I learn the suspicions which are cherished by my colored friends, in regard to the Sabbath School. If they have any confidence in my word I assure them that their fears are entirely groundless; and I conjure those who are parents, as they value the temporal and eternal welfare of their children, to send them where they can obtain instruction on the Sabbath. They will perceive, by the annexed statement, that the teachers are their friends—true, devoted, disinterested friends—who have no connexion whatever with that anti-christian combination, the American Colonization Society. I shall endeavor to address them publicly on this subject in a very short time, so that every fear may be allayed and every misapprehension removed.

The real author of this mischief is the pseudo philanthropist, who, a short time since, made a proposition in the Boston Recorder, to this effect—that the Sabbath School children, throughout the country, should contribute money on the then approaching Fourth of July, for the purpose of carrying the colored children to Liberia!! Let him here meditate upon the result of his scheme, and learn a lesson that shall make his memory immortal. No attempt, happily for the exasperated feelings of the people of color, was made to sponge money from the children in this city, on that day.

I understand that, three or four years since, some officious teachers of the colored Sabbath School were constantly instilling colonization precepts (the most heathenish of all precepts) into the minds of the children, but no such conduct obtains among the present teachers; nor will they ever mention the word 'Liberia' or 'Colonization,' unless they are desirous to drive every scholar from the school.

A want of room prevents me from enlarging upon this topic. I commend the subsequent report and resolutions (which are drawn up in a truly christian spirit) to the gratitude and confidence of my colored brethren.

For the Liberator.

BELKNAP-STREET SABBATH SCHOOL.

A considerable number of the scholars in this school, having recently refused to give their attendance, and assigned as a reason, that it was identified with the Colonization Society, and it appearing that this opinion was said, by them and their parents, to have been received from some articles in the Liberator, the teachers, at a recent meeting, appointed a committee to take the subject into consideration, and draft a letter to Mr Garrison, to be accompanied with some resolutions, expressive of the objects of the school, and disavowing all connexion with the Colonization Society. At a subsequent meeting, the committee made the following

REPORT.

To WILLIAM LLOYD GARRISON.

Dear Sir,—You are probably aware, that for several years past, there has been in operation, in this city, a Sabbath School, connected with the Boston Sabbath School Union, the design of which was to impart religious instruction to colored children. This school, as we confidently believe, has been the means of doing good, both to parents and children. The children, many of them, have manifested a willingness to receive instruction, and some, as we fondly hope, have been brought under the saving influence of the truth. The parents have hitherto manifested considerable interest in behalf of the school, and have expressed the warmest gratitude, from time to time, to the superintendant and teachers, for their kindness in instructing their children in the knowledge of the word of life. Those who have now the happiness of instructing in the school, can look back with the pleasing assurance, that their 'labor has not been in vain in the Lord.' They have ever esteemed it both a duty and a privilege, to instruct these children, and to do all in their power to break the bands of ignorance which have so long bound them, and bring to their minds that knowledge, which alone is able to make them 'wise unto salvation.' And it is gratifying to know, that we have heretofore enjoyed, to some extent at least, their confidence and affection, without which, our attempts to instruct them must have been useless.

We have not labored without difficulty, though we have, heretofore, met with no very serious obstacles. But we are now perplexed with a difficulty, of a more serious aspect than any which has ever before been thrown in our way, and which we feel very desirous to remove. An impression now prevails extensively, among parents and scholars, that our school is in some way connected with the Colonization Society, and that instead of wishing to enlighten their minds, we are secretly endeavoring to favor the policy of that Society, and prepare the way for their transportation to Africa. This impression, we regret to say, has been received from some articles which have appeared in your paper. We do not suppose, however, that you harbor such a suspicion yourself, or have designedly conveyed such an impression to the minds of your readers. Some of us have read your paper, and if we do not fully coincide with all your views, we have but little confidence in the utility of the colonizing scheme. And we have never discovered any thing in your paper designedly calculated to induce the belief that our school is identified with the policy of the Colonization Society. We suppose the impression was received from some remarks of yours upon the proposal recently made to children in Sabbath Schools, to give a small sum, on the fourth of July, to aid the objects of that association. Indeed, it would seem very natural, that those who watch the movements of that Society, with a jealous eye, should, from this circumstance, be led to fear, that the cause of Sabbath Schools is connected with its operations. Your language, we think, has been misapplied; for we cannot believe that you entertain the opinion which others have received from your writings.

We have said that this impression is a great obstacle to the prosperity of our school. It is so, indeed. It has deprived us of the confidence of both parents and children—and, without this, it will be in vain for us to proceed. While the parents entertain the suspicion, that instead of seeking the salvation of their children, we are secretly plotting to carry them away from the parental roof, we cannot expect they will be entrusted to our care; and even if they were, our instructions could have no effect, while they harbor such a suspicion. Our school is in a great measure deserted, and we find it impossible, while this erroneous impression is entertained, to induce children to attend.

We cannot think of giving up the school, and yet, while this discouragement is before us, we have little inducement to continue it. Feeling, as we do, a deep interest in the welfare of the children we cannot be willing to relinquish the school. To do this, without being compelled, it seems to us, would be a violation of our most solemn obligations. We love our scholars—we desire *the salvation of their souls*, and if we know our own hearts, these are our only motives to giving them religious instruction. We have no desire to transport them to any colony, but that of *Heaven*, and for this, we have an *earnest* desire, and to this object we shall aim all our exertions.

You are not responsible for any evil consequences which may result from the perversion of your language. But as there has been an honest misunderstanding, and as you have unconsciously produced an unfavorable impression in relation to our schools, we cannot doubt your willingness to make the necessary correction. We have the more confidence that you will comply with our wishes from a belief that the cause of emancipation, which you have espoused with such commendable zeal, can in no way be better promoted than by the influence of Sabbath Schools. 'Godliness is profitable unto all things:' and it is godliness alone which we wish to implant in the hearts of the children. If to enlighten their minds, and sow in them the seeds of divine truth, be to prepare the way for their transportation to Liberia, then we confess ourselves guilty of the crime laid to our charge, and we will continue to enhance our guilt, so long as God shall give us the opportunity. Yes, if this be guilt, we wish to drink its lowest dregs. But we do not believe that our instructions have anything to do with the Colonization Society, and we wish the groundless impression removed. For this reason, we desire you, as your paper is the only medium through which we can speak to the parents of our scholars, without the labor of personal visitation,—and as they have imbibed the error from this source,—to publish this letter, and the subjoined resolutions which are designed to correct an impression so injurious to the prosperity of our school.

Resolved, That we acknowledge no connexion between our Sabbath School and the Colonization Society, and that we have no desire, in our instructions, to favor its designs.

Resolved, That we have no desire that either the parents or the children should be removed to another country; that we are willing they should remain in any portion of our land which they may choose; and that we are willing in every respect, to do unto them as we should wish them to do unto us.

Resolved, That we sincerely desire the salvation of their souls; and that our only object in instructing them is, to prepare them for Heaven.

Resolved, That we most affectionately invite the colored parents to send their children to our school, assuring them that we shall do all in our power to render them happy here and hereafter.

At a meeting of the Teachers in the Belknap-street Sabbath School, July 11, 1831, it was unanimously

Voted, That the foregoing letter and resolutions be signed by the committee, and presented to Mr Garrison, with the respectful request that they may be published in the Liberator, with such remarks as he may think proper to affix.

In behalf of the Teachers, we are, sir, yours very respectfully,

C. C. DEAN,
OLIVER JOHNSON, } *Committee.*

For the Liberator.

PUBLIC MEETING.

At a full and respectable meeting, composed of gentlemen of color, held at the African School Room, Belknap-street, on the 12th July, 1831, it was

Resolved, That we view the contemplated plan of erecting a college for the education of young gentlemen of color, of high importance to us, as a people, and, consequently, shall lend every aid in our power to the accomplishment of the same.

Resolved, That we view Mr Garrison's labors and unwearied exertions, in our cause, as of increasing benefit to our race, and greatly commanding our thanks and gratitude.

Resolved, That in approving of the utility of such a paper as the Liberator, we shall signify our approbation of the course it pursues, by the best proof—and that shall be, the continuance of our *patronage*.

Resolved, That we recommend to all our brethren the propriety of obtaining a copy of the late address, delivered at New-York and Philadelphia, before the colored people, by Mr Garrison, as we deem it an instructive and useful piece of composition.

The meeting was addressed by several gentlemen, and finally adjourned to Tuesday the 19th inst. for a further discussion on the merits of the college question, and the Secretary, J. T. Hilton, was instructed to make known the adjournment in the Liberator.

ROBERT WOOD, *Ch'm.*

J. T. HILTON, *Sec.*

☞ The suggestion of 'A Subscriber' is worthy of serious consideration. For our own part, we are pleased with it; but, ere we adopt it, we should like to hear from our readers—especially our *colored* readers, (for we must use the term at present,) on the subject. It is to be regretted that necessity demands a distinctive appellation, by which to designate a portion of our fellow countrymen; but, as this is the case, we think the least objectionable one would be, 'Afric-Americans,' or 'Africo-Americans,' written as a compound and not as one word. The terms 'negroes,' 'blacks,' and 'people of color,' ought, if possible, to be repudiated.

☞ The second letter of the Rev. Richard Rush, on the tendency and character of Free Masonry, (which was read in the Old Cradle of Liberty, on Monday afternoon last,) is a most spirited and cutting rebuke, not only to the Fraternity, but to a great majority of the quill-driving gentry. Mr Rush, we think, for energy of expression, aptness of illustration and keenness of satire, has scarcely his rival in our country. We applaud him for his courage, honor him for his principle, and support him for his worth.

☞ We hope the length of the communication of 'Philaletheres' will not deter a single reader from giving it a careful perusal. The writer steadily progresses in strength, faithfulness and cogency.

The communication of 'V' is partly in type, but unavoidably omitted. His reminiscence is valuable. 'Leo,' and some others, next week.

☞ An adjourned meeting of the colored citizens of Boston and its vicinity, will be held on TUESDAY EVENING NEXT, July 19th, at 8 o'clock, at the School Room in Belknap-street.

Suicide.—John T. Robinson, late of Portland, but formerly of Portsmouth, N. H. put an end to his existence, about 11 o'clock on Saturday evening, at the Mansion House Hotel, Milk street, by shooting himself with a pistol.

ANOTHER. On Monday morning, Mr Charles Gardner, a young man of respectable connexions, drank poison, and expired about 2 o'clock, P. M.

New-York, July 5.—The colored population of our city as usual celebrated yesterday in honor of the abolition of slavery in this state. A large procession was formed at an early hour in Hudson street, under the direction of the Marshals, and after marching through several streets, repaired to the African church, where an appropriate oration was delivered. The celebration was well got up, and the whole proceeding conducted in a manner creditable to those engaged in it.—*Courier.*

From Port au Prince.—Papers of the 26th ult. received at New York, by brig Triton, Martin, are entirely silent in regard to the relations with France; and Capt. M. reports, that the ferment between the French citizens and Haytiens had nearly subsided.

JUST PUBLISHED,

AN ADDRESS,

Delivered before the

FREE PEOPLE OF COLOR,

IN

PHILADELPHIA, NEW-YORK,

And other Cities, during the month of June, 1831.

BY WM. LLOYD GARRISON.

PRICE 12½ CENTS.

For sale at this office. Our colored friends, who reside in distant places, are informed that the postage on a copy of this Address will be the same as newspaper postage—a cent and a half at the greatest distance. Packages will be sent by mail as soon as ordered.

LITERARY.

From the Doylestown Intelligencer.

A NEW PROJECT FOR CELEBRATING THE ANNIVERSARY OF INDEPENDENCE

July the Fourth, a glorious morn!
Who dare profane the patriot's day?
A noble empire then was born,
And Truth and Freedom claim the lay
Shall Bacchanals, with bloated form,
Shout patriot names who brav'd the storm?

Ebriety too oft has stain'd
With feverish vanities the hour,
And passion tyrannous profan'd
The day that broke the wing of power,
If hearts require a jubilee,
Let temperance the watch-word be.

And should some virtue lampoon,
To check such celebration rude
Would man but combat inward foes,
And learn the *art of doing good*,—
A day so spent, so nobly free,
Would prove a real jubilee

The sum now lavish'd in parade,
Cannoning, may your peace annoy;
If to the *Widow's* back 't were paid,
'T would cause her heart to sing for joy
Your chorus join with cheerful voice,
'I've made one grateful heart rejoice.'

Some brother in affliction pines,
Of Afric's race perchance is he,
In misery's gloomiest cried repines,
The aggregate would many free;
Oh haste! the Christian joy prefer,
Be *Liberty* your Almoner

Some neighbor by misfortune driven,
To languish on the world's wide lea,
O! be the Almoner of Heaven,
Release his babes from poverty,
The squander'd stores of this wild day,
Would make their hearts so blithe and gay!

But more! as candidates for Heaven,
Good stewards of His bounty be,
What God so lib'rally has given,
And you have shar'd that boon so free;
For this swell high the grateful lay!
To Him then dedicate the day. J.

SONNETS.

BY SHAKSPEARE.

When in disgrace with fortune and men's eyes,
I all alone beweep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate,
Wishing me like to one more rich in hope,
Featur'd like him, like him with friends possess'd,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least!
Yet in these thoughts myself almost despising,
Haply I think on thee,—and then my state
(Like to the lark at break of day arising
From sullen earth) sings hymns at heaven's gate;
For thy sweet love remember'd, such wealth brings,
That then I scorn to change my state with kings

—

Weary with toil, I haste me to my bed,
The dear repose for limbs with travel tired;
But then begins a journey in my head,
To work my mind when body's work 's expired
For then my thoughts (from far where I abide)
Intend a zealous pilgrimage to thee,
And keep my drooping eyelids open wide,
Looking on darkness which the blind do see.
Save that my soul's imaginary sight
Presents thy shadow to my sightless view,
Which, like a jewel hung in ghastly night,
Makes black night beauteous, and her old face new
So thus by day my limbs, by night my mind,
For thee, and for myself, no quiet find.

From the London Literary Gazette

We say that people and that things are changed;
Alas! it is ourselves that change the heart
Makes all around the course of itself

Where are the flowers, the beautiful flowers,
That haunted your homes and your hearts in the spring?
Where is the sunshine of softer hours?
Where is the music the birds used to bring?
Where are the flowers!—why thousands are springing,
And many fair strangers are sweet on the air,
And the birds to the sunshine their welcome are singing—
Look round on our valley, and then question 'where?'
Alas! my heart's darkness! I own it is Sorrow,
Though little 't is like what it once used to be
I have no welcome to give the new comer,
Strangely the Summer seems altered to me.
'T is my spirits are wasted—my hopes that are weary;
These made the gladness and beauty of yore
To the worn and the withered even sunshine is dreary,
And the year has its Spring, tho' our own is no more

MISCELLANEOUS.

From the Cincinnati American.

SPEECH OF MR. WIRT IN THE CHEROKEE CASE

Knowing the general admiration with which the character and career of the late Attorney-General, WILLIAM WIRT, is regarded, I think that a sketch of the late Cherokee argument, as conducted by him, in the Supreme Court of the United States, would not be unacceptable from one who enjoyed the privilege of a personal attendance during the trial.

The people of the United States have seen his fearless and patriotic course while Attorney General. They ought not to forget his honorable and independent behaviour, when called upon in his private capacity, as the champion of public faith towards the Indian tribes They ought not to forget that when a reckless and insane administration was madly rushing upon a wanton violation of the plighted honor of our government,—WIRT was the man who stood up to cry shame upon the dishonor—and to protect, by the whole powers of his mind, what he, and all just men consider the national faith—the common principles of justice—and, indeed, the preservation of the comprehensive and true policy of America. It is true, indeed, that his warning was unheeded—it is true that the victim he strove to shelter was pierced through the shield of his matchless eloquence,—but his words were not unheard The spirit which animated his noble appeal, will never die while there beats a heart in America capable of responding to the calls of truth honor and justice.

As for myself never shall I forget his behaviour on that great occasion He seemed, as he arose to address the court, more than usually solemn He commenced slowly, and in a subdued tone, partly from previous indisposition and partly as if conscious of his responsible situation—the most able pleader of the justest cause, before the highest tribunal on earth. He felt what was expected of him, perhaps, too forcibly at first, but as the deathless conviction of what he had done and could do gained ascendancy in his mind, his eye lighted up—his form became erect—his action free—his language bold and energetic—his style magnificent—his reasoning irresistible He spoke of the tremendous interest of the subject to America and to the world—and as he labored through the inevitable consequences of refusing that redress to his clients, which they demanded, but did not supplicate his voice almost faltered beneath the contemplation But when he rose upon his vantage ground, and with calmness and minuteness went through the accumulated evidence—when, expressing the triumph he inwardly felt, he reiterated her solemn promise, and called upon his country to redeem her faith, till now unbroken—to assert her honor, till now unstained—to deserve the approbation of man and of heaven, till now unforfeited—I thought it was one of those moments when eloquence might almost be exalted into deity, without error The audience, including the court, hung upon his words with an attention so breathless, that during a momentary suspension of his voice, the foot of an insect might have broken the silence Accustomed to regard his gigantic intellect as having risen to the highest pinnacle of his fame—I now saw it pursuing its unfinished ascent, and lighting upon an eminence far above all that he had yet accomplished. None but such a mind, engaged in such a cause, before such a tribunal, could have exerted a vigor so sublime.

His efforts produced no effect upon the court. Their decision is known—their judgment ought to be submitted to without a murmur They are incapable of voluntary injustice. But while we bow to the decree which has closed forever the door of the court to the wretched Indian, let us never forget how strong—how faithful was the appeal in their behalf Many who went to the capitol on that day were disappointed at first, by the purely logical manner in which he proceeded He strove for no figure—he aimed at no wit—no sarcasm—no poetry The subject was too solemn. But if ever argument was great, or inference conclusive—if ever logic seemed strong, or demonstration unavoidable, it was when he concentrated his mighty mind upon the principal question, the jurisdiction of the court. Heaping argument upon argument, he accumulated a mass of reason which, to my mind, was so clear and weighty, that, when I heard the court's decision, I was, as were all who had listened to the argument, thunderstruck I thought some revolution had taken place in the established order of cause and effect—so natural did it appear for the court to yield to the convincing logic—the almost supernatural eloquence of that wonderful orator I can give no account of the trial, I heard no argument but Wirt's. Mr Sergeant who preceded him, is a great lawyer, and as a Constitutionalist, unsurpassed, except by Madison himself He is said to have placed the argument on a high ground of respectability But William Wirt has done that for the unprotected Indian—that for humanity—that for the sacred chastity of our national honor which entitles him to the deep gratitude, the exalted admiration of every American bosom Party spirit may and has assailed him—and with him, the venerable altar of justice—the palladium of our liberties But whether or not the American people will ever appreciate his worth, and reward his services, future generations will honor his memory—and the historian whose melancholy duty it shall be to conduct posterity through the crime and folly of a wicked and corrupt administration, will be refreshed by the contemplation of a man, whose high career was all given to virtue and patriotism—and who never employed his greatness and popularity but for the good of his country and of mankind C

'*Look before you leap*'—Last Thursday as a gentleman and lady from Boston, were riding through a brook in the east quarter of Concord, the chaise canted a little on one side, upon which the lady, to save herself from a *ducking*, with the characteristic thoughtlessness of her sex, jumped from the chaise, and found herself mid deep in mud and water

A free school for colored children has been established in Providence.

JAMES MONROE.

The venerable Ex-President, whose death, and the remarkable coincidence connected with it, we recorded yesterday, was born in September 1758, in Westmoreland county, Virginia. He entered the Army of the Revolution as a volunteer, at 18 years of age, and marched under Washington, as a lieutenant, in the retreat through Jersey He volunteered to attack the Hessians at Trenton, and assumed the command of the company when the captain fell He was wounded by a ball passing through his breast, near the neck—was carried from the field, and for nearly a year was disabled from the performance of further service. He was subsequently appointed Aid-de-Camp to Maj Gen Lord Sterling He was with Lafayette when the latter was wounded at Brandywine, and afterwards appointed by Congress, Colonel of a Regiment raised by Virginia When the war was over, he commenced the study of Law, which he for some time practised He was sent Minister Plenipotentiary to France, by Washington, who afterwards recalled him He was again appointed as a minister to France by Jefferson, and was associated with Chancellor Livingston in negociating the treaty of Louisiana. Under the administration of Mr Madison he was appointed Secretary of State, and for a short period during the late war, he held the office of Secretary of War He succeeded Mr Madison as President of the United States, on the 4th of March, 1817, which office he held for eight years. He twice filled the office of Governor of Virginia, and since his retirement from the Presidency, he was chosen a member and served in the capacity of President of a Convention for amending the Constitution of that State

Boston Transcript.

A Hoggily Disgraced—The following anecdote is extracted from an address delivered before the Temperance Society in Bristol, Conn—' A certain person, whose *relative* gave me the information, returning home one evening intoxicated, mistook his hogsty for his dwelling house, and on attempting to enter it, a little error in calculating the comparative height of the door sill and his toes, caused him to make a speedy fall at full length within Instantly relieved from the burden of carrying his head high erect, he gave himself up to the full enjoyment of drunken inaction. Startled at this abrupt intrusion, the inmates of the sty had made a precipitate retreat to the remotest part of it, but seeing no further movement, they began to reconnoitre the *animal* which had surprised them by conduct so much more grovelling than their own, and by degrees venturing to approach him, they came up around him at length, and commenced a closer examination by gently rooting him up alternately on each side This heaving by the swine, at length became so violent as rather to disturb him, at which time the comfortable condition in which he imagined himself may be conceived from the exclamation which he sluggishly uttered—" *Do leave off tucking up, and come to bed.*" '

MORAL.

IDOLS.

What is an idol! Every heart
Has idols of its own;
Sometimes of gold and silver bright,
Sometimes of wood and stone

And there are idols—now I mean—
Which young and old adore,
O God of mercy! in thy love
Destroy them evermore

If there be aught the world contains,
Which I love more than Thee,
That sinful love within my heart
Idolatry must be

Then take that sinful love away,
And place thy love within;
And break down every image there,
That bears the shape of sin.

O give me with a contrite mind,
To bend before thy throne;
And offer humble prayer and praise
Through Jesus Christ alone.

Deeply inscrib'd upon my heart
Let thy commandments be,
That there may live within my breast
No other God but Thee

Communicated for the Liberator.

OBITUARY.

Near Mount Holly, on the 12th inst in the 90th year of his age, WILLIAM BOWEN, (alias WESTON) a colored man

Rare indeed are the instances that we meet with, in which we feel called upon to record the virtues of any of this afflicted race of people The deceased, however, was one of those who have demonstrated the truth of that portion of Scripture, 'That of every nation kindred, tongue and people, they that fear God and work righteousness, are accepted of Him' He was concerned in early life to do justly, love mercy, and walk humbly with his God, and by a close attention to the light of Christ within, and faithfully abiding under the operation of that blessed spirit of divine grace in his soul, he was enabled not only to bear many precious testimonies faithfully to his end, but to bring forth those fruits of the spirit which redound to the glory of God and the salvation of the soul He was an exemplary member of the religious society of Friends and as he lived so he died, a rare pattern of a self-denying follower of Jesus Christ He had no apparent disease either of body or mind, but, as he expressed himself, a short time before his decease he felt nothing but weakness, which continued to increase until he gently breathed his last, and is no doubt entered into his heavenly Father's rest.

'Mark the perfect man, and behold the upright, for the end of that man is peace.'

PROPOSALS

For Publishing a Weekly Paper, in the city of Philadelphia, by

JUNIUS C MOREL AND JOHN P. THOMPSON,

TO BE ENTITLED

THE AMERICAN.

We believe that whatever measures are used, or resorted to, having for their object the removal of our native, free born Colored Population out of these United States, ought, by all true Philanthropists, to be considered and treated as measures taken to perpetuate Slavery, with its baneful effects, in this great republic.

The primary objects of the American shall be, to convey useful and wholesome information to our colored brethren, and at the same time endeavor to stimulate them to the paths of education and virtue. Religion, Morality, and Temperance, being the three greatest steps in civilization, shall always find a conspicuous place in our sheets The Constitution of these States shall be respected by us, whilst we shall unceasingly cry against Slavery in any manner, firmly believing there exists no such term in the Philanthropist's Vocabulary, as Humane Slaveholders. The sheets of the American shall never be polluted by advocating such puny Philanthropy as is set forth by the American Colonization Society and its emissaries. 'Tis before God we know of no other home for the native born man of color, than these United States The true interests of our brethren shall be faithfully watched and zealously advocated Under such impressions and with these premises we have deemed it expedient to call our friends and brethren to support us in our undertaking, resting perfectly satisfied, that they are sensibly convinced of the utility of establishing such a vehicle in this city The first number of the American will appear as soon as a sufficient number of subscribers are obtained to warrant the publishing

TERMS OF SUBSCRIPTION

The American will be issued every Saturday morning, printed on a fine sheet of medium paper and large type at two dollars per annum, payable in advance No subscription will be received for a less term than six months.

Communications, &c, &c., will for the present, post paid, be received and attended to, by directing to the Editors, at No 194, South Sixth Street, Philadelphia

May 30th, 1831

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Maccassar and Antique Oil, Milk of Roses, Bear's Oil, Cornet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Rowe's Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps, Shoe, Head Clothes and Teeth Brushes, Swan's Down Powder Puffs Emerson's and Pomeroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H Sorke's do Gentlemen's Shaving Soap, first quality, from Windsor, England, Rose do Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do Haydon's do Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge Gerron Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling

N B Razors and Penknives put in ample order at short notice March 26. eop6m

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

in a genteel family, for a day, week, or longer time, they can be accommodated at NO 18, POWELL-STREET, (*Between Fifth and Sixth streets*)

☞ Every attention will be paid to render Boarders comfortable

☞ Private apartments may be obtained, if required PETER GARDENER.

Philadelphia, June 11, 1831

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy The best of references will be required

WILLIAM SAUNDERS, *Merchant Tailor.*

Hartford, June 30, 1831

MRS BARTON,

WISHING to manifest, by actual experiment, the great advantages that would result from the general introduction of M H BARTON'S new orthography, proposes to teach a class of children, who are ignorant of letters, to read with the same.

Active children, three years old and upwards, shall be taught to read intelligibly in two months, both writing and printing, or nothing charged for tuition.

☞ Application to be made at No 4 Franklin Place. *Boston June 23d, 1831*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 30.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JULY 23, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO 10, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS

☞ Two Dollars per annum, payable in advance

☞ No subscription will be received for a shorter period than six months.

☞ Agents allowed every sixth copy

☞ All letters and communications must be POST PAID

AGENTS

Joseph C Lovejoy, *Bangor, Me*
Edward J Pompey, *Nantucket, Mass*
Harvey Kimball, *Amesbury*
Benjamin Colman, *Salem*
William Vincent, *New Bedford*
Henry E. Benson, *Providence, R I*
I. L. Cross, *New-Haven, Ct*
John Wm Creed, "
William Saunders, *Hartford*
Rev Jehiel C Beman, *Middletown.*
Philip A. Bell, *New York City*
Edwin Scrantom, *Rochester, N Y.*
George Hogarth, *Brooklyn, N Y.*
Joseph Cassey, *Philadelphia, Pa.*
Joseph Sharpless, "
Thomas Hamilton, *Jennerville, Pa.*
William Watkins, *Baltimore, Md*
Benjamin Lundy, *Washington City, D.C*
William Wormley, " "

THE LIBERATOR.

☞ 'A free people, and hold slaves? Republicans, and traffic their fellow creatures? Democrats, and enslave those who are born with natural, inherent and inalienable rights! and Christians all!—No such persons are enemies of the republic, humanity, religion and God.'

BOURNE

Extract of a letter recently received in this city from England

'An anti-slavery meeting was held in London, in Exeter Hall, in April last, at which about 2,500 persons attended Half, at least, were women Lord Suffield was in the chair, and opened the business. He was followed by Buxton Lushington, Mackintosh, O'Connell, Shiel, and by Burnett and Wilson, two evangelical ministers. The resolutions were for the perfect freedom of all born after January 1st, 1832, and all now living, from some given day The opposite party are very angry, and I therefore hope that the resolutions were good.'

'My heart is sick,—sick at the inhumanity of the people here. It appears to me there is more of that bitter, unyielding, persecuting prejudice in any one of the individuals with whom I have conversed, (and the number is not small,) than can be found in the whole good city of Boston And, yet, if you tell these people they are advocates for slavery they feel deeply *insulted* Arguments are wasted upon them. It is a great mercy to them, that I have not the same power to apply the lash to their naked skin that the slave-despot has over his trembling victims some of them would, I think, have convincing proof that it is not altogether so pleasant as they seem to imagine it to be.'

Thus writes a friend, who is now on a visit to a distant town in this State He further informs us, that several of the inhabitants could not subscribe to the Liberator, for conscience' sake—i e they were for gradual emancipation and the transportation of the people of color to Liberia. We are glad to learn that some have even a perverted conscience in that place; for on the subject of slavery, we feared they had none at all. We are also glad to learn, that a great revival of religion is going on among them; for it is evident there is the utmost need of it. May it teach them to love their neighbor as themselves, and to do as they would be done by

☞ If we had the desire, we do not feel authorized to alter the language of the following resolutions. They express but a small portion of that honest and vehement indignation, which is unanimously cherished by our free colored population, against the American Colonization Society Is it not time for the members of this Society to pause in their career! Will they, by an obstinate perseverance, continue to exasperate the already excited feelings of their colored countrymen? If they value the peace of communities—if they would not widen the breach between the two colors, or see a civil war raging through the land—let them desist from their cruel enterprise

PUBLIC MEETINGS.

Hartford, July 14, 1831

At a large and respectable meeting of the colored inhabitants of the city of Hartford and its vicinity, convened at the Vestry room of the African church, on the 13th inst., for the purpose of expressing their views in relation to the American Colonization Society, Mr Henry Foster was called to the chair, and Mr Paul Drayton appointed Secretary The object of the meeting was then stated in a brief and pertinent manner, after which extracts from several speeches delivered by the founders of the colonization scheme, together with the general sentiments of colonizationists extracted from the African Repository, were laid before the meeting, and the following Resolutions were then unanimously adopted

Resolved, That it is the declared opinion of this meeting, that the American Colonization Society is actuated by the same motives which influenced the mind of Pharaoh, when he ordered the male children of the Israelites to be destroyed.

Resolved, That it is the belief of this meeting that the Society is the greatest foe to the free colored and slave population, with whom liberty and equality have to contend

Resolved, That we look upon the man of color that would be influenced by the Society to emigrate to Liberia, as an enemy to the cause and a traitor to his brethren

Resolved, That it is the opinion of this meeting, that many of those who are engaged in this great scheme would be willing, if it were in their power, to place us before the point of the bayonet, and drive us out of existence—so that they may get rid of that dark cloud, as we are termed, which hangs over these United States

Resolved, That, in our belief, we have committed no crime worthy of banishment, and that we will resist all the attempts of the Colonization Society to banish us from this our native land.

Resolved, That we consider ourselves the legitimate sons of these United States, from whence we will never consent to be transported

Resolved, That we will resist, even unto death, all the attempts of the Society to transport us to the pestilential shores of Liberia.

Resolved, That we will not countenance the doctrine of any pretended minister of the gospel who is in league with those conspirators against our rights We would, therefore, warn them to beware of following the footsteps of Balaam, who taught Balak to cast a stumbling in the way of the children of Israel; for we verily believe, that if God Almighty have to deliver his people by his mighty arm of power, they will share the fate of that false prophet.

Resolved, That, though we be last in calling a meeting, we feel no less the pernicious influence of this Society than the rest of our brethren; and that we consider all their pretexts, whether under the cloak of religion or philanthropy gratuitous and uncalled for We would, therefore, advise the Society, that as we have learned that there are one hundred and fifty thousand dollars in its funds, it had better appropriate that sum in meliorating the condition of our brethren the slaves, in their native land, and raising them from that degradation into which they are plunged.

Resolved, That the thanks of the meeting be returned to Messrs William Lloyd Garrison, Isaac Knapp, and every friend of emancipation, for their benevolent exertions in our behalf

Resolved, That the proceedings of the meeting be signed by the chairman and secretary, and sent to the Liberator for publication

HENRY FOSTER, *Chairman*
PAUL DRAYTON, *Secretary.*

Middletown, Conn., July 15th 1831

At a meeting of the colored citizens in Middletown, pursuant to public notice, held in the Lecture room in the African church, to take into consideration the propriety of supporting a paper, called the Liberator, edited by William Lloyd Garrison, and published by Garrison and Knapp, in the city of Boston, after prayer by the Rev Jehiel C Beman, Mr Joseph Gilbert was called to the chair, and Amos L Beman appointed Secretary, The meeting being thus opened, it was warmly and freely addressed by Messrs Jeffrey, Condol and Gilbert, when, on motion, it was

Resolved That an agent be appointed to collect subscribers for the Liberator

Resolved, That the Rev Jehiel C Beman be appointed agent for the city

Resolved, That the proceedings of this meeting be published in the Liberator, together with a preamble.

PREAMBLE

It is with the highest gratification that we have perused the two numbers of the Liberator for July, 1831, and rejoice that there is such a vehicle circulating through this country—feeling deeply sensible, that the press is the most powerful engine that can contribute to our elevation and happiness; and we do hope that its march may be quick and rapid into every city, town and dwelling, throughout Columbia's land, and liberty and equality be proclaimed to every son and daughter of Africa. And may the time speedily come, when we shall no longer groan beneath the oppressive hand of tyranny

The proceedings and decision of our brethren in Brooklyn, N Y, meets our entire approbation they breathe our sentiments in full, and may our voices cheerfully accord with them in protesting against leaving this our native soil Why should we leave this land, so dearly bought by the blood, groans, and tears of our fathers? Truly this is our home: here let us live, and here let us die What! emigrate to Liberia, a land so detrimental to our health! We have now before us a letter written by a friend who emigrated from this place to the burning shores of Africa, in hopes of splendor, wealth and ease and he says that 'sickness and distress prevail to a great extent—and it is a clear case that those who come from the United States must undergo a long and protracted sickness with this country's fever, and I would not advise my friends to emigrate.'

We do sincerely pray that the time may speedily come, when Ethiopia will stretch forth her hands unto God, and enjoy the boon of heaven

We are filled with gratitude that our worthy friend, Mr Garrison, is taking such a deep interest in our welfare; and may he always find an Aaron and a Hur to stay up his hands, while he is thus endeavoring to lead the oppressed go forth to victory, and after having viewed Canaan a happy land of liberty, may he come off conqueror, yea, more than conqueror, through him who hath loved us and given himself for us.

On motion, the meeting adjourned

Signed in behalf of the meeting,

JOSEPH GILBERT, *Chairman.*
AMOS G BEMAN, *Secretary*

Extract of a letter from an intelligent colored friend in Baltimore, dated July 14th

'DEAR SIR—I send you nine subscribers, for which you will not forget to thank the editor of the American Spectator, who, "with one of the most intelligent and pious men in Boston" wishes "that Mr Garrison's subscription may not be sufficient to secure to him his bread" Such imprecatory and vindictive effusions so far as we are concerned, shall have no other effect than to call into vigorous exercise our dormant energies. They will, through an overruling providence, be made to subserve the cause they were designed to injure. The editor of the Spectator seems to be an implacable enemy of his colored countrymen May they all know him, and pray to the Lord to forgive him for his relentless and unprovoked attacks upon their rights and happiness

'On Sunday, 3d July, a collection was taken up in behalf of the Colonization Society, in Rev Mr Nevin's church! its claims, I have been informed, were not enforced The congregation was reminded, however, that a collection on that day for the purpose mentioned, was *customary* In Light-street church, (Methodist,) I was informed that one of our preachers made a great blustering in favor of the Society, but it is confidently believed he did not bluster out of the people more money than would do for one emigrant One thing is certain he severely wounded the feelings of several of our colored preachers who heard him, and who were once enthusiastically devoted to him They will forgive him, no doubt, but they will never forget him Several ministers, who were once useful to the people of color, have lost entirely their influence with the intelligent portion of them, through their advocacy of colonization principles and colonization measures'

☞ The following spirited Ode, by one of our best poets, will be an excellent companion to the one now circulating in the newspapers, commencing 'The trumpet of Liberty sounds through the world.' Will the editors give it as kind a reception? Will Southern Nullifiers do us the favor to read it to their slaves? We shall see

For the Liberator

SONG,

SUPPOSED TO BE SUNG BY SLAVES IN INSURRECTION

See, tyrants, see your empire shakes,
Your flaming roofs the wild winds fan;
Stung to the soul the negro wakes—
He slept, a brute—he wakes, a man!
His shackles fall,
Erect and tall,
He glories in his new found might,
And wins with bloody hand his right

Just Heaven, and can it be,—the strong,
With mind to think, and heart to feel,
Has borne upon his neck so long
A weak or cruel tyrant's heel,
When one brave stroke
Had burst his yoke!
Day dawns at last on mental night,
And Sampson girds him for the fight

The land is ours—our fathers' blood
Free spilled, our own, manures the sod
Who gave us evil for our good,
And paid with stripes our sweat and toil?
'T was he, the foe—
Now, blow for blow;
Remember that the heavy debt
Of ages is to cancel yet.

Where's he, who in a cause like this
Would turn him from the coming fight,
Again a master's hand to kiss?
Who shuns to combat for the right!
Hence, hence away,
No longer stay
Go, wretch, in soul and body slave,
And fill a coward's shameful grave.

Up, Afric, up! the land is free,
It owns no slave to despot bow!
Our battle cry is LIBERTY—
On, strike for God and vengeance now
Fly, tyrants, fly,
Or stay—to die.
No chains we bear no scourge we fear,
We conquer, or we perish here!

V

For the Liberator.

COLONIZATION SERMON.

CIVILIZATION INCOMPATIBLE WITH CHRISTIANITY.

Mr Garrison —Nearly two years ago I listened to a sermon, preached by a clergyman of this city, in favor of African Colonization I was so struck at the time, with the incongruity of the discourse, that it sunk deep into my memory; but I was then to learn that it was but a fair specimen of the arguments of the advocates of colonization I consider it a service to the public to publish any thing that tends to throw contempt and ridicule on that absurd-

nal le institution, provided it be true, and therefore give you as accurate a report of the said discourse as my memory will allow. I do not pretend to give the precise words of all of the points, which, however, were all laughable alike. You, who know me, will not doubt the correctness of any statement in every thing material.

The shepherd began by informing his flock that Athens was the capital of Attica, a peninsula situated between Asia Minor and Italy, (I have no doubt that a good part of the congregation thought the said city was somewhere near Cape Ann, and if so, such an error was useful.) In the time of the apostles, Athens, though it had lost something of its former splendor, was the most polished, the wisest city in the world and the capital of the arts and sciences. The pick and choice of this wise community composed a tribunal called the Areopagus.

Among the peculiarities of the Athenians, he continued, they were remarkable for their religious zeal. They tolerated every faith, and even sent abroad for the priests of strange deities. Nay, lest they should ignorantly neglect some power, they erected an altar 'to the unknown god.'

Things were in this state when Paul came to Athens. His preaching excited a sedition, and he was carried before the Areopagus, to give an account of himself. The judges gave him a fair hearing. Yet, so vain are the cobwebs of human learning, that when the apostle had explained his object and principles, the Areopagus refused to sanction their propagation.

In contrast with this rare piece of history, the preacher informed his hearers that Christianity was generally accepted by savages. It took root the quicker and deeper the more barbarous and ignorant the people among whom it might be introduced.

What an admission, from a christian minister! Voltaire would have asked nothing more. If christianity be essential to salvation, and is really better adapted to savages than civilized men, let us retrograde into a state of nature as fast as we can.

From these premises this precious pillar of the faith argued, that all present had better put their hands into their pockets, and contribute something to send missionaries, or colonists, to Liberia. And many did so, and went forth, and I heard them exclaiming in the church porch, 'What an excellent sermon!'

V.

[The doctrine, that 'ignorance is the mother of devotion,' is also maintained by a clerical editor in Virginia, who is a warm advocate of the Colonization Society. He contends that the slaves ought not to be taught to read the bible, because if they were thus taught, they might be induced to read pernicious and unprofitable books! A fine brace of divines!]—*Ed.*

For the Liberator.

COLONIZATION SOCIETY!!!
versus
$10,973 13!!!

It appears by an article inserted in the New-York Daily Advertiser of June 20th, that on the last 4th of July, the enormous sum of $10,973 13 was collected by the American Colonization Society! This is, probably, an impartial statement, as the editor of that paper could have no motive in misrepresentation. We have a right to put a few queries to the Colonization Society, answers to which will be gratefully accepted. Has this money ever been expended? If so, how and for what purposes? How many slaves have been emancipated, since the 4th of July last? How much money has been collected at the numerous meetings of the Society and its auxiliaries, since the 4th of July? We ask for a statement of the receipts and expenditures during the last twelvemonth. If they can give it, why do they not? We wish to arrive at the truth, in these matters. We have been gulled and cheated long enough; it is now time to inquire into these affairs—for, independent of our suspicions as to their *honesty*, we have them with respect to their good intentions and philanthropic motives. We are not satisfied with the simple assurance, that 'all is for the best;' we require proof of this. Let the Colonization Society come boldly and fearlessly forward, and prove that these charges against them are untrue; let them prove to us that they are actuated by *motives of humanity*. We accuse them of aiming to diminish the happiness of our colored brethren, and we are the last to accuse without good reason. Let them now, if they can, *prove* this charge untrue, and we will give them credence.

In conclusion, how much better might this immense sum of money have been expended! How difficult was it to *procure*, last year, even $6,000, for the purchase of a small tract of land, for the purpose of sustaining the colored population of Ohio, who had been inhumanly driven from that State! These things call loudly upon every one, possessed of *common sense* and *common humanity*—the *Colonization Society excepted.*

JUSTICE & EQUALITY.

New-York, July 1st, 1831.

For the Liberator.

CALL FOR INFORMATION.

Mr Editor—A conscious incompetency to figure in your paper, has checked more than one anxious desire to obtain an explanation of one of the various texts, chosen by colonizationists, when they have mounted the stump* and the pulpit and cheated their way into the legislative halls for the purpose of denouncing, in the most unqualified terms, the devoted people of color. The one that I now invite comment upon, is, the popular text that the people of color can never be any thing in this country. Does it mean, that all that can be done, has been done, and we are still unfruitful? Does it mean, that, under any circumstances, we would remain entirely ignorant of our sacred rights and privileges? Does it mean, that education does not operate the same upon our minds, as it does upon the whites—inspiring us to resist on the proud difference that exists between us and the brute creation? Does not education teach us to detest despotism and to consider nothing dear in opposing it? Do they construe our long forbearance and deprivations, into a tacit acknowledgment that the situations we now enjoy, are best adapted to us, as a people? Be ye not deceived!

Would they have us to apply the knife to every social cord that binds us to our home—and sever every local attachment enjoined upon us by God and nature? and throw aside the comforts of a happy vernal clime, for the scorching and pestilential shores of Africa, and die, sixty-three out of every eighty-five, for the purpose of being something? I would 'rather be a dog and bay the moon.' I have seen one black man, who says that we owe a debt to that country. I am willing that that deluded man should go and pay it—but I know that I have contracted none. Again, would they make us believe that it is both out of the reach of history and tradition, when the man of color was any thing? Can they point to no place where the genius of the man of color shone to admiration? Can they discern nothing in the signs of the times? In my opinion, the day is not distant when the watch-word will be, from one end of the Union to the other, 'I MUST BE FREE!'—At least, I must.

LEO.

* A practice in the southern States.

SERMON ON SLAVERY.

*Continuation of Mr May's Sermon preached at Rev Mr Emerson's on the evening of May 29th, and at Providence July 10th, 1831.**

Few, if any, can be found in this community, who will *openly* justify slavery. More than a few, perhaps, think with me, that our fathers acted unrighteously when, in forming this confederacy, they consented to perpetuate the servitude of our black people, many of whom had been their companions in arms, privations and sufferings through the war of our Independence. And some there may be, who will grant, that we are under no *absolute* obligation to sustain the compromise which they made. But there are, I fear, a large proportion of New-England people, who, if they think at all upon the subject, excuse themselves from doing anything, with the plea, that it is *inexpedient* for us to interfere with slavery. Expediency or inexpediency is so often urged to excuse the non performance of obvious duty, that it should be regarded with suspicion. Inexpediency will generally be found to mean no more than present loss, or pain, or exposure, or inconvenience. But, surely, any or all of these together should not be, for a moment, a bar to our going on, right on! in any good cause. It is a question not settled in many minds, whether it may not sometimes be inexpedient to say what we know to be true, or to do what we know to be right! For myself, I cannot doubt, that under the moral government of the christian's God, 'truth is always better than expediency, or rather, that truth is expediency.' In the present case, if it be wrong to hold men in bondage—to deprive them of all the prerogatives of humanity—to treat them only as a higher order of brutes—then it must be right to reprobate the wrong, wherever it exists. If in our own country, 'tis patriotism should quicken us to our duty. Unless it be expedient for our nation to live in open unrighteousness, it cannot be inexpedient for us to protest and deprecate iniquity, wherever it exists among us. The greater it is, the more urgent we should be to correct it. The longer it has continued, the less willing should we be to delay our opposition. These are reasons for prompt, vigorous, unwearied efforts; surely not for inaction or silence.

I am aware that the difficulties of our situation, in this respect, are many and great. What then? We must meet them ere long. The sooner the better. These difficulties will never be less than they now are. They are obviously increasing every year. Shall we draw back? Shall we hesitate to advance, because dangers threaten? Reflect. *Certain* destruction will overtake us, if we do not depart from this iniquity. It can only be possible or *probable* evil that we dread, in attempting reformation. 'Do justice, let the consequences be what they may,' said the heathen. Shall a christian say less!

* [It may be proper to mention, that, since the delivery of this discourse in this city, Mr May has repeated it to a large audience in Providence, with some additional observations.]—*Ed.*

But here let us look, for a moment, at the consistency of many, who urge the inexpediency of our interference with slavery. They tell us that the agitation of this subject, in New England, is very irritating to our southern brethren—that it tends to perpetuate their jealousy of us—and to inflame their ill will. Allow this to be so. There are other subjects upon which they have been equally quick to take offence. But, respecting them, have we put any particular restraint upon ourselves—or been cautioned so to do? Have their feelings or interests been urged upon us, in other cases, to prevent our doing what we believed to be right?

What could have enraged some of the southern members of our confederacy more than the tariff, and questions growing out of it? This we foresaw. Did the apprehension seal our lips? Was our regard for our southern brethren so tender that we kept silence, or abstained from any efforts to effect what the majority of us knew would be for our own benefit and persuaded ourselves might be for the good of the country at large? No! we pursued our object with untiring determination, and exulted in our success—the disappointment and rage of our southern brethren, notwithstanding.

Thus, again, in the case of the Cherokees, our conduct was similar. We knew that the States bordering upon their territory were determined to get possession of it, and would be driven to madness if we defeated them. Still we exerted ourselves to the utmost in resistance to their unrighteous proceeding, and shall never, I trust, cease to lament our failure.

Other questions have arisen, from time to time, about which there has been the most direct collision of opinion, feeling and interest, between the southern States and ourselves. But in no instance, that I ever heard of, has our regard for them deterred us from uttering all our thoughts, and exerting all our energies to maintain the truth, or rather to carry our point.

Therefore am I impelled to the conclusion, that our unwillingness to provoke to wrath our white southern brethren, is not, indeed, the sensible motive of our forbearance, respecting slavery. No! we are culpably ignorant of, or shamefully indifferent to the wrongs which are inflicted upon our colored brethren. We are, I repeat it, prejudiced against the blacks. It is this prejudice which checks our strong sympathies and reconciles us to the conclusion, that slavery and degradation are their irrevocable lot. If there were two thousand, or two hundred, ay, if there were only twenty white men in captivity among us—easy enough would it be to awaken public feeling in their behalf, and even to call out the power and wealth of the nation, if they were needed, to redeem them. But because these two millions 'are guilty of a skin not colored like our own,' we consent that they should suffer a hard bondage; yea, we even sanction the laws by which they are held under the yoke. The blacks, we say, are an inferior race, and cannot be so improved as to fit them for the prerogative of self government. This is a violent presumption. It is wholly without proof. Consider. The descendants of the Africans have never had an opportunity to rise among us. They have been kept down. They have been and are denied all education. One who values his personal comfort, and even safety, in some parts of our country, had better murder a slave, than instruct him. When we reflect how our colored brethren have fared, and are still faring, in our land, the marvel is that they are still so much like other men. And we are sustained in the belief, that, if they were permitted to enjoy equal advantages, they would, in due time, attain an equal elevation with ourselves. But we are prejudiced against the blacks; and our prejudices are indurated, I believe, by the secret, vague consciousness of the wrong we are doing them. Men are apt to dislike those most, whom they have injured most.

Were it not for this, we could not be so indifferent, as we are, to the awful accusation, which lies against our nation of holding two millions men in bondage, buying and selling them as chattels, robbing them of the fruits of their labor, depriving them of their children, embittering their lives with hard service, compelling them to toil, as we do brute beasts—above all, depriving them wholly of the blessings of knowledge, and, in many cases, even of the consolations of religion. I say, were it not for our prejudices, we should be all alive to this equal enormity, this growing wickedness of our land, and not give ourselves rest until we had effected a thorough reformation. As christians, we should of course adopt and pursue only *pacific* measures; but as christians, too, we should persevere in them, with a spirit which nothing could daunt, nothing discourage, nothing tire. We should banish our apprehensions, knowing this to be our duty. We should forget our party animosities, our local quarrels, even our unchristian disputes about christianity, and unite with one mind, one voice, one hand, as we have done against intemperance, to wipe out this even fouler reproach upon our country, to dry up this even larger source of crime and misery.

Erratum.—In the former part of the Rev Mr May's Sermon, as published in the Liberator of 2d ult., in the second column, 27th line from the bottom, 'to alter the Constitution,' should have been, 'to alter this state of things.'

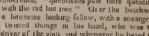
SLAVERY RECORD.

HORRORS OF THE SLAVE TRADE.

Accompanying the present number of the Liberator, our subscribers will receive a copperplate engraving of the sections of a Slave Ship, which we have procured at some expense, and which is worth framing for preservation. It is copied from Walsh's 'Notices of Brazil,' a work which every one who feels interested in the subject of slavery ought to purchase. The engraving shows, at a glance, the horrible manner of packing the miserable Africans who are kidnapped for the purpose of gratifying the avarice of Europeans and Americans. Dreadful, beyond description, must be the sufferings of the victims, and opulent in depravity they who carry on the infernal traffic. This traffic, however, will be pursued as long as there remains a market for slaves; therefore, they who call for a gradual abolition of slavery at home, do, in fact, demand *a gradual abolition of the foreign slave trade!*

After describing a protracted but successful pursuit of a slaver, for more than three hundred miles, Mr Walsh says:

'The first object that struck us, was an enormous gun, turning on a swivel, on deck, the constant appendage of a pirate; and the next were large kettles for cooking, on the bows, the usual apparatus of a slaver. Our boat was now hoisted out, and I went on board with the officers. When we mounted her decks we found her full of slaves. She was called the Veloz, commanded by captain Jose Barbosa, bound to Bahia. She was a very broad decked ship, with a mainmast, schooner rigged, and behind her foremast was that large formidable gun, which turned on a broad circle of iron, on deck, and which enabled her to act as a pirate if her slaving speculation had failed. She had taken in, on the coast of Africa, 336 males and 226 females, making in all 562, and had been out seventeen days, during which she had thrown overboard fifty five. The slaves were all enclosed under grated hatchways, between decks. The space was so low, that they sat between each other's legs and stowed so close together, that there was no possibility of their lying down, or at all changing their position, by night or day. As they belonged to and were shipped on account of different individuals, they were all branded, like sheep, with the owners' marks of different forms,



These were impressed under their breasts or on their arms, and as the mate informed me, with perfect indifference, "queimados pelo ferro quente—burnt with the red hot iron." Over the hatchway stood a ferocious looking fellow, with a scourge of many twisted thongs in his hand, who was the slave-driver of the ship, and whenever he heard the slightest noise below, he shook it over them, and seemed eager to exercise it. I was quite pleased to take this hateful badge out of his hand, and I have kept it ever since, as a horrid memorial of reality, should I ever be disposed to forget the scene I witnessed.

'As soon as the poor creatures saw us looking down at them, their dark and melancholy visages brightened up. They perceived something of sympathy and kindness in our looks, which they had not been accustomed to, and feeling instinctively that we were friends, they immediately began to shout and clap their hands. One or two had picked up a few Portuguese words, and cried out, "Viva! viva!" The women were particularly excited. They all held up their arms, and when we bent down and shook hands with them, they could not contain their delight; they endeavored to scramble upon their knees, stretching up to kiss our hands, and we understood that they knew we had come to liberate them. Some, however, hung down their heads in apparently hopeless dejection; some were greatly emaciated, and some, particularly children, seemed dying.

'But the circumstance which struck us most forcibly, was, how it was possible for such a number of human beings to exist packed up and wedged together as tight as they could cram, in low cells, three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light or air, and this when the thermometer exposed to the open sky, was standing in the shade, on our deck, at 89 degrees. The space between decks was divided into two compartments, 3 feet 3 inches high; the size of one was 16 feet by 18, and of the other 40 by 21; into the first were crammed the women and girls; into the second the men and boys; 226 fellow creatures were thus thrust into one space 288 feet square; and 336 into another space 800 feet square, giving to the whole an average of 23 inches and to each of the women not more than 13 inches, though many of them were pregnant. We also found manacles and fetters of different kinds, but it appears that they had all been taken off before we boarded.

'The heat of these horrid places was so great and the odor so offensive, that it was quite impossible to enter them, even had there been room. They were measured as above when the slaves had left them. The officers insisted that the poor suffering creatures should be admitted on deck to get air and water. This was opposed by the mate of the slaver, who, from a feeling that they deserved it, declared they would murder them all. The officers, however, persisted, and the poor beings were all turned up together. It is impossible to conceive the effect of that eruption—517 fellow creatures of all ages and sexes, some children, some adults, some old men and women, all in a state of nudity, scrambling out together to taste the luxury of a little fresh air and water. They came swarming up, like bees from the aperture of a hive, till the whole deck was crowded to suffocation, from stem to stern; so that it was impossible to imagine where they could all have come from, or how they could have been stowed away. On looking into the places where they had been

crammed, there were found some children next the sides of the ship, in the places most remote from light and air; they were lying nearly in a torpid state after the rest had turned out. The little creatures seemed indifferent as to life or death, and when they were carried on deck, many of them could not stand.

'After enjoying for a short time the unusual luxury of air, some water was brought: it was then that the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs towards it. No entreaties, or threats, or blows could restrain them; they shrieked and struggled, and fought with one another, for a drop of this precious liquid, as if they grew rabid at the sight of it. There is nothing which slaves, in the mid passage, suffer from so much as the want of water. It is sometimes usual to take out casks filled with sea water, as ballast, and when the slaves are received on board, to start the casks and refill them with fresh. On one occasion a ship from Bahia neglected to change the contents of the casks, and on the mid passage found, to their horror, that they were filled with nothing but salt water. All the slaves on board perished! We could judge of the extent of their sufferings from the afflicting sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees, with looks of the greatest anguish, at the prospect of returning to the horrid place of suffering below.

'It was not surprising that they should have endured much sickness and loss of life, in their short passage. They had sailed from the coast of Africa on the 7th of May, and had been out but seventeen days, and they had thrown overboard no less than fifty five, who had died of dysentery and other complaints in that space of time, though they had left the coast in good health. Indeed many of the survivors were seen lying about the decks in the last stage of emaciation, and in a state of filth and misery not to be looked at. Even-handed justice had visited the effects of this unholy traffic, on the crew who were engaged in it. Eight or nine had died, and at that moment six were in hammocks on board, in different stages of fever. This mortality did not arise from want of medicines. There was a large stock ostentatiously displayed in the cabin, with a manuscript book, containing directions as to their quantities; but the only medical man on board to prescribe it was a black, who was as ignorant as his patients.

'While expressing my horror at what I saw, and exclaiming against the state of this vessel for conveying human beings, I was informed by my friends who had passed so long a time on the coast of Africa, and visited so many ships, that this was one of the best they had seen. The height sometimes, between decks, was only eighteen inches; so that the unfortunate beings could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks, by the neck and legs. In such a place the sense of misery and suffocation is so great, that the negroes, like the English in the black-hole at Calcutta, are driven to frenzy. They had, on one occasion, taken a slave vessel in the river Bonny: the slaves were stowed in the narrow space between decks, and chained together. They heard a horrid din and tumult among them, and could not imagine from what cause it proceeded. They opened the hatches, and turned them up on deck. They were manacled together in twos and threes. Their horror may be well conceived, when they found a number of them in different stages of suffocation; many of them were foaming at the mouth, and in the last agonies—many were dead. A living man was sometimes dragged up, and his companion was a dead body; sometimes of the three attached to the same chain, one was dying, and another dead. The tumult they had heard was the frenzy of those suffocating wretches in the last stage of fury and desperation, struggling to extricate themselves.—When they were all dragged up, nineteen were irrecoverably dead. Many destroyed one another in the hopes of procuring room to breathe; men strangled those next them, and women drove nails into each other's brains. Many unfortunate creatures, on other occasions, took the first opportunity of leaping overboard, and getting rid, in this way, of an intolerable life.'—pp. 262, 263, 264, 265, v. ii.

CLIMAX OF VILLANY.

We spoke of the excitement occasioned by the arrest and carrying away a slave, by a clergyman.—Another minister came as a witness—if they were clergymen—if they did not assume the character.

An extraordinary fact has come to our knowledge. It is this: that negro dealers, or negro hunters, come to reside in different parts of the country; and that when it suits their interests they are kidnappers, managing the matter thus:—one of these dealers sees a likely fellow, no matter whether free or not, if he be friendless. He obtains an exact description of his person, the particular marks by which he may be identified. This description he makes to an accomplice below, who thereupon gets some one to personate the master—they come up and meet the colored victim—their proofs are clear, swearing is no obstacle, and the marks so well known are freely given, and proof conclusive. We are not able to say that such villainy has been successful, though we doubt it not; but we do know that such a scheme has been laid—of which we shall speak again hereafter. This hint may lead to vigilance, and check the infamous traffic. It is time the public feeling so long torpid, was aroused to the matter.

Westchester Record.

☞ The Russians generally admit the loss of 80,000 men since the commencement of the Polish campaign; and it is said that the Emperor anticipates the sacrifice of *two hundred thousand* lives before the final subjugation of that country.

It was currently reported at Flanders, that the Poles, aided by the Lithuanian insurgents, had cut off the Russian supplies, and that Diebitsch would be compelled to enter the Prussian dominions; it was also reported that Wilna was in possession of the insurgents.

JUVENILE DEPARTMENT.

THE LITTLE DOG.

A FABLE.

'What shall I do,' said a very little dog one day to his mother, 'to show my gratitude to our good master? I cannot draw or carry burdens for him like the horse; nor give him milk like the cow; nor lend him my covering for his clothing, like the sheep; nor produce him eggs like the poultry; nor catch mice and rats like the cat.

'I cannot divert him with singing like linnets and canaries; nor can I defend him against robbers like the great dog Towzer. I should not be fit to be eaten, even if I were dead, as the hogs are. I am a poor insignificant creature, not worth the cost of keeping; and I do not see that I can do a single thing to entitle me to my master's regard.' So saying, the poor little dog hung down his head.

'My dear child,' replied his mother, 'though your abilities are but small, your good will entitles you to regard. Love your master dearly, and show him you love him, and you will not fail to please him.'

The little dog was comforted, and the next time he saw his master, ran to him, licked his feet, gambolled before him, and every now and then stopped wagging his tail, and looking at him in the most affectionate manner. The master observed him.

'Ha! little Fido,' said he, 'you are an honest, good-natured little fellow!' and stooped down to pat his head. Poor Fido was ready to go out of his wits with joy.

Fido was now his master's constant companion in his walks, playing and skipping round him, and amusing him by a thousand sportive tricks. He took care not to be troublesome by leaping on him with dirty paws, nor would he follow him into the parlor unless invited. He also attempted to make himself useful by a number of little services. He would drive away the sparrows as they were stealing the chicken's meat, and would run and bark at the strange pigs, and other animals that offered to come into the yard.

He kept the poultry and pigs from straying, and particularly from doing mischief in the garden. If his master pulled off his coat in the field to help his workmen, Fido always sat by it, and would suffer neither man nor beast to touch it; for this faithful care of his master's property, he was esteemed very much.

He was soon able to render a more important service. One hot day after dinner, his master was sleeping in a summer house, with Fido by his side; the building was old, and the watchful dog perceived the walls shake, and pieces of mortar fall from the ceiling.

He saw the danger, and began barking, to awake his master; this was not sufficient, so he jumped up and bit his finger. The master, upon this, started up, and had just time to get out of the door, before the whole building fell.

Fido who was behind, got hurt by some rubbish which fell upon him; on which his master had him taken care of, with the utmost tenderness, and ever after acknowledged the little animal as the preserver of his life. Thus his love and fidelity had their reward.—*Evenings at Home.*

BOSTON,

SATURDAY, JULY 23, 1831.

THE SECRETARY OF THE AMERICAN COLONIZATION SOCIETY.

This gentleman, we opine, is growing neglectful of his official duties, in consequence of his marked attention to our humble person. During a recent visit to New-England, and on his return, he was careful to denounce the Liberator in his public and private discourses, and to represent its editor as one given over to hopeless lunacy. As a specimen of his modesty and manly conduct, we take the liberty to extract the following paragraphs from a private letter, received during the last week.

'When at Washington city, I attended two meetings of their little abolition society of that place. Affixed to the public notice of the last, was an invitation to those who were not members of the association, to attend and satisfy themselves, that neither the objects nor operations of the society were calculated to destroy society. This invitation was given in the hope that it might increase the strength of the party about to petition Congress for the abolition of slavery in the District. None who were embraced in the invitation attended, except Mr Gurley, Secretary of the Colonization Society. When the business of the meeting was transacted, (which was in a few minutes,) Mr Gurley arose, and occupied the floor the principal remaining part of the time we were together.

'He commenced by declaring his unity with such associations, and his approbation of the design of this. He said he should have been connected with it ere now, but for his official relation to another society, many of whose members were slaveholders. After expressing fully, and quite eloquently, his approbation of abolition societies, he spoke of the necessity there was that they should proceed with circumspection—neither wounding the feelings of benevolent good slaveholders, of whom I understood him there was a large number, nor inflaming the minds of the slaves. On this latter he was very emphatical. He said much harm had been done to the cause in this way, and much of the peace of families impaired. He intimated that whoever rendered the slave dissatisfied with his condition, however benevolent his intentions, was an enemy to the cause, and must inevitably retard its progress. As an eminent instance of this kind, he adduced the case of W. L. G. for whom he said he had none but kind feelings; but such was the character of the "Liberator," that he could view it in no other light than that of an incendiary publication—nor could he excuse its editor on any other plea than that of madness. He then drew a few numbers of the paper from his pocket, and garbled handsomely to show its inflammatory character, and how calculated it was to excite to rebellion and massacre. He did not at all bring into view that the editor disclaimed *war* as well as slavery;—and finally, came forth from him, what he had gradually and ingeniously prepared us for—namely, a proposition that the Society should record on its minutes, or publish (I do not recollect which) its disapprobation of the course pursued by the said W. L. G. There were those present who sided with him, and hoped it might be even as he had said;—others managed like honest men, doing it on, and prevented a record, in order to publish, but appointed a committee to report to the society's next meeting what were the objects of the society, and how they ought to be pursued. One there was present at that meeting, who, a stranger, and unaccustomed to oral discussion, yet overflowing with objections to the Reverend's course, was only restrained from replying, from the consideration that exertions made during the influence of high excitement often injure rather than benefit a cause.'

The confession of Mr Gurley, in the first paragraph, is worthy of note. 'He should have been connected with it (the Abolition Society) ere now, but for his official relation to another Society, many of whose members were slaveholders.' So! he is willing to occupy a station in which he must sacrifice principle, in order to please slaveholders! He is afraid to associate with those who boldly denounce slavery as a crime, because it would give offence to the oppressors—and, of course, because he would unquestionably lose his office, salary and all! A fine exhibition of moral courage! a most tender conscience! a keen sense of duty! O, deliver us from such popularity hunting, temporizing, irresolute, craven *criminal* philanthropists, as cluster around the American Colonization Society!

It is evident, that the Secretary's sole object in attending the meeting, was to proscribe our paper, and obtain its proscription by the Abolition Society, in a manner as remarkable for its subtlety as little-ness. 'He could view it in no other light than that of an incendiary publication—nor could he excuse its editor on any any other plea than that of madness.' This language so nearly resembles that which was copied into our last paper, from the American Spectator, as to identify our anonymous assailant in the person of Mr Gurley. We are not mad, however, but speak the words of truth and soberness.

We are told, Mr G. 'garbled handsomely to show the inflammatory character of the Liberator.' A victory obtained at such a price can produce no laurels. For the sentiments of our correspondents, we are not responsible. If anything of a retaliatory character distinguish their communications, it is contrary to our well known opinion.

We have never understood that Mr Gurley embraces the doctrine of non resistance. Doubtless his sympathies are kindled in behalf of the brave Poles; doubtless he justifies the American, Greek, French, Mexican, Haytien and South American Revolutions. Nineteen twentieths of the American people declare that it is right to slaughter tyrants. Ought not he and they to wear countenances of bronze, when they accuse us of rebellious designs? They, and not we, have given the slaves a license to murder, and put arguments into their mouths. They, and not we, are guilty of endeavoring to promote a rebellion at the South. They, and not we, cast contempt upon the pacific principles of the blessed Redeemer. And if we *should* urge the slaves instantly to break their fetters, and wade through a sea of blood, and trample their masters into the earth, and send fire and the sword throughout the slave states—neither the Secretary of the American Colonization Society nor our countrymen would be able consistently to condemn our conduct. Well *may* they dread the personal application of their own creed! Well may they refuse to be paid in coin of their own circulation!

'An Address to Christians of all Denominations, on the inconsistency of admitting Slaveholders to Communion and Church Membership.'

This is a tract of 18 duodecimo pages, which obtained the premium of $50, offered some months ago by the Pennsylvania Society for promoting the Abolition of Slavery, &c. It is a well written analysis of the criminality of slavery, and of its incompatibility with the precepts of the gospel, but lacks that scriptural pungency and burning rebuke which the subject imperiously demands. The author of it is EVAN LEWIS, a highly reputable member of the Society of Friends, and editor of the Herald of Truth, printed in Philadelphia. We shall publish it entire, as soon as convenient. We intended to have competed for the prize, but numerous avocations defeated our purpose. One of the rejected essays is in our hands, and will be inserted in our columns.

FOURTH OF JULY.

We have lived to see once more our nation's Jubilee! Millions hailed it with exultation! Yesterday we heard again of the deeds of our Fathers—how firm they were in their resolves, how devoted in the fight, and how successful! And more than all, how magnanimously they suppressed every selfish wish, and when they had redeemed it, gave up this goodly heritage to the people. The story has often been told, but it bore repeating, and was listened to yesterday with unabated delight.

The orators of the day, as usual, recounted the many and great blessings which have been vouchsafed unto us—political and religious freedom—very general diffusion of knowledge—and the unexampled prosperity, which has crowned the labors and enterprise of our citizens. They eulogized in no measured terms our civil constitution and indulged, as our predecessors have done, in high anticipations of our future greatness and glory. Who did not partake of the feelings of the occasion? Who did not join heartily in welcoming the day?

But there are some, it is believed, who repressed with trembling. All ought to have done so. Self-gratulation may be as delusive to a nation as to an individual. It is as injurious to a people, as it is to one man, to think of themselves more highly than they ought to think. This mistake we Americans have committed egregiously. And the return of this anniversary has always tempted us to err. While we have been filling the ethereal concave with the loud swelling notes of self-applause, sins have been accumulating among us to a frightful enormity, sins that have brought home to us from abroad the bitterest reproaches, and have challenged the displeasure of Heaven.—Well nigh had we become, (what we were called in derision) 'a nation of drunkards.' Thanks be to God, our eyes were opened to see our alarming situation before it was too late, though the danger from intemperance is not yet overpast. So too, while we have been exulting in our peculiar privileges, party spirit has diffused its baneful influences throughout our land. The harsh notes of political discord, sectional and local animosities (to say nothing of polemic strife) have resounded everywhere. Still farther, the unexampled facilities for trade which were presented to us by the circumstances of Europe at the time of our Independence, generated amongst us a lust of wealth which has plunged many of our citizens into reckless if not unprincipled speculations, and the arts of dishonest traffic. But worse, far worse than all, while we have been vaunting our free institutions, and claiming for our country the admiration of the world, as the birth place of liberty, the asylum of the oppressed, we have been holding two millions of our fellow men in the most abject servitude; seemingly unconscious that we are outraging, in view of the world, the fundamental doctrine of our Constitution—and in sight of Heaven, the first principles of our Holy Religion! We have little claim to the honorable titles we assume. There is not a nation on the earth, which is guilty of a grosser violation of the dearest rights of man than we are. We are trampling upon the necks of two millions of our race! denying them all the prerogatives of humanity, treating them as but a higher order of brutes. I say *we* are doing this, for our national government permits it—not only permits but upholds it. Upholds it not only by the sanction which it gives to the laws of the southern states, but by its own enactments of law for those districts, over which itself presides.

Is there an American, who can hear this, and not blush, and hang his head in shame? Is there one, who will refuse his efforts to wipe out this foul blot? Let the future returns of this Anniversary be days of public humiliation, until the yoke of the oppressed millions in our land be broken, and slavery be no more known.—*Brooklyn (Ct.) Advertiser.*

ANOTHER STEP!

☞ The march of Equality is onward. Here is another triumph of good sense over prejudice. We copy the article from the N. Y. Courier & Enquirer.

'We are informed by a Jamaica gentleman, that last month the Hon. Thomas L. Yates, the Mayor of the city of Kingston, in that Island, nominated as a member of the corporate body Mr Brown, a gentleman of color. This nomination was seconded by several of the magistracy; Mr Brown was duly elected, and is now a magistrate of the capital of Jamaica. We understand that he has long borne a very high character in that country, and was generally esteemed and respected. The law by which free people of color are raised to an equality of rights with the white inhabitants, passed the legislature of Jamaica in 1830.'

'As a circumstance highly creditable to the character of our colored population, says the Fayetteville Observer, it ought not to be forgotten, that among the discoveries of the goods pilfered, during and immediately after the fire, we have not heard of a single instance of any thing being found in the possession of a negro.'

☞ We suppose the Fayetteville editor will find, in the above instance of integrity, further proof that 'God hath appointed the blacks to be slaves.' The nearer they approach to perfectibility of character, the more evident it is to men-stealers and profligate slave owners, that they belong to the brute creation!

At an adjourned meeting of the Afric-Americans, on the 19th instant, at the Belknap-street meeting-house, respecting the College question, it was voted to defer any decision on the subject, for the present, notwithstanding its importance, until further information had been received from our brethren of the Convention, at the south.

ROBERT WOOD, Ch'm.

JOHN T. HILTON, Sec.

Merin Leonard, who was stabbed sometime since by William Roby, died on Sunday morning. Roby will be tried for murder.

The Baltimore papers announce the death of Daniel Martin, Esq., Governor of the State of Maryland.

LITERARY.

For the Liberator.

THE FAREWELL.

'Though separated, we shall be closely united—though out of sight, yet never out of mind; you will think of us, and we of you with affections tender, refined, and abiding. We shall often meet at a throne of grace, and welcome each other, and be welcome there; we shall often meet in the correspondence of the heart. We shall, if God permit, sometimes meet in sweet personal intercourse again; we shall never cease meet in the affectionate reveries of imagination; and oh, may we at last meet, to part no more, in the house not made with hands, eternal in the Heavens.'

How many precious thoughts are embodied in that little word 'farewell,' how many fond, yet melancholy feelings does it recal, how many a story does it tell! It speaks of departed hours in a language silent though most forcible. How 'painfully pleasing' to our minds as we think of the time when we last repeated the parting blessing. The tender accents and affectionate adieu of a parent are all expressed in that one last word, and with it we hear the good wishes, as well as the heart felt prayers of those we leave behind. And when in after life we mix in other scenes, yet will the parting farewell, with its still small voice, rise superior to the tones of gaiety and mirth which surround us, and carry us back in imagination to the hour when it was last upon our lips. The word, though uttered in a whisper, ever dwells upon the ear; its impression never be effaced from the heart; and although Time may endeavor to hide the lines with his moss, yet the busy wheel of memory will ever keep them bright.

How many varied feelings rise,
Too strong for tongue to tell,
As we recall the sympathies
In that fond word '*Farewell!*'

The parting glance, the last adieu,
In memory still will dwell;
I recollect the adieu, too,
Where last we bade '*Farewell!*'

And I have left that happy spot
Beside the gentle dell;
But truly I'll forget it not,
Although I've said '*Farewell!*'

Time cannot a barrier prove,
Unbroken is the spell;
I think of hearts I used to love,
And cannot say '*Farewell.*'

Now fate commands me far away
From scenes I loved so well,
But memory still has ample sway,
And *will* not say '*Farewell.*' J.

SONG.

Oh the voice of woman's love!
What a bosom-stirring word!
Was a sweeter ever uttered,
Was a dearer ever heard,
Than woman's love!

How it melts upon the ear!
How it nourishes the heart!
Cold, ah! cold must he appear,
That has never shar'd a part
Of woman's love!

'Tis pleasure to the mourner,
'Tis freedom to the thrall;
The pilgrimage of many,
And the resting place of all,
Is woman's love!

'Tis the gem of beauty's birth;
It competes with joys above;
What were angels upon earth
If without woman's love—
Sweet woman's love!

MORE TREASON!

At the great Union Celebration in Charleston, S C on the 4th inst. an original Ode was sung, the two last verses reading after this manner. It was probably written by a slave owner, or the son of a slave owner, and sung by slave owners! Do they not fear lest their slaves may one day be as patriotic as themselves?

'Where else in the temple of freedom—oh, where—
If not in the bosom land our sires have given?
For destiny's self brought our forefathers here,
And here was the chain of the tyrant first riven.
And to conquer or die,
First appealing on high,
They dared, in his might, the fell monster defy;
While Europe, astonished, looked on at its birth,
And bless'd our free nation—free'st nation of earth.

Forget not that time of commotion and toil,
And the glory that sprung from it, cherished for ever,
Shall guard our freedom and hallow our soil,
And the foot of the tyrant shall trample them never.
For what folly would dare,
When our flag is in air,
And imbued with one spirit, we join in one prayer
For the altar that bears it—for our home—for our hearth—
God bless our free nation—free'st nation on earth!'

MISCELLANEOUS.

The Duke of Lancourt who narrowly escaped the guillotine in France, and who owed his life to the friendship of a woman, has drawn their character with a master's hand. 'Their friendship,' he says, 'is inviolable, their fidelity unshaken, their courage invincible. They are intimidated by no difficulty, and bid defiance to dangers. Amiable woman! When man desponds, she animates him with new hopes—when he is sick, she comforts him, bids him live and teaches him to love with herself. And well can she soothe and comfort him; she is all patience, she is all fortitude. The endearment of her smiles, the melting accents of her voice, and her bewitching softness, beguile him of his sorrows and makes his prison a palace.'

Beware of Politeness.—We translate the following from a French paper.—'Sir, you have dropped your papers!' cried a young man the other morning to a person passing. 'Sir, I'm very much obliged to you,' said the other, turning round and picking up a large bundle. 'Excuse me, continued he, but have I not the honor of addressing Mr P——?' 'That is my name,' said the young man, with some surprise. 'Ay, I thought so. I was very lucky in meeting you. I am an officer of the tribunal of commerce, and am ordered to arrest you on a bill of exchange for one thousand five hundred francs. The paper which you were so kind as to tell me I dropped was the suit issued against you!'

Singular Coincidence.—The other day a ship from one of the ports in Ireland, reached a dock in this city. A young man, a native of Ireland, accidentally passing at the moment along the wharf, paused to observe the landing of the passengers. In an attempt to leap on land, one of them fell into the river and immediately sank. The youth, who had lingered a moment to gratify his curiosity, plunged in promptly and rescued the drowning man, whom he suddenly recognized as his *brother*. Had any ordinary author introduced such an unnatural incident into a romance, how he would have been lashed by the critics!—*N Y Mirror.*

Sight Restored.—Mr Joshua Hempstead, of New-London, who had been almost totally blind for ten years, lately had his sight restored by accidentally hitting his eye against the head of his staff. His joy and wonder, in thus having creation suddenly break upon his vision, was excessive. His eye has not been inflamed, and he can read small type, and see objects at the distance of a mile.

The Orang Outang.—A letter from Capt Kennedy, of the U S frigate Java, who lately visited Liberia, states, that he has 'been informed that the Orang Outang has been repeatedly seen by the Kinsmen on the Jnok and other rivers, a crabbing with a rude basket and crab-stick, both of his own make.' Capt K thinks if this be a fact, the colonists might profit by domesticating them and employing them in their corn and rice fields.

A lamentable accident happened at the hospital of the St Esprit, Toulon, France, 17th May. The previous evening there had been a distribution of soap to the poor; but the whole supply not being exhausted, the remainder was put by in the copper boiler in which it had been made till the next day, when it was divided between twelve poor old women, and within a few hours after every one of them expired in dreadful agony.

The town of Lee, the second largest manufacturing town in the county of Berkshire, Mass. has not in it a store, shop, dwelling, hovel or cellar, in which ardent spirit of any kind is either bought or sold.

A son of Daniel C. Abeel, of Catskill, was attacked by a mad bull in a pasture, which the boy conquered by poking his fingers into his eye balls whenever he could reach him. The boy was much injured.

Industry of the Bee.—A swarm of young bees, belonging to Mr S H House of Columbia, (Penn.) made, from the 8th of June to the 18th, a period of seven days, fourteen pounds of honey. We doubt (says a Philadelphia paper) whether the instance of the industry of the bee is equalled on record.

It is stated that, to preserve milk from becoming sour in hot weather, the milk men of Paris usually add a small quantity of sub-carbonate of potash or soda. This addition does not injure, in any degree, the taste and healthfulness of the milk.

Use of Monks.—Francis I of France, himself a Catholic, used to remark, that monks were better at teaching linnets to whistle, playing at dice, tippling, and gormandizing, than in doing good either to religion or morality.

An English writer has computed that half of a woman's chances of marriage are gone when she has completed her twentieth year; at twenty three, three fourths of her opportunities have vanished; and at twenty six, seven-eighths. So, girls, we would advise you to calculate accordingly.

Liberty and Equality.—The Duke of Saxe Weimar, travelling last summer, in Philadelphia, drove out to visit the Schuylkill Falls. The next morning, standing at the door of the hotel, he was accosted by the coachman in the following apostrophe: 'Are you the *man* that I drove in the coach yesterday? because I am the *gentleman* who drove you, and I have come to be paid!'—*London Court Journal.*

A Washington correspondent says that Mr Ingham's letter to the President was written at the Bureau of the Treasury Department, *with a loaded pistol lying at each elbow.*

What Next?—It is said that a model of a ten-[illegible] is now exhibiting in Glasgow, to convey the mail bags from London to Portsmouth, 70 miles, in 12 minutes!

The whole number of Fires in Boston from January 2d to June 30th inclusive, was seventeen. Estimated damage $13,340—Insurance, $2,320. False alarms, nine.

We notice that the population of many communes of Hayti is rapidly increasing—the births exceed the deaths as 4 to 1.

Strawberries, forty-seven to the pound, have been raised this season near Albany—they were four inches in circumference!

A correspondent of a Virginia paper calls Skrzynecki, the Polish Chieftain, Gen Screw-neck-eye, and another, Skrenge-him-sky-high.

At the nuptials of the Honorable Robert Grosvenor, who was lately married to the Honorable Miss Wellesley, the guests partook of a wedding cake made in Chester, which weighed no less than three hundred weight and a half.

We understand upwards of $800,000 have been subscribed for the Worcester Rail Road—and the survey has been ordered.—*Boston Centinel.*

One thousand seven hundred laborers, at one dollar a day, are wanted near Baltimore.

A great number of Frenchmen are proceeding to Algiers, by Toulon, in order to settle in that country, where they can easily procure land at a rent of 2 francs (50 cents) per acre.

It is stated in the N York Journal of Commerce, that the whole number of booths erected in the vicinity of the Park on the 4th was 122, and that *all, with the exception of ten, were occupied by foreigners!*

Gov Cass of Michigan formerly of Exeter, N H. is appointed Secretary of War.

MORAL.

QUESTIONS FOR INFIDELS TO ANSWER.

Is civil liberty a blessing to society?

On what spot of the globe does it exist *without the bible?*

In what countries is the civil authority most under the control of the ecclesiastic? In those where the word of God is most generally in the hands of the people, or in those where it is kept from them?

What then is the duty of the philanthropist and of the friend of republican government, with respect to aiding in the dissemination of the scriptures?

If the bible is not the word of God, why does morality, temporal prosperity, and civil liberty most abound where it is most read, and where the most implicit confidence is placed in it, as being of divine authority?

How ought the conduct of those to be viewed, who pretend that our civil liberty is in danger, because christians are exerting themselves to cause the 'gospel to be preached to every creature?'—to establish bible societies and to gather the children of our land into Sabbath Schools, that they may be taught the doctrines and precepts of the bible?

Spirit of Christianity.—We know that every thing is affected that is touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal; it touches the heart of the revengeful, and they become forgiving and loving; it touches the idols of the heathen, and they fall to the ground like Dagon before the ark of God; it touches the atmosphere of idolatry, and the glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and they wither at its glance; it touches the hearts of the savages, and they take their place among civilized men; it sends its fructifying showers on the barren wilderness and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen, sing for joy, and shout from the top of their mountains.

Temperance Store.—Every effort to banish the monster, Ardent Spirits, ought to be encouraged by the friends of Temperance. We are happy, therefore, to recommend the Grocery Store of Messrs Hayden, Upham, & Co at the corner of Howard and Tremont streets, who have advertised that they will keep the best assortment of Groceries, '*with the exception of Ardent Spirits.*'—*Recorder.*

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

in a genteel family, for a day, week, or longer time, they can be accommodated at NO 19 POWELL-STREET, (*Between Fifth and Sixth streets.*)

☞ Every attention will be paid to render Boarders comfortable.

☞ Private apartments may be obtained, if required. PETER GARDENER.

Philadelphia, June 11, 1831.

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy. The best of reference will be required.

WILLIAM SAUNDERS,
Merchant Tailor.

Hartford, June 30, 1831.

MRS BARTON,

WISHING to manifest, by actual experiment, the great advantages that would result from the general introduction of M H BARTON'S new orthography, proposes to teach a class of children, who are ignorant of letters, to read with the same. Active children, three years old and upwards, shall be taught to read intelligibly in two months, both writing and printing, or nothing charged for tuition.

☞ Application to be made at No 4 Franklin Place. *Boston June 23d, 1831.*

COMMONWEALTH OF MASSACHUSETTS.

In General Court, at the May Session thereof, in the year of our Lord 1831.

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment, and that the same as thus agreed to, be entered on the Journals of the two Houses, with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution it may be submitted to the people for their ratification in order that it may become a part of the Constitution of this Commonwealth.

'ARTICLE OF AMENDMENT.'

'The members of the House of Representatives shall be elected in the following manner—

'Each city, town or district, containing twelve hundred inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative—and the number of inhabitants in each city, town or district shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

'In every case where any town is now united to any other town or district for the purpose of electing a Representative, such towns and districts, so united, are, and shall be considered, respectively, as one town in all things respecting the election of Representatives as provided for in this article.

'Any two adjacent towns of that class which, separately would not be entitled to elect a representative, shall be united together and form a district for that purpose—and where any such town is so situated, that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district. In which case such district shall be entitled to elect an additional Representative every other year; and if any town not entitled to elect a Representative every year, shall, by a majority of votes at a legal town meeting for that purpose called, decide against being united with any other town to form a Representative district, the Legislature shall upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, as that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall hold and make return of their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty-two, and every tenth year thereafterwards.

'And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

'Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business; and all the provisions of the Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.'

In House of Representatives, June 14, 1831.

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in the House, two thirds of the members present, and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W B CALHOUN, Speaker.

In Senate, June 18, 1831.

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate present, and voting thereon, the same are referred agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, President.

Commonwealth of Massachusetts.

In Senate, June 23, 1831.

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in the Commonwealth.

Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831.

Concurred. P W WARREN, Clerk.

A true copy.—Attest.

CHAS CALHOUN, Clerk of the Senate.

July 15—3t.

JUST PUBLISHED,

AN ADDRESS,

Delivered before the

FREE PEOPLE OF COLOR,

IN

PHILADELPHIA, NEW-YORK,

And other Cities, during the month of June, 1831,

BY WM. LLOYD GARRISON.

PRICE 12½ CENTS.

For sale at this office. July 16.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 31.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, JULY 30, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 10, MERCHANTS' HALL
WM. LLOYD GARRISON, EDITOR.

TERMS

Two Dollars per annum, payable in advance.
No subscription will be received for a shorter period than six months.
Agents allowed every sixth copy.
All letters and communications must be POST PAID.

AGENTS

Joseph C. Lovejoy, *Bangor, Me.*
Edward J. Pompey, *Nantucket, Mass.*
Harvey Kimball, *Amesbury.*
Benjamin Colman, *Salem.*
William Vincent, *New-Bedford.*
Henry E. Benson, *Providence, R. I.*
J. L. Cross, *New Haven, Ct.*
John Wm. Creed, "
William Saunders, *Hartford.*
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THE LIBERATOR.

'Slavery is made up of every crime that treachery, cruelty and murder can invent; and the men-stealers are the very worst of thieves. The most knavish tricks are practised by these dealers in human flesh, and if the slaves think of our general character they must suppose that Christians are Devils, and that Christianity was forged in Hell. Shall we call ourselves Christians or Devils? Can a race of Devils plot against us worse than we do against them? In art and wickedness, as it relates to our principle and practice, we abundantly exceed.'—Rowland Hill.

WHAT SHALL BE DONE?

The solemn inquiries are often earnestly made, what shall be done for the abolition of slavery, and wherein can the people of the free States act efficiently? A full and satisfactory reply to these inquiries demands a series of numbers. In the present essay, I shall sketch only the outlines of a few feasible schemes.

First of all, I want every man and every woman to discard their criminal prejudices, their timorous fears, and their *paralyzing* doubts. I want them to feel that two millions of their brothers and sisters are groaning under the thraldom of slavery; that they are bound by every conceivable motive, to assist in breaking their fetters; and that they are capable of effecting their desires, through divine assistance.—The work of reform must commence with *ourselves*. Until we are purified, it will be fruitless and intrusive for us to attempt to cleanse *others*. I say, then, that *entire abstinence* from the products of slavery is the duty of every individual. In no other way can our example or influence be exerted so beneficially. How many are there in the free states, who will gladly give a preference for those articles which are not tainted with oppression, even though at first they come a trifle higher than slave products? Let us open a market for free goods, and encourage conscientious planters to cultivate their lands by free labor: it will be more profitable to them, and greatly conducive to our peace of mind. Once bring free into competition with slave labor, and the present system of bondage will be speedily overthrown.

Already stores for the sale of free groceries—such as sugar, coffee, molasses, rice, indigo, tobacco, &c. &c.—have been opened in Philadelphia, New York, and other places, under very encouraging circumstances.

Some of the ladies of Philadelphia, and elsewhere, (especially among the Society of Friends,) deserve the warmest commendation for the growing zeal which they manifest in this good cause. They are multiplying Free Produce Societies, and circulating their melting appeals, in imitation of their noble sisters in Great Britain. In several places they have procured, under the most appalling difficulties, and offer for sale, wholesale or retail, a handsome variety of domestic goods, free from the taint of oppression—among which are linens, muslins, ginghams, cotton lace, sewing cotton, &c. &c.

In England, more is doing perhaps, by females towards overthrowing slavery in the British Colonies, than by the other sex. Each member of a Free Produce Society pays annually a few shillings into the treasury thereof—with which money tracts illustrative of the horrors of slavery, and filled with pathetic entreaties, are circulated far and wide. These tracts are often put into elegantly wrought work bags which are offered for sale; and in this way public attention has been powerfully concentrated to the subject. On these bags are painted, or wrought, vivid representations of the cruelties of slavery. A multitude of other useful articles intended as presents, with appropriate devices, are also manufactured to catch the eye and affect the heart of the public. The ladies of this country ought not to be outdone in this benevolent and holy enterprise.

2dly. Religious professors, of all denominations, must bear unqualified testimony against slavery. They must not support, they must not palliate it. It seems a gross paradox, that a man can be at the same time, a slave owner and a follower of the Lamb. Churches, therefore must be purified as by fire. Ministers of the gospel must clear their skirts of innocent blood and faithfully exhibit the criminality of holding our fellow creatures in bondage. In 1826, the Synod of Ohio held an animated discussion on a question which had been before referred to the General Assembly of the Presbyterian Church, viz. 'Is the holding of slaves man-stealing?' in the affirmative of which, a large majority concurred. This is a rational view of the subject: consequently no slaveholder ought to be embraced within the pale of a christian church.

'For this thing which I cannot bear, the earth is disquieted. The Gospel of Peace and Mercy preached by him who steals, buys and sells the purchase of Messiah's blood.—Rulers of the Church making merchandize of their brethren's souls!—and Christians trading in the persons of men!—These are they who are lovers of their own selves—Covetous—Proud—Fierce—Men of corrupt minds who resist the truth—Having the form of godliness, but denying the power thereof—From such turn away.'

'How can Christian Professors,' inquires a Presbyterian clergyman, 'expose themselves to derision by *gravely* declaring that Hawkins and his gang were *Negro Thieves* 300 years ago on the coast of Africa, but they who have purchased his abominations through all succeeding ages *here*, are innocent *Slaveholders*? How dare Expositors of the Bible attempt to persuade persons who hold slaves, that the proceeds of *man stealing* are now transformed into honest acquisitions; that *incurable* injustice on the windward shore by a voyage over the ocean, is transmuted into Christian integrity; and that a man who *kidnaps* a *Parent* is a *Monster of Hell*, but if he *steals children*, he is an *Heir of Heaven*?'

3dly. The formation of an American Anti-Slavery Society is of the utmost importance; and it is now, I am happy to say, in embryo. The objects of this Society will be, to consolidate the moral power of the nation, so that Congress and the State Legislatures may be inundated with petitions;—to scatter tracts, like rain-drops, over the land, on the subject of slavery;—to *employ* active and eloquent agents to plead the cause constantly, and to form auxiliaries;—to encourage planters to cultivate their lands by freemen, by offering large premiums;—to promote education and the mechanical arts among the free people of color, and to recover their lost rights. The people, at large, are astonishingly ignorant of the horrors of slavery. Let information be circulated among them as prodigally as the light of heaven, and they cannot long act and reason as they now do.

4thly. Slavery in the District of Columbia is sustained in our national capacity: it ought, therefore, to be prostrated at a blow.

5thly. The clause in the Constitution should be [illegible] goods to the detriment and [illegible] of the [illegible] a representation in Congress. Why should property be represented there from the south, and not from the opulent north?

6thly. We must sustain, at least one hundred periodicals over the land expressly devoted to the cause of emancipation. What can we accomplish without the powerful aid of the press?

'What more shall we do?' It will be seasonable enough to answer this question, when we shall have done what has been already suggested.

PROGRESS OF EQUALITY!

We lay the following Decree before our readers with a thrill of pleasure. What shall stop the Car of Equality in its progress through the world? Shall prejudice or pride, or oppression? These may retard it, but only by being crushed under its wheels! Shall the free colored citizens of the United States despair of complete enfranchisement, while their brethren elsewhere are restored to all their lost rights and privileges? No, no! *Their turn must come erelong.* The American people, in view of such noble examples, will not always be unjust and exclusive; they will not be the last to admit to an equality those who are their brethren and countrymen.

'St. Thomas, July 4, 1831.

To Wm. Lloyd Garrison.

Dear Sir—I take pleasure in forwarding to you a copy of the Decree of the King of Sweden and Norway, which I trust you will give a place in your valuable paper.

'We, Charles John, by the grace of God King of Sweden, Norway, of the Goths and Vandals, do make known—

That being disposed to admit into the institutions of our colony in the island of St Barts, all reforms and ameliorations that may be compatible with the present and future prosperity of the said colony, as well as with the tranquillity of the neighboring settlements—

Moreover considering, that those usages which have been established for ages, and which have in a manner become amalgamated with the organization of society, cannot be swept away but by the successive workings of time, the propagation of light, and the reach of science—

That [illegible] suddenly to anticipate this salutary change, (which cannot be without shocking,) would only tend to aggravate the evil which it is so desirable to remedy, and induce misfortunes for which subsequent and tardy regrets can make no amends—

That, on the contrary, following gradually the course of time, advantage is gained with the faculty and power of allaying the passions, of strengthening measures reputed equivocal—at the same time that unjust suspicions are extinguished—

That a Government acting on the basis of such principles, may rely with certainty on the co-operation of all its citizens, whose mutual interests with equal solicitude are duly kept in view—

These causes and there having been laid before Us a very humble supplication from a certain number of our free subjects in the island of St Bartholomews, which class has been hitherto designated under the denomination of People of Color, We have willed to enact as by these presents.

We enact as follows—

1st. The colonial ordinance dated the 30th July, 1787, inasmuch as it concerns the inhabitants styled free colored, and noted by the Articles 1, 2, 3, 5 and 6, is and remains abrogated.

2d. The ordinance dated 11th March, 1812, concerning the mode of election for members of the Council and Court of Justices, is modified, so that any free inhabitant of color, born or naturalized in the colony, aged 21 years, who has obtained a burgher's brief,* or who, after a residence of seven years, possesses property therein or follows any industrious pursuit whatever, without being engaged in a foreign service, will be permitted to vote in the above mentioned election without alteration in the remainder of what has been hitherto enacted as regards eligibility for the places in question.

3d. That in Public Acts, any distinctions respecting persons formerly denominated people of color, shall not be used.

4. That as no legal exclusion is attached to the condition of our free subjects, of whatever class they may be, it shall depend on the free arbitrement of the local authority and of individuals to confer employment and offices of trust—such as arbitrators or others of this nature—to those who by their capacity and good conduct, shall be reputed most worthy.

Given in Our Castle of Stockholm, the 31st March, 1831.'

'You will excuse the writing and translation, which have been done in haste. I assure you the condition of the free colored people is also greatly meliorated in the Danish Islands. And what are the independent Americans about? I will leave you to make your remarks, and subscribe myself

A FRIEND TO YOU AND JUSTICE.'

* The term burgher means citizen, and one that has taken out a license to do business in the place.

It is certainly gratifying to our feelings to learn that our colored brethren are prompt to follow those instructions which we have, on various occasions, presented for their acceptance. While we do not ask them to place implicit confidence in our judgment, we shall be careful to propose nothing which we do not firmly believe to be for their happiness and advancement.

For the Liberator.

PRECEPT AND PRACTICE.

Mr Editor—Considering the influence which you have exerted upon the colored people of this city, in regard to their best interests, we regret extremely that it is not our privilege to have these subjects oftener exhibited to our minds.

We propose to state a few facts, showing whereas your influence has been sensibly felt. And the first we shall mention is this.

You stated in your Address, that it was recommended by the late Convention that the 4th of July should be set apart by the free people of color throughout the States, for prayer and supplication. Agreeably to this advice, the Presbyterian Church was opened on the evening of the 4th, for the purpose specified. The house was crowded, and the brethren appeared to be deeply engaged; and after much fervent prayer, the Rev Mr Wright stated some facts connected with the cause of the colored people, and then urged the necessity of prayer, as that was the only means within our reach of doing ourselves or our enemies any good.

You also stated, that if any colored man could feel happy on the 4th of July, you could not. We are happy to state, that our people have opened their eyes to the inconsistency of their conduct; and on the 5th, when they celebrated the fourth anniversary of the abolition of slavery in this State, the procession was smaller than it was ever known before. (1)

You also in your address recommended, that we should patronise each other—which suggestion, we perceive, has had a good effect; and a gentleman informs us that, since he heard your address, he had strictly observed this rule.

You also stated the necessity of supporting the presses engaged in our cause, which thing has taken effect. I had the honor of attending a meeting of the young men of color in this city last evening, and that meeting appointed a committee of nine, whose duty it is to visit the people and urge the necessity of supporting the press, as that is the only way of communicating our thoughts to the public.

We shall conclude by saying, that we feel grateful for what you have already done through the medium of your paper. We hope to see a continuance of the same. Here we are lost for language to express our feelings of gratitude to you on this subject.

NEW-YORK.

The writer of 'New-York' appends the following note to his communication. If one who has been brought up a slave can write thus intelligently, (and we have altered scarcely a word in his piece,) what may not the people of color do when liberally educated?

'Sir.—You will at once perceive, that the above has been composed by an ignorant writer; and if you should think proper at any time to publish it in the Liberator, please to correct all mistakes, and finish it as you may think proper. The writer labors under many disadvantages, having been brought up a slave without education or refinement.'

(1) Our colored brethren in the State of New-York may consistently celebrate the *fifth* of July, it being to them a joyous anniversary.—*Ed.*

For the Liberator

CELEBRATION IN CINCINNATI.

Arrangements were made for the celebration of the anniversary of the Abolition of Slavery in the State of New-York, for the first time in Cincinnati, which do honor to the people of color of this place. The company about 70 in number, assembled at the Canal, where they took passage in the canal-boat Experiment, which was chartered for the occasion, and proceeded to Mr McMakin's tavern, about four miles from the city, under the direction of L. Porter, Marshal of the day, assisted by M Clark J Lewis and A W Barnes. The following oration was delivered by the Rev Owen B Nickens the musicians in attendance performed several animating airs at the commencement and at intervals

ORATION.

'GENTLEMEN —I am truly sensible of the honor you have conferred on me, on this momentous occasion, and I assure you that I feel more than an ordinary solicitude to discharge with honor and propriety the duties devolving on me. I have to regret that the task has not been conferred or assigned to one, whose abilities are better calculated to do justice to the subject, and to entertain more agreeably the respectable audience assembled on this auspicious day, gladly to welcome the return of the memorable epoch, which gave liberty to many of our colored brethren in the State of New-York

There is nothing more interesting, more valuable, and elevating to the soul of man, than freedom and independence In that state alone, he feels the true dignity of his nature, inspired with magnanimity and courage, his exalted soul towers to the heavens, with pleasing admiration, to contemplate their glory and sublimity, full of patriotism and the love of his country, his heart glows with benevolence and philanthropy But when his rights are invaded, fearlessly he embarks in his country's defence, presenting his bosom to the cruel engines of death, preferring death in its most bloody form to tyranny and oppression Yes, he looks down with proud disdain and indignation on the invader of his rights and privileges; every dormant passion of his generous soul is called into action, he makes the most formidable resistance, determined to live a freeman, or die at the shrine of liberty

The colonies of the United States, when threatened with danger and despotism from without, and intestine commotion within, had a Jefferson, an Adams, a Hancock, an immortal Washington, and a train of illustrious worthies and heroes who, scorning death and danger, determined to defend their rights at the hazard of their lives, their property, and all that is dear to man They fought valiantly, they conquered gloriously, and they have handed down to their posterity, Liberty, the best and most valuable gift Heaven has conferred on man

But while the sons of Columbia are exulting in the strength and vigor of their political liberties and republican institutions, many of the sons of Ethiopia are feeling all the sad evils of slavery and oppression. More than two centuries have rolled around, since this degraded race has suffered the sad variety of miseries peculiar to themselves How long have the sacred ties of human affection been sundered! The peaceful mansion and the quiet residence have become a scene of sorrow and distress How long has the Stygian monster been ploughing the watery deep, to touch on the darkened shores of Africa, like some prowling beast of prey, murdering and slaughtering the noble sons of the torrid zone! He captivates, binds in fetters and chains the articles of his shameful traffic, and returns home with the wretched group and offers them for sale in the market of a Christian land, where his most sanguine expectations have been more than amply satisfied by the liberal encouragement given him by Christians O, cruel injustice! How long shall thy sons, O Africa! be sold in the market like the beasts of the stall? How long shall they be trodden under the feet of man, bearing all the accumulated contempt and disdain of pride? Shall there be daily fresh supplies of calumny and contumely added to the catalogue of their miseries?

Notwithstanding they have fallen to degradation and wretchedness, let the pleasing thought powerfully animate you to vigorous exertion The land of your fathers is the birth place and cradle of the arts and sciences. In that dark continent, was the light kindled that so conspicuously blazed in Greece and in Rome, that light which now beams with exuberant splendor and meridian brightness, on the auspicious shores of Europe and America From our royal fathers in the land of Egypt, the nations of the earth have learned the policy and rules of political government, which render life useful and people happy The names of Hamilcar, Hannibal, and Cleopatra the Egyptian queen, will ever stand conspicuous on the pages of history Hannibal was not only the warrior, but the statesman So superior and universal was his genius, that it grasped at all parts of the government, and so great were his actual talents, that he was able to acquit himself with the various functions of it with glory He shone as conspicuously in the cabinet as on the field, being equally capable of filling civil or military employments. In him were united the warrior, the senator, the philanthropist and the financier In Egypt there stand reared by the hands of our fathers, the magnificent Pyramids that point their towering heads to the heavens, to attest the royal grandeur of their founders. Light, science, civilization and glory are again returning to Africa, to eradicate that darkness which has long since benighted that desolate region We are permitted to sit under our own vine and fig-tree. The holy rays of the star of Bethlehem are filling the world with light and glory Ethiopia is stretching her hands unto God Wasting and destruction shall shortly no more be heard—but peace and good-will to mankind fill every heart'

A sumptuous dinner was prepared by Mr McMakin, of which the company partook—George Cary presiding, assisted by Elijah Forte and Charles Williams—after which the following regular toasts were drank

1st *The Day we celebrate*—Auspicious of a great and glorious change in our condition

2d *The Orator of the Day*—The eloquence of his tongue has enkindled a holy flame of patriotism in our breasts.

3d *William Lloyd Garrison*—An able advocate in the cause of Freedom

4th. *The Rev Peter G Williams*—The philanthropic divine, who is ever ready to ameliorate the condition of his fellow men, too beautiful a plant to perish in this barren soil.

5th. *The memory of Richard Allen*—His name shall never be effaced from the minds of freemen

6th *America*—Blinded by a false zeal, she has withheld from us the rights and privileges we are entitled to

7th. May the spirit of Freedom, which is enkindled throughout Europe, be felt in all its effulgence throughout the continent of America

8th *Our Colored Brethren throughout the Universe*—May a rigid deportment and decent respect of themselves command the respect of others

9th *The American Colonization Society*—Emanating from a pure source, but productive of no good

10th *The Administration of Jean Pierre Boyer*—It convinces the world that we are fit to govern, as well as to be governed

11th *The Canadian Emigrants*—Too high-minded to endure the degradation of despotism, they sought an asylum in a foreign land

12th May the rising generation, by the blessing of God, attain that equality which Nature and Nature's God entitle them to

13th. May Liberty meet with success,
May prudence protect her from evil,
May tyrants and tyranny get lost in a mist,
And the world be reclaimed from the devil

VOLUNTEER TOASTS

By Joseph Lee. *The Union*, with a false motto can never be preserved

By London Porter *The Abolition of Slavery*—May every slaveholding State in the Union, follow the example of the glorious State of New-York, allowing to colored men the same privileges as white men

By Elijah Forte. Let the world boast of her Alfreds, her Fredericks and her Washingtons—ours shall be the boast of a BOYER

By George Cary *The African tribe in alliance with Great Britain*—May the faith of the government, pledged to protect and defend their independence and rights, never be violated

By Michael Clark *The State of New-York*—When we contemplate what she has been and what she is, we look to the future, and the mind of every American philanthropist is filled with pride and delight.

By John Liverpool. *The Liberty of the Press*—A Freeman's right, a Freeman's all

By H H Hutchinson *Liberty and Equality*—The most inestimable gift of God conferred on man! may the time be not far distant, when all the sons and daughters of Africa shall be able to exclaim—'WE ARE FREE!'

By Joseph Lewis. May Ethiopian liberty and independence sail upon the sea of glory, and, wafted by the gale of prosperity, speedily and safely enter the port of victory

By Mr McKinney Literature, like liberty, should be cherished by every Ethiopian

By C Williams. May we be slaves to nothing but our duty, and friends to nothing but real merit

By A W Barnes. May our evening's diversion bear our morning's reflection, and may we never, by overleaping the bounds of prudence, trespass upon the boundaries of friendship.

ANOTHER FRIEND.

☞ Friend after friend to the colored people is making his appearance, and a host will ere long be marshalled together We believe there are more than seven thousand sons in our land who have never bowed their knees to the image of Baal.

Extract of a letter from Portland, Me

'DEAR SIR—The cause which you have espoused ought to be dear to every Christian's heart, but I fear there are too many professed followers of Jesus, who would overthrow all your benevolent designs I know, by what I daily witness, that the poor blacks are looked upon as a race of beings infinitely below the whites. I have been with them much lately, and find that their intellects are good, but they are deeply buried in ignorance. They are sociable, and are pleased when a white man feels interested for them And I find that all these colored people in town, with whom I have conversed, are bitterly opposed to the Colonization Society Many of them are ignorant of the existence of such a Society A few days since, I was conversing with a middle aged man, who knew not what I meant when I told him about this Society I wish some means could be devised to better educate our blacks As their fathers have been brought up in ignorance, so they still continue

I am much pleased with 'The Liberator.' It is calculated to do good I find that the Colonizationists here are opposed to it—although some will acknowledge that many good things are contained in it. I have conversed with a great many Christians, but they all appear to favor the Colonization Society, and *I* would gladly uphold it, if I saw any benefit arising from it—but I cannot. How much better it would be to contribute towards instructing our colored people, than to put the money into the hands of this Society! Last 4th of July, Rev Mr Jenkins delivered an address in favor of this Society, and fifty dollars were contributed. I did not attend—but I was told, 'If you had been there I think you would have been convinced of the benefits arising from such a society—the address was excellent—I cannot see how any can oppose it!' I wonder if the hearers were told, how many of the poor blacks have died on their passage to the Colony—how unhealthy the climate is, and how unwilling our free blacks are to remove from the land of their birth Withholding the whole truth, one could make a pretty fair story But I hope, Sir, that the time will soon come, when the blacks will be looked upon as friends and as brothers. They have been wronged, and it seems more than just that we should now do all in our power to alleviate their condition, and put up daily prayers in their behalf

I am very sorry that more do not feel interested in this unhappy portion of community To my Sabbath School class, (whites,) I frequently carry 'The Liberator,' and read to them some account of the condition of the slaves, and their little eyes will even fill with tears, to hear of the cruelty, and the wrongs inflicted upon them I endeavor to interest them in the blacks, for I know that children are often taught by their parents to despise the people of color And thus they continue to the end of life I think if your 'Juvenile Department' was filled with simple accounts of the slaves, in form of stories or dialogues, it would get the minds of our children more interested in their condition You have rather too many hard words in this Department, I fear Children do not feel inclined to read pieces that are not simple enough for them to understand.

I have a class of children in the African Sabbath School—but most of these are young. We have but three male teachers in the school, and about thirty scholars. There are four female teachers. The school, on the whole, is interesting—within the last 6 months a number of the children have become hopefully pious—and a good degree of interest is manifested in the rest.

We have an African church, and Mr Carothers, a Scotchman by birth, generally officiates. The house is pretty well filled—but the colored people are not able to have their house finished. I am in hopes, however, that this will be done before long

On your late journey, why did you not think of our own town? Do you not intend to visit and address us, on the subject which so deeply interests your heart? (1) Had I the power, I have often thought I should like to go forward in the same cause Do come down this summer, if you can make it convenient, and address us. We need it. Most all our young men are favorable to Colonization—*they have an antipathy against the blacks*.' (2)

(1) If circumstances permit, we intend to visit Portland the ensuing autumn

(2) Here we have the true reason why so many support the Colonization Society 'THEY HAVE AN ANTIPATHY AGAINST THE BLACKS.' So much for their philanthropy!—*Ed.*

For the Liberator.

HINTS.

The subject of slavery is calculated to excite the feeling mind, and while we revolt at the idea of perpetuating bondage by purchasing and using articles unjustly procured, let us also consider the duty of clearing the trade of slave labor, and not unnecessarily deal with those who are not conscientious in this respect

If we, who are alike concerned, do not assist each other, the work must go but slowly forward Our inattention to this subject may retard the manufacture of free cotton, and the neglect of manufacturing discourage from obtaining the cotton, and both being neglected, consequently the sale of free goods must be

While there is a demand for articles procured by slave labor, must there not be an increase of the African slave trade? What, then, can strike at the root of this dreadful evil but the non-consumption of the produce of those States who admit slaves, and the purchase of that which comes through clean hands!

☞ The following communication is from a source upon which we place great confidence If the statement be true, relative to the body found in the hogshead of molasses, speculation will be busy in deciding upon the mode and intent of its incarceration A gentleman of this city informs us, that, in 1816, he saw a human head taken from a hogshead of molasses on one of our wharves, probably belonging to a slave who had been murdered by his owner or overseer While we resided in Baltimore, a lady found the finger of a colored person in her sugar dish, an engraving of which was made for the Genius of Universal Emancipation What horrors cluster around the slave system!

For the Liberator

A STRANGE OCCURRENCE.

There was lately sold, by a merchant in this city, to a gentleman in Bristol, Ct a hogshead of molasses, which, on opening, was found to contain *the body of a colored man*!!—but how he got therein, no account is given To our surprise, they are trying to keep it a secret in this city We therefore leave you to make such comments on this singular affair as you may think proper, but, in our opinion, it is a murder most foul We think that this will be a pertinent text for the advocates of Free Produce.

Hartford, July 21, 1831

☞ Some of the students at Washington College are the sons of southern slave owners perhaps concupiscence runs in the blood! We do not know that they are implicated in this affair, but, whoever they were, we trust the classical criminals will be brought to justice

For the Liberator

OUTRAGE.

What is to be done, to prevent repeated mobs which occur in our city? Is there any law or justice? On the night of the 24th inst two of the Washington College students, while in company with two colored ladies of pleasure, were met by two men of color The students threatened, if they followed them, to blow their brains out. In consequence of this expression, a conflict commenced, and a pistol was discharged, the contents of which passed through the skin of the back part of the head of one of the colored men, and the other was stabbed with a dirk in the hip. Such is the education of Washington College students!

These occurrences will never cease, until some of the sons of our great men meet an untimely death, induced by their outrageous conduct.

Hartford, July 25

SLAVERY RECORD.

The evils attendant on Slavery.—The following notices of trials before the Fayetteville Circuit Court are from the Western Luminary

The Court since Monday of last week has been occupied in the trial of negro slaves on the charge of committing capital offences.

In the case of Armstead, owned by Cooper and Boswell tried for an attempted rape, the jury did not agree and were discharged

Moses, owned by Joseph Rogers, was tried for a similar offence During the progress of this trial, there was a great popular excitement The counsel were repeatedly interrupted by the cheering and murmurs of the bystanders After a protracted and minute examination of witnesses, the case was left with the jury on Thursday evening Saturday morning they brought in a verdict of guilty

Henry and Harriet, two slaves belonging to Henry P Lewis, have been found guilty of the charge of attempting to poison their master

Philip the property of Mr Harrison, was acquitted of being an accessary with Henry and Harriet in an attempt to poison Mr Lewis.

Billy the property of John Rogers, has been convicted of the murder of Mrs Dodd and an attempted rape on her daughter, a mute

KIDNAPPING SUSPECTED Two men calling themselves Joseph Hall and William Polk, came from Baltimore recently, having a light mulatto lad about nine years of age with them, whom they offered to sell. They bargained with a person who purchases slaves for the southern market, for him at $140 Suspicions were excited, and they were summoned before a magistrate to whom they produced an instrument purporting to be a bill of sale for the lad, whereupon they were discharged One of them took the lad, and was leaving town with him in short order Some suspicions were induced that the bill of sale had been forged, and officers were again despatched in pursuit of them Polk was taken without difficulty as he had not left town, but Hall, who was making off with the boy, finding himself pursued, left the lad and fled In attempting to cross the head of one of the marshes near town, he was swamped, and though he made some attempts at resistance, being armed with pistols, he was taken. Both were committed, and are now in jail

The lad calls himself John Coleman, and says he is free, he has on a black hair cap, brown cloth jacket, with yellow buttons, blue cassinet pantaloons—says his mother is a white woman, living next door to Mrs Nightingale's, Apple Alley, Baltimore.

He says that the men told his mother they were going to Philadelphia and wanted him to go with them, and would bring him back in a day or two.

Joseph Hall says he is a painter by trade, and has been at work in Pratt-street.

Both Hall and Polk say they came originally from Kent County.—*Maryland Republican.*

Nassau, N P June 23.—His Majesty's schr Pickle, on her late cruise, fell in with and captured, off the Berry Islands, a slave vessel under Portuguese colors, with upwards of one hundred and fifty slaves on board, which was carried to Havana, where she arrived a few days ago.

At New-Orleans on the 18th ult. R. Butlett was sentenced to two years imprisonment, with a fine of two hundred dollars for harboring a runaway slave, John Heeney to thirty days imprisonment for beating a young boy, and a colored woman called Victor Arnaud to *sixty days* imprisonment for assaulting a white man ! !

☞ The following is a specimen of southern advertisements. It is copied from the *Winchester, Va Republican*

100 Negroes wanted—The subscriber having fixed himself permanently in Winchester, will give the highest price for likely young negroes. Apply at Mason's tavern MICHAEL HOOVER
Winchester, May 19 1831

JUVENILE DEPARTMENT.

For the Liberator

LITTLE SADO'S STORY.

Robert Sutcliff, in his book of Travels in America, relates the incident which has suggested the following lines Little Sado was an African boy, who was rescued from an unlawful slave ship by a United States frigate, and provided by the Pennsylvania Abolition Society with a home in a respectable family near Philadelphia

'Although treated with the greatest tenderness says Sutcliff, 'yet he was often seen weeping at the recollection of his near connexions. He said that himself and sister were on a visit at a relation's, and that, after the family had retired to rest, they were suddenly alarmed, in the dead of night, by a company of man-stealers breaking into their habitation They were all carried off towards the sea, where they arrived at the end of three days and were confined until the vessel sailed'

'Not long after this negro boy had been brought into S——'s family, he was taken ill of a bad fever, and for a time, there appeared but little hopes of his recovery although the best medical help was obtained, and every kindness and attention shown to him'

'There being now scarcely any prospect of his recovery, his situation was deemed of administering to him religious consolation and observed to him, as he had always been a very good boy, she had no doubt that if he died at this time, his spirit would be admitted into a state of eternal rest and peace On hearing this he quickly replied, 'I know that if I die, I shall be happy for as soon as my body is dead, my spirit will fly away to my father and mother, and sisters and brothers in Africa.' The boy recovered His good conduct had gained him the favor and respect of the whole family, and I have no doubt that the care bestowed upon his education will in due time afford him a brighter prospect of a future state, than that of returning to Africa'

Why weep'st thou, gentle boy! Is not thy lot
Amidst a home of tenderness, and friends
Who have been ever kind to thee? Thy heart
Should be too young for the world's bitterness,
And the deep grief that, even amidst thy smiles,
Seems scarce to be forgotten 'Thou art good,
A very innocent and gentle boy,
And I would have thee happy Is there aught
Thou lackest with us, Sado? Did I not
In thy sore sickness with a mother's care,
Watch by thy couch and nurse thee! Day by day
Have I not taught thee patiently? and more
Than earthly learning, showed thee of the way
To win eternal happiness! A better hope
Than that which only looked to Afric's shore,
To find thy future heaven !—

Yes, thou hast done all this,
And much more, lady! Thou hast been to me,
A true and tireless friend, and may there be
Laid up for thee a full reward of bliss,
In that bright Heaven of which I've heard thee tell,
Where God and all his holy angels dwell

Yet how can I but weep,
Whene'er I think upon the mother's eye,
That used to meet my glance in days gone by,
And watched in tenderness above my sleep,
Now grown all dim with hopeless grief for me,
Who never more my home or parent see.

'T was a bright sunny morn,
When with glad heart I sprang across the hills,
With my young sister, and beside the rills,
Whose shining waves 'midst clustering flowers were borne;
While at the cabin door my mother stood,
And watched our footsteps to the distant wood

She never saw us more—
For in the dead of night, while deep we slept
Within our uncle's home, the man-thieves crept,
With stealthy step, like tigers, to our door,
And, bursting in, they dragged us far away,
A helpless, frightened, unresisting prey

Ah, lady! now thine eyes
Are wet with tears,—then wonder not I weep
Within whose waking thoughts or dreams of sleep,
The memories of such scenes as this arise?
And worse than these, the constant thought of pain,
That I shall never see my home again

Three days they drove us on,
A weary, wretched and despairing band,
Until with swollen limbs we reached the strand,
Where 'neath the setting sun the sea waves shone;
Then gasping in the slave ship's hold we lay,
And wished each groan might bear our lives away

Ah, thou canst never know
Of all our sufferings in that loathsome den,
And from the cruel and hard hearted men,
Who mocked at all our anguish and our woe;
Until at length thy country's ship came by,
And saved us from our depth of misery

Yet still, though not a slave,
I am a stranger in a stranger's land,
Far severed from my own dear kindred band,
By many a wide stretched plain and rolling wave;
And, although even with thee my lot is cast,
I cannot lose the memory of the past.

Then wonder not I weep
For never can my lost home be forgot,
Nor all the loved ones who have made that spot
The Heaven to which e'en yet amid my sleep,
My hopes are sometimes turned—though thou hast taught
My waking heart a holier, better thought. E

BOSTON,

SATURDAY, JULY 30 1831

AFRICAN COLONIZATION.

☞ I purpose shortly to prepare for the press, a pamphlet to be entitled 'Thoughts on African Colonization, or an impartial examination of the doctrines and tendency of the American Colonization Society, together with a brief history of the Settlement at Liberia—a protest of the free people of color—and the most practicable mode to abolish slavery' Upon this pamphlet I shall be willing to stake my reputation for honesty, prudence, benevolence, truth and ingenuousness. If I do not prove the Colonization spirit to be a monster without heart, without brains, eyeless, unnatural, hypocritical, relentless unjust, then nothing is capable of demonstration—then let me be covered with confusion of face

I wish to purchase, at a reasonable price, complete files of the 'African Repository and Colonial Journal, from its commencement, in 1825 to the present time Those having them for sale are requested to advertise me of the fact. Any person who has any pamphlet report, speech or document, either in favor of the Colonization Society or against it will confer a signal favor on me by putting it into my hands by a private conveyance, or forwarding it by mail

ADDRESS TO THE FREE PEOPLE OF COLOR.

☞ The first edition of this Address (1000 copies) has been taken up and a second is now ready for delivery As the Address contains some important instructions for my colored brethren throughout the country, and also my reasons in favor of the contemplated College at New Haven, I am desirous to place it in the hands of every person of color Those who are curious to learn the ground of my opposition to the American Colonization Society, may be instructed by purchasing a copy of this production.

NEW-YORK MAGDALEN SOCIETY.

The first Annual Report of the Executive Committee of the New-York Magdalen Society has made a formidable stir in that city Some of the editors take its disclosures in such dudgeon as almost to evince that they are vitally implicated in the disreputable business. Curiosity has induced us to procure a copy of the Report, which we have read with pain but not with incredulity As it is calculated to alarm the moral and religious portion of the city, and, consequently, to save many victims from the fangs of those whose feet go down to death and whose steps take hold on hell, doubtless all the rakes, seducers, adulterers and whoremongers join in one hideous yell at its appearance. The Committee, we trust, are too intelligent and steadfast to heed this uproar, or to be deceived as to its real origin They have performed a revolting but praiseworthy task Sustaining, as they do, the highest reputation for benevolence, probity and virtue, it is not likely that they have either intentionally or ignorantly exaggerated their statements Aware of the astounding nature of these statements, they premise as follows

'The extent of prostitution in this city, as shown by facts already developed during our labors, and the alarming increase of the unhappy victims of seduction among us, of which we have obtained the most demonstrative evidence, so far exceed all our own previous calculations, that we are prepared to anticipate scepticism and incredulity in others Indeed enough is in our possession to cause a thrill of horror to be felt by every virtuous man and woman in the community such as was never produced by any expose of vice which has ever met the public eye.'

The Committee say, that they have satisfactorily ascertained that the number of prostitutes in New-York is not less than *ten thousand*! Besides these, they have the clearest evidence that there are hundreds of private harlots and kept misses, many of whom keep up a show of industry as domestics, seamstresses, nurses, &c in the most respectable families, and throng the houses of assignation every night Well, indeed, may they term this 'a most appalling picture of moral desolation'

Since the publication of their Report, the Committee have been assailed in the newspapers with coarse animadversions, and even threatened with an indictment from a Grand Jury! Verily, these indignant defenders must possess more than virginal innocence, but their knowledge of the law is even more than a match for their modesty

One of the editors is in terror lest the Report reach Europe, and so disgrace the country Probably he would wish, for the same reason, to hide the truth, that upwards of two millions of our fellow creatures are doomed to slavery and degradation in this boasted land of liberty, among whom are more than half a million of adult females without any protection for their chastity and constantly prostituted by their owners and overseers! whose offspring are sold, like cattle, by their own fathers But if these things exist, shall not the alarm be given? If our cities are full of snares and pit-falls for the unwary, shall not the danger be held up to view? However painful it be let the truth be known, however terrible the plague, hide not its existence from public knowledge, however disgraceful the revelation, let it be given in all its deformity Publicity and not secrecy of crime can alone save the nation from ruin

CONSISTENCY.

The editor of the Middlesex (Conn) Gazette, in reply to a recent admonition of ours, says

'There is no man who deplores the existence of slavery more deeply than the writer of this paragraph (1) We regard it as a curse to the country—a blighting cancer on the bosom of the nation (2) *Still we would not rest upon the present generation, the sins of those who have long since been laid in their graves* (3) The people of the South are born with the slaves on their hands and what can they do with them! (4) It is unquestionable to give them their freedom. (5) The slaves are altogether unable to support themselves—they know not the value of liberty—they are a great part of them contented in servitude, (6) and external interference, when it has an influence in meliorating their condition, exasperates their masters, and weakens our bond of Union (7)

(1) Profession costs nothing It is a curious method of expressing one's abhorrence of slavery, by justifying the oppressors and maintaining that the system is one of contentment, and by styling—as the same Middlesex editor did in a paragraph a few months since—sorrow for the slaves a 'mawkish sentimentality which weeps over IMAGINARY suffering'!

(2) Yet no efforts should be made to stay the curse—no remedy for the cancer applied. The disease and the patient must go off together! A consoling doctrine to the South

(3) Nor would we Their fathers were guilty of robbery and oppression, for this conduct they are not responsible, we denounce them simply for practising the same crimes

(4) Break their fetters, employ them as free laborers, remunerate them for past services, and give them education

(5) Slavery is wrong, and yet it is utterly impracticable to do right!—*ergo*, slaveholders are very honest men

(6) Strange that slaveholders live in such terror of their contented slaves! and stranger yet that men should be happy under a deprivation of every thing that constitutes happiness!! and strangest of all, that this philanthropic editor should 'deplore the existence of such general contentment, and 'regard it as a curse to the country—a blighting cancer on the bosom of the nation'!!! But he will doubtless again admonish us, that we 'misapprehend the scope and drift of his argument.' *Argument*, forsooth! the sheerest nonsense imaginable

(7) The bond of our Union is becoming more and more brittle, not by any attempts to enfranchise the slaves, but by the rapid, deadly, unobstructed growth of slavery. It may be safely affirmed, that, unless there be a speedy abolition of the system, a separation between the free and slave states will be unavoidable He who would see our country united, must use his utmost efforts to hasten the progress of emancipation

Captain Edmund P Kennedy, of the U S Navy, gives a favorable account of the present condition of the colonists at Liberia, during his recent visit to Monrovia, in command of the frigate Java Since he left, however, other and very disastrous accounts have been received, in relation to the health of the emigrants

The communications of C—— N——, at Rochester, N Y are too incorrect for publication.

For the Liberator

I recollect, when an infant, being affrighted at the appearance of a person of color He spoke kindly and I have since entertained a favorable opinion of that people Early impressions are lasting

I consider the term negro to mean black, and black and white to be equal, but approve of a milder term, and could wish that prejudice might be so removed, that when speaking of a meritorious act, it would not be necessary to add *he was a man of color* But I rejoice in being suffered to breathe in this enlightened day, when so many are prepared to join hand in hand without regard to sect or distinction, in the great work of reformation, freedom and justice

The first number of a handsomely printed sheet, published by Messrs Carrus and Fogg at Deerfield, in this State, is before us Its character is explicitly anti-masonic—a character, which, in process of time, will become as reputable to men and periodicals, as it has been hitherto reproachful Upon this and every similar enterprise, we invoke success.

The New-England Christian Herald, of this city, is now published by the Boston Wesleyan Association, and edited by Messrs William C Brown and Timothy Merritt The last number appears in a new and beautiful dress

Mr Horton J Howard has retired from the editorial department of the St Clairsville Historian, and is succeeded by Dr John G Affleck We are sorry to lose the services of Mr Howard as he is a decided friend to the cause of emancipation

A Benevolent Deed A house in Albany, occupied by a blind colored man, named John Edwards, was lately burnt, and he lost every thing he possessed. A liberal gentleman in New York, on learning the fact sent to the Mayor of Albany the sum of Fifty Dollars, to be applied to the relief of the unfortunate Edwards

☞ The last accounts from Poland are of the most distressing nature One of the most sanguinary battles on record, took place on the 26th of May, between Diebitsch and Skrzynecki, in which the number of killed on both sides, amounted, it is said, to 20,000! The Poles retreated to Praga

The London papers mention the death of Mrs Siddons, the famous actress.

There are nearly 18 000 wounded and confined by cholera in Warsaw

Ireland is suffering severely from famine. It is stated in a Dublin paper that 150,000 persons in the county of Mayo were in a state of actual starvation.

'Review on African Colonization,' No. IV was received after a large portion of our paper was in type, and is reluctantly deferred until our next number

☞ A communication from John B Hepburn, of Alexandria D C next week, if room allow The blindness and infatuation of the writer are remarkable

A colored woman has been arrested at Catskill, N Y for trying to drown her child. She said she put it under the bridge to get it out of the way, as no one would give her work when she had it.

A meeting of the citizens of Burlington, N J was held at the city hall, on the 25th June, to take into consideration the propriety of petitioning Congress for the gradual abolition of slavery within the District of Columbia

A black clergyman, from the South, is lecturing in this city on Phrenology We are told that he is very successful.—*U S Gaz*

Jamaica papers to the 7th inst have been received at New-York. Repeated incendiary attempts have been made to destroy the city, all of which have been frustrated. The fire took, in several instances, but was soon subdued

The music of the 'National Band,' (people of color) from the city of New-York, afforded the citizens of this town an agreeable entertainment on Tuesday and Wednesday evenings. Their performances were said to equal those of the Boston Brigade Band. We can add also, and we do it with much pleasure, that their moral deportment while here, was truly commendable

Portsmouth State Herald

The jail of Fayetteville, N C was made empty on the 4th inst by a declaration of insolvency by the only one in it.

The ladies of Topsham, Me celebrated the 4th of July by a procession and public exercises An oration was delivered by Elizabeth Walker, and a poem by Caroline C Green The gentlemen were not permitted to hear the exercises.

In a public lecture lately delivered at Portland, Mr Noah Webster stated, 'that, to prepare himself for the great and principal work of his life, his dictionary, he made himself acquainted with twenty different languages'

Robert Hall once said, speaking of stimulants, '*A dram is distilled death and liquid damnation*'

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy The best of references will be required.

WILLIAM SAUNDERS,
Merchant Tailor

Hartford, June 30, 1831

LITERARY.

For the Liberator

LAMENTATION OF DAVID, PARAPHRASED.

'The beauty of Judah is sealed in the dust,
On the heights has forsook us the God of our trust
O, how are thy highest, O Israel, laid low,
Thy glory how sullied, how deep is thy wo!

Tell not of the battle in Gath to our foes,
Nor in Askelon's streets the sad tidings disclose,
Lest the Philistine women exalt in their pride,
And the daughters of heathen our miseries deride

Ye mountains of Gilboa, be there no dew,
Nor rain from the heavens your life to renew;
Be barren for aye for the sake of the dead,
Let no fields of offerings your vallies o'erspread!

For on your sharp summits, the shield of the brave
Was cast away vilely and broken his glaive—
The glaive of our leader, the brand of king Saul—
Anointed by Heaven to rule o'er us all!

From the blood of the valiant, the fat of the slain,
The strong bow of Jonathan turned not again;
Nor sheathed was the blade of our monarch before
The battle had ceased and the carnage was o'er

Our princes were lovely and pleasant in breath,
Ay, ever, they are not divided in death!
They matched with the lion of Jordan in force,
The speed of the eagle they passed in the course

Mourn, daughters of Israel, the terror of fights,
Who clad ye in scarlet and other delights
No more your apparel shall glisten with gold,
For low in the grave lies our valor and cold.

O, how are the mighty, the pride of my heart,
Then fallen, the marks of the falchion and dart!
High places, my brother, received thee in death,
On the tops of thy hills thou hast yielded thy breath

My brother, how great is my anguish for thee!
No other affection was aught to me
A friend, yea, a brother I found thee in deed,
The love e'en of woman thy love did exceed.

How are mighty are fallen, our glory how fled!
The princes of Benjamin sleep with the dead:
Our sword has no keenness, no point has our spear,
Our bosoms are swelling with sorrow and fear

V.

SOLITUDE.

To love and live for one alone,
From earth's dark treasures free;
To see no form except that one
Which most we wish to see;
To strive the lonely hour to bless,
Cheered through by gratitude;—
The heart then feels no loneliness—
This is not *solitude*

But to gaze on the desert home,
The loved one far away,
And count the lingering days to come,
And mourn o'er the delay;
Watch for the well known step—to hear
A stranger foot intrude;
Then dash away the starting tear—
This, this is *solitude*

To wander through the festive scene,
With soul but ill at ease;
To stray where lighter hearts have been,
And mock at thoughts like these;
To look for one 'mid those around,
Would glad our mournful mood,
Then start from earth's distracting sound—
This, this is *solitude*

Tread we the gorgeous halls of state,
When all we love are by,
We can gaze on the rich and great
Without an envious sigh
The self-same scene the eye surveys,
With other feelings viewed,
We mingle in the mirthful maze,
No longer *solitude*

To lands where foot has seldom been,
Were it our fate to roam,
Still 'tis the *heart* which gilds the scene,
The *heart* which forms the home.
Our path may be the wilderness,
But still by joy pursued,
The one loved hand in ours we press,
And find no SOLITUDE.

SONNET. By BRYANT.

Ay, thou art welcome—Heaven's delicious breath!—
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death
Wind of the sunny South!—O, long delay
In the gay woods and in the golden air,—
Like to a good old age, released from care,
Journeying, in long serenity, away.
In such a bright late quiet, would that I
Might wear out life, like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And, when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass

MISCELLANEOUS.

From the Massachusetts Journal

HAYTI.

It appears that the alarm respecting a war between France and Hayti is not sufficiently founded. The French have not been sent away as reported, nor has the imprudent Consul, notwithstanding his threats so to do, left the island? The controversy arises from the refusal of Boyer to ratify some recent treaties respecting indemnities to France.

The New York Mercantile Advertiser gives a translation from an article in a Haytien paper, said to be from the pen of Secretary Inginac. The whole is very able and very eloquent. We extract that part which explains the causes of the threatened war.

'M. St. Macary went upon the mission, with orders to return in but one month; the revolution broke out at the moment of his arrival, and the monarch with whom he came to treat was precipitated from the throne, and coming in as power by this change of dynasty became superseded, and the government looked daily for his return. Eight months, however, elapsed; M. Macary at last returned, and to the great surprise of the Nation, for although without powers, he brought two treaties signed jointly by him, in the name of the Haytian government, and by M. Pichon in the name of the French government. Treaties containing a radical defect, causing their nullity, and which therefore could not be accepted; and because they had not been discussed by a competent agent, and because they contained clauses which the nation will eternally reject. Treaties, however, which it appears they would impose upon us, as an *ultimatum*, and in a style which admits of no reply. Treaties in fine which have led to a correspondence alike extraordinary and unique in the annals of diplomacy, as may be seen by the last number of the *Telegraphe*, in which the French Consul *strangely* demands early whether the two treaties will be ratified or not? and upon the reply that the reasons for the refusal will be explained to the French government, the declaration of the Consul that *whatever may be the motives in which the Haytian government proposes to cloak its rejection, they can in no case be listened to by the King of the French*. Then comes the unexpected refusal to take charge of our despatches, by counselling us to seek some other opportunity, notwithstanding he had previously promised to forward them to France. He finishes by claiming the protection of this government, till the moment they leave the soil of our republic. Let the Consul be assured that Hayti knows how to distinguish Frenchmen from their government. let him remember, that in 1822, though there was no French Consul in Hayti, when the burlesque attempt of Admiral Jacob was made at Samana, and though that act was most detestably ridiculous every Frenchman in our Territory found a pledge for his security, in the loyalty and justice of a nation, that, although outraged by the French government, knew how to respect strangers who sought her protection.

When we consider the two letters that were written by the French Consul at an interval of 24 hours, and the levity with which so serious a decision was announced, we are led to ask, are things generally so managed? or has all this alarm been excited among the French who reside upon our coast in our cities and even in our interior, merely as a political game to force us to accept treaties derogatory to the honor and independence of a free people? If so, he little knows the Haytian character, and the French Consul who has had time to learn it, gives a proof of but little penetration. The Haytien wish for peace, for the sake of humanity, from reflection, and because it is necessary to the improvement of his State and Government. War he naturally loves—it is his element—he was born in it. Thus, it is only necessary to see our population since the news has spread, that the alternative is, either dishonorable conditions or war. The enthusiasm with which the choice of the latter is made, proves that the attachment to our National Independence is the dearest sentiment of the Haytien heart, and the first sacrifice he makes, in forgetfulness of all difference of opinion, upon which others may have counted too much—now all hearts beat in unison. Thus it was, by enthusiastic cries and a spontaneous illumination our city received the Proclamation of Hayti, which called every one to his post. The loss of house and fortune is but a trifling sacrifice to a Haytian heart—it courts the honor of offering them, but as a prelude to those more bloody. We must believe that the Consul of France has spoken according to his instructions, otherwise he has assumed a great responsibility—because one does not play with the interests of his nation. It is then, emanating from the highest source, we have this haughty tone, and we must believe in a determined plan to declare war against us, particularly if we believe the words of M. Pichon's son, who stated that the Minister of France declared that he had 80,000 men, who were a trouble to the government, and destined to march against us. Men who trouble the new government, who were they then? Can they be any other than the victors of July? Men of energetic and generous hearts, who daily protest against the acts of the French Ministry?

A tomb within our valleys! this then is the recompense for such men! Veterans of those French armies which have won the admiration of the world! They will send you here to die upon our deserts after having crossed the Rhine, the Nile and the Alps—console yourselves; generous blood will mingle with yours—near the heroes of your great days, falling by your sides, will honor your tombs. The victims of your ministry are ready! But France, will she sully so great a cause to be completed? She, at least, has to avenge the safety of her children

As to the Haytiens, after having done all they can to maintain peace, they do not refuse war. If it has disadvantages, it also has advantages, and the first will be that of freeing us forever from all obligation towards a government that has given us the final proof of the impossibility of maintaining with it any friendly relations, notwithstanding its philanthropic assertions; and in this probably, she will have done us a great service—that of calling up in the present generation, the ancient energy of the Haytian when he fought for his independence, and the determination, if necessary, to break all commerce with those who have attacked us.—Above all, it will be truly edifying to see the cannon of regenerated France, employed to maintain the odious pretensions of an ordinance of Charles X. Whatever may be the result, liberal people in England, Germany, part of the United States, and even the French people themselves, as magnanimous when they follow but their own desires, will applaud our determination, because national honor, respect for our rights and independence, have alone dictated it.'

Boyer's Proclamation referred to above, is a superior State paper. We would recommend to our present rulers to study Haytien models. They might improve prodigiously by it

'The affairs of Hayti seem to have attracted the attention of our government: we find the following paragraph in the Washington Globe:—'In consequence of intelligence received at the Department of State, in relation to the existing state of things at Hayti, orders have been issued by the Secretary of the Navy, for part of our West India squadron to visit the principal ports in that Island; and similar orders have been given in respect to the principal ports on the Main.'

CURE FOR HYDROPHOBIA.

We are indebted to M. Coster, a French physician, for the following valuable discovery, as a preventive to hydrophobia—Take two spoonfuls of fresh chloride of lime in powder, mix it with half a pint of water, and with this wash keep the wound constantly bathed, and frequently renewed. The chloride gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. Another plan which has been extensively used at Breslau and Zurich, and many other parts of the Continent, consists not merely in cutting out the bitten parts, (mere incision has been found too often unavailing) but in combining with the incision the effectual means of keeping open the wound and maintaining in a state of suppuration during a period of at least six weeks. Other curative means, as the exhibition of mercury, belladonna &c. has been also employed in these cases; but upon these, it is thought, little reliance can be placed. The following are the results of this treatment:—From 1810 to 1824, the number of persons admitted into the Breslau Hospital, was 131, of whom two only died of hydrophobia; from 1783 to 1824, inclusive, there were admitted into the Hospital at Zurich 233 persons, bitten by different animals, (182 by dogs) of whom only four died—two on the second day of admission, and in whom the disease had probably become developed before they were submitted to the treatment, and the other two were bitten in parts (inside the cheek and eyelid) where the prescribed means could not be employed with the requisite exactness.—*Liverpool Mercury.*

The butchers in Philadelphia have refused to supply the citizens with meat, in consequence of certain grievances, often represented to the City Councils, but still unredressed. In relation to their determination, the editor of the Philadelphia Gazette pleasantly observes

'Our markets this morning were left quite as desolate. There are no 'herds in the stall,''—and live fowls of all descriptions might roost without molestation on the naked hooks where their denuded and lifeless fellows have erewhile hung. No man can take a ''pig by the ear,' to day; and such is the inveterate hostility of the victuallers, that they give no *quarters*. The disappointed denizen, as he paces by the deserted benches, exclaims inwardly, 'that is not *meet*,'' and incontinently resolves on obtaining satisfaction.'

MORAL.

THE ARMY. We observe in the proposals for supplying the Army of the United States, that Whiskey is no where to be found among the articles wanted by the Government. Last year there were 100,000 gallons. It is very gratifying, that an impression has at last been made on the head of the War Department, that whiskey, or any intoxicating liquor, is not necessary for an army.

We have long considered it a blessing, that ardent spirits were not so common during the revolutionary struggle as they have been since. Intoxicating liquor was rarely to be met with, in our army at that time—they had not regular rations, and men never endured more fatigue or greater hardships than our revolutionary soldiers. As dreadful as battles may be, they make not half the ravages in an army that is made by the constant and free use of ardent spirits.

We hope the same wisdom that is exercised in throwing it aside as an unnecessary article in the supplies of the army, will see the importance of having those *leeches* which attend the army, called 'sutlers,' prohibited from selling intoxicating liquors of any *kind*. This would add much to the moral condition of the army, as well as to personal health and happiness.—*Temperance Advocate.*

The Difference.—The infidelity which prevailed towards the close of the last century commenced among philosophers, and it is no wonder that it flowed for a time down through the lower orders of society. Opinions, as naturally as fluids, run downhill. The infidelity of this day, particularly that of New-York, has commenced among the lower orders—the ignorant, the abandoned. To this class of men incalculable evils may ensue; but the contagion will not affect the higher classes of the community. Opinions, like fluids, will not run up hill. One might as well think at this day to make nonsense proselytes to the grand lama, as to Voltaire.

COMMONWEALTH OF MASSACHUSETTS.

In General Court at the May Session thereof, in the year of our Lord 1831.

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment; and that the same, as thus agreed to, be entered on the Journals of the two Houses with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

'The members of the House of Representatives shall be elected in the following manner—

'Each city, town or district, containing twelve hundred inhabitants may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative—and the number of inhabitants in each city, town or district shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

'In every case where any town is now united to any other town or district for the purpose of electing a Representative, such towns and districts, so united, may, and shall be considered, respectively, as one town in all things respecting the election of Representatives as provided for in this article.

'Any two adjacent towns of that class which, separately would not be entitled to elect a representative, shall be united together and form a district for that purpose—and where any such town is so situated that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district. In which case such district shall be entitled to elect an additional Representative every other year; and if any town not entitled to elect a Representative every year, shall, by a majority of votes, at a legal town meeting, for that purpose called, decline against being united with any other town to form a Representative district, the Legislature shall, upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, so that the House of Representatives shall always be as near equal as can be as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two, shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall meet and make return of their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty-two, and every tenth year thereafter.

And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

'Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business; and all the provisions of the Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.'

In House of Representatives, June 14, 1831.

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in this House, two thirds of the members present, and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, Speaker.

In Senate, June 18, 1831.

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate present, and voting thereon, the same are referred agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, President.

Commonwealth of Massachusetts.

In Senate, June 20, 1831.

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in this Commonwealth.

Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831.

Concurred. P. W. WARREN, Clerk.

A true copy.—Attest,

CHAS. CALHOUN, Clerk of the Senate.

July 16—3t.

JUST PUBLISHED,

AN ADDRESS,

Delivered before the

FREE PEOPLE OF COLOR,

IN

PHILADELPHIA, NEW-YORK,

And other Cities, during the month of June, 1831,

BY WM. LLOYD GARRISON.

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THE LIBERATOR.

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THE LIBERATOR
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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

☞ 'Slavery is a crime—a system of iniquities, which men have hitherto ... defiance to every regulation which ingenuity can devise, or power effect, but a total extinction.'—William Pitt

For the Liberator

'REVIEW ON AFRICAN COLONIZATION.'—NO. 4.

Mr Editor—In my former numbers, I have quoted several passages from the Review on African Colonization in the Christian Spectator, which I trust will be amply sufficient to exhibit to the public the views of the writer and of the friends of the Liberian adventure generally, with respect to slavery in the United States. When I see such opinions brought before the public, and defended in respectable publications, the thought rushes to my mind with force, that forty years have witnessed a great change in public sentiment, on this subject. Thirty or forty years ago, cotton could not be raised in the southern States as a profitable crop At that time a man was not able, with diligence, to pick two pounds of cotton from the seed in the course of a day But by the invention of the saw-gin, five hundred pounds of cotton can easily be cleaned in a single day, by one individual, with a horse to aid him In consequence of this invention, slave labor has become more than twice as valuable at the south, as it formerly was, and the whole country in which cotton is raised, is of more than double the value that it was forty years ago This is the reason why the opinions of men have altered on the subject of slavery among us. It is because the pocket is so materially affected, that the southern planter has derived new light concerning the guilt of holding slaves At the close of the Revolutionary war he thought slavery a curse, and even Mr Jefferson predicted that the anger of the Almighty would fall upon that country which upheld slavery But since that time, a flood of light has burst upon the mind, raising cotton by means of slavery has enriched the planters and slavery now is a very small evil, if evil it can be called. Let cotton get down to five cents a pound, and another revolution in public opinion will take place, and man will become humane, and advocates for universal emancipation That the period is at no great distance, when the great staple of the slaveholding States will experience this depression in price, is highly probable, if we may believe the intelligence often communicated, of the great efforts making in Egypt, Brazil, and other countries, to cultivate this article in sufficient quantities to supply the European market It is much to be desired, that this or some other cause, should so operate as to induce a universal belief that it is the duty of all men who profess to be governed by Christian principle to relinquish and abhor slavery Our fathers in New-England, forty years ago, did abhor it. A writer of that period, (first mentioning with indignation the subject of slavery in the West India Islands, proceeds to the following animated strain

'Ask not why Earthquakes rock that fateful land;
Fires waste the city ... ocean whelms the strand;
Why the fierce whirlwind with electric sway,
Springs from the storm, and fastens on his prey,
Shakes heaven, rends earth, upheaves the cumbrous wave,
And with destruction's besom fills the grave
Why dark disease roams swift her nightly round,
Knocks at each door and wakes the gasping sound
Ask, shuddering ask, why earth embosomed sleeps
The unbroken fountains of the angry deep;
Why bound and furnaced, by the globe's strong frame,
In sullen quiet waits the final flame,
Why surge not o'er yon Isles its spouting fires,
Till all the living world in dust expires!
Crimes sound their ruin's moral cause aloud,
And all heaven, sighing, rings with cries of brothers' blood!' [*The Flourishing Village*

It is apparent to every intelligent man, it has long been seen by such men, that something effectual must be done to deliver our country from the dark stain which has so long rested upon it, from the existence of slavery Two millions of individuals are now in a state of bondage in the southern portion of the United States. In a few years, their numbers will be doubled Was it ever heard of, that such immense numbers were kept in thraldom for a long course of years? When we consider that the physical force, the strength of bone and muscle, is now, or very soon will be in that part of our country inhabited by the slaves in the possession and under the control of the slaves themselves, when we recollect, likewise, that their bodies are much better adapted to the climate of the States they inhabit than those of the white population, and when we remember that great occasions call into action great talents, which, except for the peculiar occasion would have always remained latent, and, above all, when we remember that a righteous and just God rules not only in heaven, but likewise among the children of men, we have reason to fear, we have reason to believe, that the time cannot be distant, when the great nation of the descendants of Africa, will shake off the yoke, and free themselves from bondage This event every rational man will expect, unless their masters are beforehand with them, and give them personal liberty Is there any wisdom in shutting our eyes to the certainty of this event? Will the catastrophe be less sanguinary or distressing, because we obstinately refuse to look it in the face? The question then, what shall be done, is a question of immense moment Allow me to answer it.

There are two things, in my view, indispensable, and they require immediate and universal adoption throughout the slave States. One is, emancipating every man and woman between twenty-one and fifty years of age, and all the younger when they arrive at twenty-one, and the other is communicating instruction in useful knowledge, and in the knowledge of the various kinds of useful business, in the same manner as we of these instruct their own children.

1st. With respect to emancipating the men and women, I trust the *injustice* of keeping them in bondage has already been proved I am aware it is said by objectors, that they cannot support themselves How can this be true, when they now not only do this, but likewise support their masters and their families? But the experience of thirty years by the inhabitants of St. Domingo, is a full and satisfactory answer to this objection Let the trial be fairly made, and we shall see the most satisfactory result I add only is it from motives of humanity, is it from love and good-will to their slaves, that this objection is made? Those who are over fifty years of age, have worn out their strength in their master's service, it is right, therefore, that they should be supported, when the imbecilities of age are creeping upon them. With respect to the children, or those under twenty-one years of age, let them be treated in the same manner that white children are treated; and their services will amply pay for their support, and all the instruction that is given them Is there any father in our country who is the poorer for having a large family of children? Do not the boys and girls earn all that they consume? Indeed, do they not enrich their parents; at least, more than compensate all charges up to the period of twenty-one years? Why should not black children do as much, if treated in the same manner? They do as much and more There is no loss then to the master, if he liberates them at twenty one years of age. For much more labor will be performed by a hundred men, black or white, who labor voluntarily, and therefore cheerfully than can be forced out of the same men in a state of servitude, with all the terrors of a cowskin

2 Let the colored children be instructed with the same care with which we train up our own families.

1 Let them be brought up *with a knowledge of useful business* Probably eight or nine tenths of the whole population of the United States are supported by agriculture This has been the employment of the great bulk of mankind in all ages and countries. It is from the earth, by means of cultivation, that we obtain our sustenance. This employment is honest and honorable, and whenever it ceases to be considered so by the people of any country, we may from that time date its downward progress as to morals and property The Farmers of our country are at no loss how to communicate to their sons the knowledge which their experience and observation have taught them, so that when the young men arrive at twenty-one years of age, they are perfectly competent to manage farms for themselves Why, in the name of common sense should not the sons of colored persons, educated in the same manner, and under authority of the same character for mildness and confidence, produce the same results? I am aware that the distribution of mankind into families is a most wise and excellent provision of Divine Providence, and that where children are not trained under *parental* government, they are to a great extent lawless But the southern planter when governed by the mild precepts of the gospel, and establishing humane and wise regulations in managing his large family of blacks, may communicate all the plain agricultural instruction which is requisite, and bring his young men and women under all the restraints of that mild government which is styled parental Educated in this manner, the young men and women will be as competent to support themselves by their labor, when they become of age, as our children are.

As it is absolutely necessary, in order to disseminate the comforts of social life, that the mechanic arts should be understood and practised, let the black boys be put out as apprentices to the different useful trades, in the same manner that our children are They can be formed and moulded into every useful shape which the wants of civilized society demand. On what principle is it, that they cannot be taught the trades of a carpenter, or blacksmith, or shoemaker, or weaver, or any other useful employment, as thoroughly and perfectly as the sons of white parents? We know from our experience that they can We see that the experiment has been successfully made in many cases I feel full confidence in saying, that all the useful customary arts may be learned by young men, who have a dark skin, as perfectly as by those whose skins are red or white Many valuable sailors from this class continually sail in our ships. Many ingenious mechanics are found in our large cities and in the West India islands; and many have learned to become skilful farmers. Let as much care be taken to give them useful instruction in business and let those weights which have so long crowded them into the dust be removed, and you will see them rise into reputation and respectability.

2 They must receive *moral and religious instruction.* Poor, and miserable, and without reputation, would our sons and daughters speedily become, without the careful teaching of sound morals, and the religion of the gospel and whatever the color of their skins might be, their characters would be black, and black only The truth is, that where children of any color are neglected, where they are not brought up in the fear of the Lord, there is a capital defect in their education, and in after life they are by no means as useful citizens as they might have been In order to accomplish the great object of instructing the black children in christian morals and religion, the same means should be employed which long experience has taught us are best adapted to produce the desired effect. Let the Gospel of the Lord Jesus Christ be preached to them faithfully, where it can be done, in churches of their own. Let Sabbath Schools be universally established, and the highways and hedges searched, in order to bring in the children. Let those children who are diligent be encouraged and rewarded, and the refractory frowned into obedience Let ecclesiastical churches be established, and the conference and prayer meeting assembled. Let those who are competent be brought forward to assist and engage with good will and earnestness in conducting these assemblies. Let a bible be put into the hands of every individual, which he shall consider his own In this way they will soon respect themselves, and then those around, who are acquainted with them, will respect them likewise.

3 They must be taught *to read, and to write, and to understand the simple rules of arithmetic* What would the inhabitants of Great Britain, or of the United States have been at the present time, if the people had not been instructed in reading, writing and arithmetic, during the last century? We should now be ignorant and degraded, we should be semi-barbarians, and our comforts, our refinements, our free institutions, and our wise and equal laws, would have existed only in the dreams of some calculating patriot. We ourselves should have been slaves. If this had been our lot, and some benevolent friend of man, commiserating our grovelling and degraded state, had caused schools to be established, and the people to be universally taught to read and to write, and to understand the powers of numbers, how great a benefactor should we have considered that individual who had achieved so great a reformation! Our minds would have become enlarged and refined, our state of society vastly improved, our happiness increased to a degree that could not be estimated, and our affections both towards our fellow men and our Maker greatly purified If these happy results would have been produced in our own case, why should not similar effects be seen in our colored population, in the application of the same means? They are now to a great extent degraded, they are ignorant, they are despised, they are in servitude. Let them become industrious citizens, and they will be respected, let them be instructed in learning, and they will *think* and become respectable, let them feel as if the wise and good were their friends, and they will no longer grovel in the dust, let their chains be broken, let the prison doors be opened, and the captives set at liberty, and they will walk forth erect, with the firm step of freemen.

But to effect all this, schools must be opened, for without schools instruction never will be communicated The casual establishment of schools will accomplish but little, the towns must be districted, and a school house erected in each section, the appointment of the instructer, and the course of instruction regulated by a board of visiters, and all this must be done by the sanction of law Every thing relating to instruction in schools requires system and method, and legal enactments, otherwise, nothing will be done to good effect If any person wishes to see the different results, in the education of children, where schools are established and regulated by the laws of the land, and where no such laws exist, look at the state of the children and youth in any of the New England States, and then survey the destitution in the West In the one, it is rare to find a young person of twenty years of age who cannot write and read with propriety, while in the other, many can be found in almost every village who cannot read a sentence

It has often been said, that it is hazardous for the

blacks to be taught to read and to write, for they will then learn that they are in bondage and degraded, and the objection is carried so far, as to prohibit instruction even in the knowledge of the Scriptures. It is surprising that an objection of this kind should not carry on the face of it, a suspicion to the mind of the objector himself that all is not right. What! has God given a revelation of his will to mankind, and commanded them to *search the Scriptures*, and yet the command cannot be obeyed with safety? Has he given a command which endangers the peace and happiness of men? It may be true, that when men violate the great law of the Gospel, *thou shalt love thy neighbor as thyself*, they lay themselves open to the anger of God. Let slavery be done away; give the captive his liberty, and then instruct him in the Scriptures, and see if it endangers the peace of society. But I contend that slaves themselves can be trusted with vastly greater confidence; they will be less likely to rebel and destroy when taught to read the Bible than when kept in ignorance. In the one case, they will imbibe christian principles, and be governed by them; while in the other, they will submit to mere force; and I need not say that they will burst the bonds of the latter, when the first fair opportunity presents.

Has a judicial blindness taken possession of the minds of the slaveholders? Will they not open their eyes to behold their danger, before it is too late? Let them remember, that there is much truth in the old proverb, that *when God determines to destroy a nation, he first takes away their reason*. At the same time, it is not too late to commence the reformation. It may be, ten years from this day. Oh, that they were wise, that they understood these things. I would say to every individual who owns a slave in the United States, be just, be merciful, do unto others as ye would that they should do unto you.

PHILELEUTHERUS.

A SPIRITED REBUKE.

☞ In a contest as well with pens as swords, the citizens of Hayti will never turn their backs.—*Ed.*

To the Editor of the Liberator.

SIR—You will much oblige a Haytien by inserting the following communication, being a reply to an editorial piece in 'The Times' of Petersburg, Va. bearing date 13th July past.

To the Editor of the Petersburg Times, (Va.)

Having but lately left Port-au-Prince for this city, [Philadelphia] on my arrival I stepped into a Reading Room, and to my surprise saw a piece in your paper of the 13th July, entitled *A Speck of War*. On a perusal of it, I found it to be your opinion of the expected war and existing affairs now pending between France and Hayti. Could you who are an Editor, suppose for a moment that a Haytien war is but a speck? I should think you knew the physical force of Hayti more than to insert in your Journal that the 'sable Islanders' are but tempting their fate. Do you expect that the Haytien nation would suffer France, or any other nation in the world to enforce them to a ratification of treaties which is incompatible with their national honor? Or do you think that any one will pretend to dictate terms to them? No. They are men and a nation, and they are determined to defend their hard earned country, and preserve that freedom and glory which have been handed to them by their forefathers. Be it known to the world, and to their fame, that they are the only nation of modern times that has gained its independence without foreign help. At the time of their revolution, what nation could they have leagued with? None. Every powerful nation that could afford help, held the Africans as slaves; therefore they would have been scorned at as that they formed no alliances, contracted no loans, employed no foreign generals to lead their armies on to victory, sent no ambassadors abroad to beg for acknowledgments of their independence—but they, in Congress assembled on the 1st day of January, 1804 declared themselves independent. For the space of twenty one years they baffled the intrigues and plots which were laid to ensnare them to the final overthrow of their government, until 1825, when Charles X. was obliged to acknowledge to the world their Independence as a Nation.

You assert that it would cost no more men and ships to subdue Hayti, than it did to conquer Algiers. It shows what you know of war. Do you suppose that 'Regenerated France' would send another Le Clerc with an army of 30 or 40,000 men, to suffer all the miseries of a West India climate, without the least hope or idea of a conquest? No. I would advise you to make a Voyage of Discovery for your better information of Hayti. France is in a state of daily uneasiness; therefore the king has good sense enough to keep all he can at home, both men and money. It may be very easy for you to picture out the conquest of Hayti, and the expending 30 millions to carry on the war. Unquestionably before the expiration of six months, the dynasty of Orleans would be precipitated to the earth to make room for another, and the army (such as might be alive) summoned back to France again.

As for your assertion, that the President ordered the French subjects to remove, it is groundless. The French Consul gave out orders on the 12th June, that all persons claiming the protection of France, should leave on the 25th inst. By the Proclamation of the President, he allowed the stay of all those who intended to leave, until the 15th July, and to those who intended to stay the protection, for which the national honor was pledged.

You ask, 'what nation will object to a conquest of Hayti by France?' I can assure you that should any nation object, the Americans would be the last to fight, though the Southern Confederacy should fret themselves into a fever.

Finally. The French nation would not pretend to fit out a force for Hayti, for Nature declares that old St Domingo (Hayti) is never to be conquered again by any nation; for the inhabitants are determined to live free or die. And France must lower her proposals for a treaty, or accept the challenge for a war. 'As for ourselves,' you say, 'we would prefer Frenchmen for our neighbors.' I grant you that—being afraid that should the wrongs which you are daily committing, cause the people of color to seek redress, you would be able to ask assistance of France, whereas now you are afraid of Hayti.

Your southern confederacy will not be molested by the Haytiens, for you have myriads of slaves now, who will one day or other show to the world the iniquitous traffic in which you have been engaged. Then will your land of liberty quake, and then you may want your neighbors to raise a true fabric of freedom to all men.

H C P *of Port-au-Prince.*

Philadelphia, July 30, 1831.

A CHANGE OF VIEWS.

To the Editor of the Liberator.

SIR—Ever since I came to the years of understanding, slavery has met with my decided disapprobation,—not only when held up in its proper light with all its native ugliness, and the legitimate and diabolical results which must consequently accrue from such a brutal and inhuman traffic, but when portrayed by the tyrant who would feign keep the injured slave in abject servitude and bondage, and who, in the face and eyes of reason, truth and religion, would attempt to justify himself in this abominable and degrading practice.

For a few years past, I have been a decided advocate of the Colonization Society. Some two or three years ago, there was a gentleman from the city of Washington, who endeavored to exhibit to the people of this place the horrors of slavery, by stating facts which had come under his own observation, and *facts*, too, which were enough to make a man's blood chill in his veins. The only antidote which he recommended to ameliorate the condition of the suffering victims, was to lend assistance to the American Colonization Society; and by so doing, we should in a few years achieve the great and important enterprise which we had in view, viz. the emancipation and transportation to the Colony of Liberia all our southern slaves.

He earnestly recommended the people of this vicinity to have a public address given on the Fourth of July, and take up a contribution to aid and forward this glorious cause. All this met with a perfect approval from me. I was ready to do anything, to make any sacrifice, if I could be the honored instrument of emancipating one slave. And to the superficial observer, his arguments were plausible, and his reasoning cogent. But when the foundation upon which his arguments were based, was examined with a scrutinizing eye, it was obvious to my mind that the object which he had in view never would be accomplished. Nevertheless, I did not dare to oppose the Society from the consideration that the object which it had in view was purely benevolent, and one that should awaken in every soul the tenderest sympathies. As there was no other course (that I knew of) by which the emancipation of the slaves might be brought about, and not being competent to strike out a course myself which should be pursued to advantage, I have for a few months last past remained in a state of neutrality. But after mature deliberation, reading and cool reflection, I think, sir, that I now see the rotten and fallacious foundation upon which the American Colonization Society is based; and I am resolved to hold up to the public view, (in my sphere,) the tattered garments which cover the rottenness of the Society, and decry it in every place where I may be called.

There have a great many objections arisen in my mind to the course which you have taken. But I think, sir, they are now all levelled; and I am now ready to pledge myself to do all that lays in my power to aid and assist in this holy cause.

Lowell, August 1, 1831.

For the Liberator.

COLONIZATION SOCIETY.

FRIEND GARRISON—Those who would support the Colonization Society, if living in the non-slaveholding states, do so undoubtedly from good motives and the most benevolent intentions. (1) At least, if there be any exceptions, we think they must be rare; for the fact is obvious, that the aids to none this Society are derived from the same source whence other aids to the fountain of christian charities, are derived at the present day. They are received indiscriminately from christians of every denomination, who are engaged in a common cause, to dry up the fountains from whence the streams of vice come, to elevate the human character, and to restore to Zion the wandering and misguided descendants of Adam.

Those benevolent people who have in common with other christians a duty to perform in evangelizing the whole earth, and who have contributed to the funds of the Society, see no reason why Africa has not claims in some degree at least as well as India, or Burmah, or China. (2) At the time the Colonization Society commenced, had they not an additional duty to discharge by reason of those held here in bondage? none in bondage legitimately? a bondage by laws enacted under a Constitution declaring in the most positive terms, and in every varied form of expression that our language is susceptible of, that mankind were created equal as to rights, and that their liberty was the inalienable gift of their Maker?

Many, who had remained from the Declaration of Independence with their lips sealed, lest their words should be tortured into an evidence of unkind feelings towards the South, or of unevenness to the Union, were gratified at an opportunity of uniting with slaveholders to do something for the African. (3) To make his condition worse was not intended. Indeed this seemed out of question—this seemed impossible. (4)

When the Colonization Society was organized, it was proposed to mitigate the evils of the slave trade. (5) The undertaking extended no farther. And how far the expectation of its founders has been realized we leave to be considered by those who incline to examine facts. It is conceded, that there yet remains much to be done before this sin will be finally extirpated, although most nations now treat it as piracy. It has been so long committed before the eyes of enlightened men—it has been so long suffered by nations claiming to be civilized—and it finds so many advocates in our own every day enjoyments, that the willing mind is lost for its justification. The food and raiment with which we are fed and clothed, are, apparently, made to depend on the continuance of slavery. Here lies the mystery.—If you speak against slavery, you approach the South to destroy its wealth—at the North you strike at its enjoyments and comforts.

But, Sir, the time has arrived when it will become a duty, to attack this vice in its strong holds. If wealth and enjoyment, and comfort were all depending on slavery, they would not be sufficient to prevent its approaching, final doom. An enlightened, moral people will go with you, and you have nothing to fear. You have engaged and undertaken not to check the evils of the *slave trade* only, but your work is the *abolition of slavery*. And you will prosper. There is nothing put at hazard on the score of prophecy, as to ultimate success. In this work you are not alone. And the kind folks who seem to be alarmed for the peace of the States, and the integrity of the Union, may quiet their fears and give themselves no uneasiness. The work will be done without danger from insurrection or division in the government.

MENTOR.

(1) Doubtless from as good motives as can flourish in the soil of prejudice. The truth is, very few even among good men are divested of antipathy towards our Afric-American citizens. As a people we are willing to do them justice four thousand miles off, but not at home. We can tolerate them as our servants and slaves, but not as our equals. We can call them christian brethren in Africa, but here we cannot permit them to own or occupy a pew in our houses of worship. And the only reason why we are so anxious to colonize them is, we do not like their presence among us. Prejudice, and not disinterested benevolence, is the latent cause of our activity. Let every one carefully examine his motives.

(2) The claims of Africa upon us, for religious instruction, are superior to those of India, or Burmah, or China. But how shall we give her this knowledge? Precisely as we disperse it to heathen lands—by sending devoted, talented and pious missionaries, instead of ignorant and helpless emigrants.

(3) The most inconsistent union that was ever made, and the very means to perpetuate slavery.—You cannot amalgamate oil and water. As long as a slaveholder deems it right in him to possess his slaves, he has a moral obliquity of vision and cannot pursue a straight path. We shall enter into no alliances with such men; we do not expect to please them, and we know they cannot please us otherwise than by breaking, at the commencement, the fetters of their slaves. The American Colonization Society is built of the most inconsistent materials. Its non-slaveholding members are constrained to keep silent in relation to the criminality of slavery, lest by a bold denunciation they offend their southern associates. They do wrong who join a combination which compels them to sacrifice truth and duty in order to preserve good fellowship.

(4) It can be demonstrated, that the Society has inflicted a great injury upon the free and slave population; first, by strengthening the prejudices of the people—secondly, by discouraging the education of those who are free—thirdly, by inducing the passage of severe legislative enactments—and finally, by lulling the whole country into a deep sleep.

(5) The specific object of the Society, at its organization, was and continues to be the removal of the free people of color. It has not in the least degree 'mitigated the evils of the slave-trade.'—*Ed.*

☞ Our guilt is greater than that of the south, in another respect—the system of slavery is upheld solely by our arms and our patronage.—*Ed.*

OURSELVES.

To the Editor of the Liberator.

DEAR SIR—Our southern brethren have one answer to our remonstrances against slavery, which has in it great weight, and which, I think, every friend of the rights of the Afric-american citizen should exert himself to take from them by altering the fact on which it is founded. When we charge them with their glaring invasion of the rights of their fellow-men by holding him in slavery, 'Do you,' they ask, 'at the north, admit the blacks to an equal participation of rights with yourselves? Do you admit them to vote in elections, to be eligible to office, to sit on juries, even to worship God in your churches, unless secluded in an ignominious corner, from all danger of coming in contact with yourselves?' So long as I cannot answer these questions in the affirmative, I cannot bring myself to reproach the injustice of one section of the country, and acquit the other of the same charge. In one respect our guilt is greater than theirs. We profess to be better educated than our southern brethren, and more elevated above the influence of prejudice; and we have not any real or fancied dangers in the way, to prevent our doing justice to all, without distinction of color. Mr Editor, I long to see the day, when any one of our pious christian churches shall set the example of letting it be publicly known that their pews, any and all, ground floor and gallery, middle aisle and side-aisle, shall be open to the occupancy of any citizen, of whatever hue, who shall incline to purchase or hire them, and be willing to deport himself decently in the use of them. While the present odious distinction exists, we expose ourselves to the charge of striving to pluck the mote out of our brother's eye, regarding not the beam that is in our own eye, whenever we plead the cause of the blacks to their southern masters.

PHILO-AFRICAMERICANUS.

For the Liberator.

THE AFRICAN MOTHER.

'A master of slaves in Jamaica wanted money, and one of his female slaves having two children, he sold one of them, and her child was torn from her maternal affections. In the agony of her feeling, she made a hideous howling, and for that crime was flogged. Soon after, he sold the other child, this turned her heart within her, and impelled her to madness.'—*See W. I. as they are.*

The Spoiler came to tear
The sleeping infant from its mother's breast,
While it lay slumb'ring in a peaceful rest,
Beneath the parent's care;
As if the stain the God of Nature gave,
Had marked it only for the white man's slave.

Trembling the mother lay,
As she beheld th' unconscious babe depart,
And felt the kindling anguish of the heart,—
That knoweth not decay:
Then rose the deep shrill cry upon the air,
Like the sad wailings of the soul's despair.

And for that sacred cry,
They tried the *whip* in all its horrors dread,
To *lash* affection from her widowed breast;
Or bid the feeling die.
They might as well bid death itself depart,
As tear that anguish from the parent's heart.

* * * *

Another child was left,—
And she would pour in its unconscious ear,
The mother's tale of sorrow and of fear,
Until of that bereft;
Then the lone heart felt all its woes again,
And madness settled on the throbbing brain.

* * * *

That heart was turned to stone,
And her wild eyes glared horribly around;
Though from her quiv'ring lips escaped no sound—
Save but the stifl'd groan:
She was a maniac—reason there was dead—
And from its throne had every feeling fled.

Good God! what hast thou given
Unto the white man here? that he should be,
A scourge to Afric's sons—to liberty?
Hast thou a place in Heaven,
Apart for those of the fair flood skin,
Where not a black shall be admitted in?

No—for the white man's God,
Knows no distinction; and the famished slave
Will find a lasting peace beyond the grave,
Far from the tyrant's rod,

Where none but good men dare to take their flight,
There shall the black man sit beside the white.

There will all slavery end—
Yes, there beyond those brilliant gems on high,
No black shall tremble 'neath the master's eye;
For God will be his friend.
Then bow, poor black, and still His mercy crave,
For He will judge the master and the slave.

R. B.

FREE GROCERIES.

Providence, 7th Mo 27th, 1831.

ESTEEMED FRIEND—Observing in thy paper, that thou directed thy patrons who felt scrupulous of using the produce of slavery, to a grocery store in Philadelphia, and as I thought the information would be pleasant to some of thy readers, I can inform them that I have for these many years bought most of my sugar and molasses of CHARLES COLLINS, a Friend in Franklin Square, New York, who confines himself wholly to the sale of free goods, and at this time I learn that he has molasses at 28½ cents per gallon, which is so much cheaper than what I generally have had to give. I have written for tierces to supply myself and friends who dare not use any but such as is free. The following lines were composed by a female, which if they are worth inserting in thy paper, are at thy disposal.

I. A. M.

To the Editor of the Liberator.

Shall I, my friend, to thee myself address,
My sentiments on slavery to express?
I feel its woes—its sorrows sting my heart,
And I, with thee, would liberty impart.
Had I the talent, I would ne'er forego
The pen or press, but try to overthrow
The various schemes of those deluded men,
Who are endeavoring to obstruct the plan.
Can I believe that there are hearts so hard,
That would the progress of this work retard?
Hold fast thy faith, and be by wisdom led,
Thy paper, sure, shall furnish thee with bread.
My heart seems touched, my feelings all alive,
To see the work of righteousness revive.
Could I be instrumental in this noble plan,
I never would fear the pen or tongue of man.
Trust in the Lord, in whom are strength and power,
He will sustain thee in the trying hour;
He'll make a way where no way seems to be,
And set poor captive souls at liberty.
And must I lift my pen again
Against oppression to exclaim?
Ah, yes! methinks I hear the call
Ring once the [illegible] and give up all;
Lay close the [illegible] hard ties,
And let the captive soul be free.

SLAVERY RECORD.

THE CLERGYMAN AND HIS SLAVE.

We copied into our 26th number an article from the Westchester (Pa.) Record, stating that a Presbyterian Clergyman from Richmond, Va. had visited that village and arrested a likely young colored woman as his slave. 'The proof was sufficient, and she was taken off, the semblance of sorrow and despair.' The editor of the Richmond Religious Telegraph gives the following defence:

'The case was simply this—a Presbyterian Clergyman, of this city, claimed a servant as his, who had been enticed to abscond from him, while at Philadelphia—and brought her from the strangers among whom she had been thrown to his family, and to the residence of her friends.—And this fact, it seems, has been made the topic of opprobrious comment and misrepresentation.

In the statement which we are about to give of this matter, it is not our object to vindicate slavery, which we earnestly wish to see removed as fast as the welfare of the colored people will permit. Nor is it our object to defend the conduct of the Clergyman in question, in looking for his servant, and bringing her home—his conduct in this, needs no defence in the view of the public. But our object is to CORRECT *the impressions and* PREVENT *the prejudices, which a partial statement of the case, like that above, is calculated to awaken among northern readers.* To do this, no argument, in our view is necessary, *but a simple statement of facts.* And the following particulars, which have come to our knowledge on the best authority, may be relied on as FACTS.

'The servant referred to by the Westchester Record, was hired by the Clergyman for a year, and by her kind attentions to his lady, who was raised and educated in one of the northern States, and during the year was suffering from a severe illness, secured their confidence and a high regard for her interests. The fidelity and kindness with which she served them, awakened corresponding feelings on their part to promote her welfare—and they treated her, as we are assured, more as a child than a slave. In the mean time, her owner being dead, in order that the estate might be divided, the servant must be sold. In such cases, executors, we are told, are not at liberty to sell *privately*. The servant, therefore, must be carried to *public auction*. Her feelings at the idea of being thus *publicly exposed* were shocked—she was greatly harassed, and applied to the Clergyman with whom she lived, in a *very earnest manner* to buy her. Her father, who lives in this city, united in this request, and the Clergyman under these circumstances bought her. She had not been in his possession a year and a half, when having unbounded confidence in her attachment, she was taken in company with her mistress to Philadelphia. After being there about ten days, she very unexpectedly absconded. Her master being fully satisfied, at the time that she had not taken this step of her own free voluntary consent, but that she had been *enticed* away, and that when the excitement of the moment was over and reflection returned, she would repent of the measure, determined to leave no effort untried for her recovery. In about a month he heard that she was in the village of Westchester, in the family of a Dr Barker—and went after her to that place, accompanied by a witness, and after complying with the requisitions of the laws of Pennsylvania, succeeded in recovering her.—Since her return to her mistress she has repeatedly stated, that *she was continually urged to desert both by white and black*, from the time of her arrival in Philadelphia till she eloped; and that from the time of her elopement she carried about with her a sense of her ingratitude and misconduct, which cut her off from a single hour's enjoyment.

The Editors of the Westchester Record and of other papers in the northern States who have published the statements of the Record on this subject are respectfully requested to copy the history of this affair, which we have just given.'

We have no disposition to question the truth of this statement; nor would we detract aught from the benevolence of the deed. If the compact between the clergyman and the girl was voluntary on her part, and the object of the former was only to repay himself by a definite and reasonable amount of labor, and then give her complete enfranchisement, there is nothing reprehensible in the purchase. From the moment she came under his roof, she could be viewed only as a free person held to service by a reciprocal obligation. But we have no evidence that such was the case. The girl was obviously bought *a slave for life*. Her master claimed and reclaimed her *as his slave*, and it is stated in the Westchester Record that he asked 5 or 600 dollars for her person—double the amount of her cost! All this was wrong. The girl became his debtor, but not his property. She ought to have remunerated him for the sum he expended in her behalf; he ought to have suffered the loss of his money, rather than have taken advantage of a tyrannous law for its recovery. Besides, he had no right to call her his slave, and by consenting to make himself a slaveholder he polluted his cloth and dishonored the gospel of Christ. Will the editor of the Telegraph inform the public, whether the girl is a slave for life?

KIDNAPPING.

Drummond Town, Accomack C'y Va July 21.

Some time during the month of October last, two negro women, the one called Abigail and the other Ann, with two children called Leonard and Jesse, were taken from the possession of a certain Daniel McKenzie, a negro trader, (who brought them here from the state of Delaware) and committed to the custody of the sheriff of this county upon an application made *in forma pauperis* for their freedom. Early in June last, the jail of this county was broken, and these negroes escaped into Maryland, where they were apprehended and committed to the jail of Worcester county, in Snow Hill.

In the last week of this month the deputy sheriff of this county proceeded to remove them thence to our jail, when a man named ——— Curtis, who professed himself to be an agent of McKenzie, by some means yet unaccounted for, got them out of the custody of the deputy sheriff and crossing the Chesapeake in Hoyle's packet from Northampton, landed them at Portsmouth. It is probable, that he is now on his way to North Carolina or some other southern State. It is hoped that the friends of humanity will endeavor to arrest the kidnapper in his outrageous attempt to trample on law as well as liberty, and prevent his removing these unfortunate beings beyond all hopes of freedom, their right to which is very little doubted here. *Norfolk Herald.*

JUVENILE DEPARTMENT.

From the New-York American.

THE ORPHAN GIRL,
OR, RECOLLECTIONS OF A MOTHER.

I have no mother!—for she died
When I was very young;
But her memory still around my heart,
Like morning mist, has hung.

They tell me of an angel form,
That watched me while I slept,
And of a soft and gentle hand,
That wiped the tears I wept;—

And that same hand that held my own
When I began to walk,
And the joy that sparkled in her eyes
When first I tried to talk.

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright happy land?

For I know she is in heaven now—
That holy place of rest—
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kissed my burning brow,
And the tear that fell upon my cheek—
I think I feel it now.

And I have still a little book
She taught me how to spell;
And the chiding or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee.

BOSTON,

SATURDAY, AUGUST 6, 1831.

HAYTI.

☞ The 'number' of the Petersburg Times, which has elicited the truly able adversaria of 'H. C. F.' did not fall under our notice. The spirit of our correspondent is a sample of that which glows in the bosom of every Haytien. If there be a republic worthy of universal admiration, it is the republic of Hayti. Her independence was effected solely through the almost matchless valor of her citizens. In the hour of imminent peril, when her fate—terrible as it must have been in case of defeat—seemed to be suspended by a hair, no prayers were lifted up to God in her behalf by the people of other nations—no generous sympathies were excited, such as have been called forth toward Greece and Poland—no foreign aid was offered—no chivalrous volunteers entered into her native ranks—no spontaneous contributions were accumulated in Europe or America to supply her with food or ammunition—no gorgeous standards were sent to her across the Atlantic, to cheer the eyes and inspire the hearts of her brave sons—O no! She had to contend not only single-handed against the colossal power of France, but with the prejudices, the contempt, the calumny, the indifference of a hostile world. What a contest was hers! Yet she conquered—yes blessed be He who 'puts the oppressed!' she conquered—nobly, effectually, wonderfully! For though we are opposed to all violent measures, yet when the battle for liberty is begun, we pray that the injured party may in all cases be victorious.

But the republic of Hayti is entitled to the acclamations of the world, not merely for her successful resistance to oppression, but for the stability and wisdom of her government. She has brought order out of confusion; she has lived down the slanders and frustrated the malicious hopes of her enemies; she has soared from the dust to the clouds; she has outdone the best efforts of any people in ancient or modern times. Contrast her situation at the time of the revolution with her present condition! Did thirty years ever accomplish more, or as much, for a nation? Where can we find a people more united than the Haytiens, or who make better subjects? Point out the living ruler who deserves a higher station in the Temple of Fame than the illustrious BOYER! For magnanimity of soul, for dignity of character, for promptitude of action, for benignity of mind, for mildness of sway, for vigorousness, wisdom and virtue, who is his superior?

It is a reproach to this country, that the independence of Hayti has never been acknowledged by Congress. Such conduct is as pitiful as it is unjust. Mr Clay has made his memory immortal by his successful efforts to procure the acknowledgment of South American independence. A louder meed of applause awaits him who obtains a similar recognition of Haytian freedom.

THE OUTRAGE.

The Hartford New England Weekly Review, of Monday, contains the following paragraph:

'Just as our paper was made up for press, we received the Boston *Liberator* containing an account of an outrage said to have been committed on some of our African American population, by two students of Washington College. We are authorized, by the officer who investigated the affair, to say, that the statement in the Liberator is unqualifiedly false. Mr Garrison will please make the proper correction.'

Our Hartford correspondent copies the above correction, and adds the following comment to his letter:

'If the students of Washington College, or their friends, will let the subject drop, it will be much to their credit; but if not, we are prepared to prove the facts in the columns of the Liberator.

"'Tis true, 'tis pity;
And pity 'tis 'tis true."'

We place great confidence in the veracity of our correspondent. If his statement was true, the subject ought not to drop until the public be satisfied and the offenders brought to justice.

MOCKERY. The address of the Hon. Stephen C. Phillips, delivered before the young men of Salem on the 4th of July, is certainly a well sustained effort, and abounds with eloquent passages. We select one paragraph, the delivery of which, one ought think, must have covered even a face of bronze with scarlet blushes.

'Let us turn our thoughts homeward. Here, but no where else, is the good we seek. Here, but no where else, in its true and literal sense, is the world free. *Here, but no where else, are men enabled, voluntarily and fearlessly, to form their own opinions, to choose their own condition, to fix their own destiny.* Here, but no where else, is government a union by which THE WHOLE PEOPLE covenant with each citizen, and each citizen with the whole people. Here, but no where else, is education the birth right, and religion the free choice of all. Here, but no where else, is the march of improvement—physical, intellectual, and moral—steady and sure. Here, but no where else, is peace to be prized or expected as a permanent blessing.'

Now was there ever a wider departure from the truth than is manifested in the above extract? More than one-fourth of 'the whole people,' are deprived of almost every civil and social right, and one sixth (more than two millions!) are actually wearing fetters of living iron upon their bodies! Mr Phillips is a warm advocate of the Colonization Society. Will he answer us one question? Why is he so anxious to remove so large a portion of his countrymen from these manifold blessings which he says they enjoy here (mark! 'THE WHOLE PEOPLE,') to a land where all is darkness and desolation? Your reasons, Sir.

THE CONVENTION.

Ever since the Convention of Colored Delegates rose at Philadelphia, we have been waiting with great impatience—of which our colored brethren have largely partaken—to receive its proceedings for publication. By the following extract of a letter from Philadelphia, dated last ult. it will be seen that a much longer delay may be possible. The immediate publication of the proceedings is of vast importance.

'I have just learned there is reason to fear, that the proceedings of our late Convention have been burnt by a fire that destroyed the printing office where they were in the course of being printed. The fire occurred last Friday night. If this information be correct, it will cause more delay, which will be much regretted.'

The following sentiments were given at Brooklyn, Ct. on the 4th of July: the first is a noble one, especially from the lips of a resident in a slave state—the second exhibits the calculation and decency of a genuine colonizationist.

'By G. T. Gardner, of Alabama. *Liberty.*—May the time soon come when the voice of the oppressed shall be heard, the bonds of slavery burst asunder, and the African race set *free*.'

By James B. Young. *The Windham County Colonization Society.*—May her exports of wool and ivory soon extend *domestic manufacture*.'

Here is a gentle hint to southern nullifiers, given at Thomaston, Me.

'*Our Southern Brethren.*—While they strive to nullify our constitution and laws, let them beware lest their slaves improve on the system, and nullify their masters.'

☞ The Anti Masonic Intelligencer, in Hartford, has readily copied from our paper, by request, the proceedings of a meeting of the colored people of that city, inimical to the Colonization Society, and says:

'Our columns are at all times open to publish the proceedings of a public meeting of any portion of our citizens, whether white or black, and whether we coincide with them in every particular or not.'

We hope our colored friends in Hartford will remember this kindness, and give as much of their patronage as possible to the Intelligencer. It is a neatly, well-conducted and handsomely printed sheet, and is engaged in a noble cause.

ARRESTS! Mr Trott, Methodist Missionary to the Cherokees, Rev S. A. Worcester, and Dr Butler, have been arrested by the authority of Georgia for the 'atrocious crime' of spreading the news of salvation in a christian land!! After Dr Butler was taken, HE WAS CHAINED BY THE GUARD TO A HORSE, and by the animal's starting, thrown down and considerably injured! Tell it not in Bombay; publish it not in the streets of Calcutta!

BROOKLYN, N. Y. July 28, 1831.

The first anniversary of the 'Brooklyn Temperance Association for the people of color,' was held on Wednesday evening, July 20th, in the African Wesleyan Methodist Episcopal Church, in High street. An appropriate discourse was delivered by the Rev. Samuel Todd, the annual report read, and the following persons duly elected officers for the ensuing year, viz. Rev. Benjamin Crogen, President; J. W. C. Pennington, Secretary; Austin Isaacks, Treasurer; Messrs. George Hogarth, Willis Jones, John Watson, Joseph Elias and Jacob Deyee, Managers.

BENJAMIN CROGEN, *Pres't.*
J. W. C. PENNINGTON, *Sec.*

The Naturalist.—Edited by D. J. Browne, for August, 1831. *Contents.* Man, (erect attitude.) The Dog. Hydrophobia. The Apple. The Pear. Copper. A very interesting number.

Intelligence six days later from Europe has been received at New-York. The head quarters of the Polish army were still at Praga.

☞ Gen. Diebitsch, who had been superseded in the command of the Russian forces against Poland, died of cholera morbus the day after his disgrace.

LITERARY.

From the Herald of Peace.

THE DIRGE OF THE LAST CONQUEROR.

The flag of battle on its staff hangs drooping—
The thundering artillery is still—
The war horse pines, and, o'er his sabre stooping,
His rider grieves for his neglected skill
The chief who swept the ruddy tide of glory,
The conqueror now only lives in story
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore!

Skies, baleful blue—harvests of hateful yellow—
Bring sad assurance that he is not here;
Where round his plains the grape forgot to mellow,
He changed the pruning hook into the spear
But peace and her dull train are fast returning,
And so farewell to famine, blood, and burning!
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore!

Hopes of the young and strong, they 're all departed
Dishonor'd mankind tells th' ungrateful form;
Parents! life's elixir hath fled—now broken hearted,
Deplore the fate that bids your sons disarm
O, heavenly times! when your own gold was paying
Your gallant sons, for being slain, or slaying!
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore!

Bud of our island virtue! thou art blighted,
Since war's hot breath abroad hath ceased to blow;
Instead of clashing swords, soft hearts are plighted,
Hands join'd, and brimming goblets made to flow;
And for the ocean-roar of hostile meeting,
Land wafts to land concord's amiable greeting
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore!

The apple-tree is on the rampart growing;
On the stern battlement the wall-flower blooms;
The stream that rolled blood-red is faintly glowing
With summer's rose, which its green bank perfumes;
The helm that girt the brow of the undaunted,
By peasant hands with garden shrubs is planted
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore!

Men wax absurdly old—the city-sleeper
Starts not at horse tramp, or deep bugle-horn;
The grenadier consoles no lovely weeper,
Above her sullen kindred's bodies borne;
The people smile, and regal pride 's declining,
Peace round imperial brows the olive 's twining
Mourn, nations! mourn! the godlike man 's no more,
Who fired your roofs, and quenched your hearths with gore! KENNEDY

ON A SHOT EAGLE.

BY W. J. SNELLING

With his fast ebbing life-blood wet,
His plumage and his pinion tore,
He quails not; his proud eye is set
On mine in bitterness and scorn
Stretch'd helpless on his native hill,
He bids his foe defiance still

But see, he dies! each flower around
With a yet deeper crimson blushes,
That from his yawning mortal wound,
With his last sob, convulsive gushes
His last imperial flight is o'er,
His glance defies the sun no more.

Accursed be the ruffian hand,
King of the Air, that laid thee low;
That mark'd thee on thy lofty stand,
And dealt thee thee a treach'rous blow
That could a deadly pang impart,
Lone monarch, to thy gallant heart

So have we seen proud Gallia's boast,
Victor of many a hard fought field,
A captive on a sea-girt coast,
His mighty breath indignant yield;
Bereft at once of life and throne,
By hands, O, how unlike his own!

FLOWERS.

No marvel women should love flowers, they bear
So much of fanciful similitude
To her own history; like herself, repaying
With such sweet interest all the cherishing
That calls their beauty or their sweetness forth;
And like her too—dying beneath neglect

MISCELLANEOUS.

New-York Magdalen Report.—The pure citizens of the city of New York have been completely put to the *blush* by the recent report of the Magdalen Society of that city. From what we learn of the report it undoubtedly gives a dark and gloomy color to the virtue and morals of that far famed city. It is nevertheless an immutable fact, and one which ought to be recorded against the press, that the Journals of that city have endeavored to suppress the report, by every means within their power. We think however, notwithstanding this, the report should be extensively published, and the catalogue of crime and misery which it divulges should be held up to the gaze of every member of the city, until they are scouted with the foul disgrace they have brought, or have suffered to be brought, upon themselves by the admission into society of men and women, who have so cruelly corrupted the morals and virtues of the citizens. From the computations of the report published in some of the papers, it appears that *upwards of ten thousand females in the city are amenable to society for their unchaste deportment!* And shall these facts be hid from the gaze of an insulted American people—shall they be suppressed and buried in oblivion, that the causes and consequences of debauchery may be carried on to greater and more alarming extent? No, let them be published to the world—let the infamy and disgrace fall upon the heads of those who merit the contempt and scorn of the virtuous citizens of our country. We think that the public Journals instead of endeavoring to suppress the report, should be employed in disseminating its contents, and in ferreting out the ringleaders of this band of infamy, and visit upon their heads the just indignation merited. New York has her *Hells* appropriated to vice and immorality, against these should the voice of the people be raised; and more especially, that Hell miscalled the '*Hall of Science*,' from which issues weekly the corrupt blasphemous sheet Edited by Fanny Wright and Robert Dale Owen. Are these not the ringleaders, nay, the very life-spring and foundation of the debauchery which threatens the New-Yorkers with crimes and infamy, terrible as that which brought the avenging hand of Heaven on the inhabitants of Sodom and Gomorrah?

Doylestown Intelligencer

Magdalen Report.—This document has produced a general excitement in this city. There are doubtless many chaste and virtuous persons, who think it ought not to have been published, merely because the facts it discloses are of an indecent character. But there are many others who manifest the most exquisite sensibility on the subject. They talk and act, for all the world, as though a direct attack had been made upon their characters. Whence all this wincing? For our own part, we had but little doubt, when we heard the Report read, that a virtuous community, instead of stopping to criticise the Report, and point out its trifling defects, would have risen *en masse*, to remove by every possible means, so monstrous an evil from the community. But instead of that, the evil appears to excite but very little alarm, while the imperfections of the Report have aroused the indignation of a very large portion of the people, to an unwarrantable pitch. Those who still deplore the evil, and consider the defects of the Report as altogether a minor affair, hardly worth naming, must be allowed to draw their own conclusions from the premises thus furnished, though perhaps it might be *indiscreet* to report them aloud. As it was in times of old, so it is now, a certain class of people 'tithe mint, and anise and cummin, and neglect the weightier matters of the law.'—*N. Y. Genius of Temperance*

The New-York Magdalen Report has been the subject of so much severe remark in many of the newspapers, that we have read it, to make up our judgment on its merits. We must confess that it contains a most deplorable account of the state of morals in our great and flourishing City of New York. Its statements and calculations purport to be founded on facts, obtained through the best channels of information that the nature of inquiry admits. If so, and we see no reason to doubt, judging from the report itself, we know not why any information should be withheld from the public, which would have a tendency to open their eyes to the vast extent of iniquity existing in their very metropolis—or which would rouse them to a vigorous and united effort to suppress the moral contagion that is sweeping down thousands and thousands of their sons and daughters.

Essex Democrat

Decency.—The following impious toast was given at a celebration of the 4th of July in Virginia, by Mr Floyd Webb; it is said not even to have the merit of novelty.

'May Henry Clay be sent so far beyond the frozen zone in the next presidential election, that God may never call him far enough back to thaw him!'

The following closes an account in the Richmond Enquirer, of a celebration at Spanish Grove, Mecklenburg.

By A. Gillespie.—A never ending death to the Temperance Societies and to all other Societies that destroy the social and good feelings between man and man, not only in this country, but in Europe; not only in Europe, but throughout the world; not only in this world, but in all the worlds that God has ever made; not only in all the worlds that he has heretofore made, but all he may hereafter make, through endless ages of eternity.

At the same celebration, the following was given by one Dr N. K. Foster.

'Though the thunders of the Law, though the thunders of eloquence, be hurled against "Whiskey," always I am thunder proof!'

Good Breakfast.—A gentleman, who married one of our seaport girls, on taking breakfast, discovered on turning his plate over, a check for $30,000, and his wife also presented him with the likeness, of her own property!

Premiums.—The publishers of the Philadelphia 'Saturday Courier,' offer a premium of *one hundred dollars* to the writer of the best Original Tale, prepared for that paper and 'addressed to Woodward and Spragg, Philadelphia, free of postage, on or before the last day of December, 1831. The award is to be made by a competent committee previous to the first of January next, at which time the publication of the Tales will be commenced and the successful competitor for the prize may draw upon the publishers for its amount.

Mr William M. Dunning, of New-York, offers a premium of forty dollars to the writer of the best essay on Matrimonial Happiness; and another of equal amount to the writer of the best disquisition of the question, whether Virtue and Religion are not necessary to the happiness of the marriage state.

A lady in South Carolina thus commences an advertisement for a runaway slave:

'The subscriber's fellow, Jack, has eloped from her!'

They manage these matters differently in Pennsylvania. Here, if a lady finds that 'her *fellow* has eloped from her,' she, instead of running down to our office to advertise him, goes straightway to Mr Brown, Mr Ingersoll, or some other gentleman of the Green Bag and causes proceedings to be had before Judge King for 'a breach of *contract*.' But at the south, there is no *contract*. The poor *fellow is taken* for better or for worse, and 'happy is he dude' if, by any means, he can be released a mensa, &c.—*U. S. Gazette.*

We see in the papers a translation of what is called the Address of the Empress of Brazil to her *adopted* Son, the Infant Emperor. In one part of this sentimental valedictory, the Empress says to the Brazilian mothers—'There you have him—as beautiful and as pure as the first *begotten of Eve in Paradise*.'

Her ex imperial majesty is a native of Italy, and not of Ireland.—*Ibid.*

Sagacity of Dogs in Madagascar.—The dogs are said to be so sagacious, that when one has occasion to cross a river he will stand barking on the bank considerably lower down than the point where he means to attempt his passage. When the alligators have been attracted to the former spot, away he runs, full speed, plunges into the stream, at a safe distance, and swims over before the enemy can sail back against the current to intercept him.

Matthew Lansberg used to exclaim, 'If you wish to have a shoe made of durable materials, you should make the upper leather of the mouth of a hard drinker, for that never lets in water.'

MORAL.

THE END OF GREAT MEN.

Happening to cast my eyes upon a printed page of miniature portraits, I perceived that the four personages who occupied the most conspicuous places, were *Alexander*, *Hannibal*, *Caesar* and *Bonaparte*. I had seen the same unnumbered times before, but never did the same sensations arise in my bosom, as my mind hastily glanced over their several histories.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless nations, looked down upon a conquered world, and wept that there was not another world for him to conquer—set a city on fire, and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps—after having put to flight the armies of the 'mistress of the world,' and stripped three bushels of golden rings from the fingers of her slaughtered knights, and made her very foundation quake—fled from his country, being hated by those who once exultingly united his name to that of their god, and called him Hanni-Baal, and died, at last, by poison administered by his own hands, unlamented and unwept in a foreign land.

Caesar, after having conquered eight hundred nations, and dyed his garments in the blood of one million of his foes—after having pursued to death the only rival he had on earth—was miserably assassinated by those he considered as his nearest friends and in that very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandate Kings and Princes obeyed, after having filled the earth with terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth—closed his days in lonely banishment almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which would not or could not bring him aid!

Thus these four men who from the peculiar situations of their portraits seemed to stand as the representatives of all those whom the world calls great—those four who each in turn made the earth tremble to its very centre by their simple tread, severally died—one by intoxication, or, as some suppose, by poison mingled in his wine—one a suicide—one murdered by his friends—and one in lonely exile! 'How are the mighty fallen!'

Milledgeville (Geo.) Recorder

Macdonough's Chaplain.—We have it from unquestionable authority, that the lamented commodore Macdonough, when in command on Lake Champlain, was so shocked with the morals of his Chaplain, that he never would call on him for any religious services whatever, deeming it a profanation to set a person of immoral habits to lead sinners to the throne of grace. There was a pious colored man on board his ship, a Baptist, whom the commander used to call on to pray. Just at the critical moment before the battle of Lake Champlain, the fleet was summoned 'to prayers,' and the person who officiated was this colored clergyman.

Sailor's Magazine

COMMONWEALTH OF MASSACHUSETTS.

In General Court, at the May Session thereof, in the year of our Lord 1831

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment; and that the same, as thus agreed to, be entered on the Journals of the two Houses with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT

'The members of the House of Representatives shall be elected in the following manner—

'Each city, town or district, containing twelve hundred inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative—and the number of inhabitants in each city, town or district, shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

'In every case where any town is now annexed to any other town or district for the purpose of electing a Representative, such towns and districts so annexed, are, and shall be considered, respectively, as one town in all things respecting the election of Representatives, as provided for in this article.

'Any two adjacent towns of that class which, separately would not be entitled to elect a Representative, shall be united together and form a district for that purpose—and where any such town is so situated, that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district. In which case such district shall be entitled to elect an additional Representative every other year; and if any town now entitled to elect a Representative every year, shall by a majority of votes in a legal town meeting for that purpose called, decide against being united with any other town to form a Representative district, the Legislature shall, upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, so that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall hold and make return of their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty-two, and every tenth year thereafterwards.

'And to prevent the House of Representatives from becoming too numerous the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

'Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business; and all the provisions of the Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.'

In House of Representatives, June 14, 1831

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in this House, two thirds of the members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, Speaker

In Senate, June 15, 1831

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate, present, and voting thereon, the same are referred agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, *President.*

Commonwealth of Massachusetts

In Senate, June 20, 1831

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in this Commonwealth.

Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831

Concurred. P. W. WARREN, Clerk.

A true copy—Attest

CHAS. CALHOUN, Clerk of the Senate

July 16—3t

SECOND EDITION.
JUST PUBLISHED
AN ADDRESS,
Delivered before the
FREE PEOPLE OF COLOR,
IN
PHILADELPHIA, NEW-YORK,
And other Cities, during the month of June, 1831,
BY WM. LLOYD GARRISON.
PRICE 12½ CENTS.
For sale at this office. July 30

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 33.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, AUGUST 13, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ No subscription will be received for a shorter period than six months.
☞ Agents allowed every sixth copy.
☞ All letters and communications must be POST PAID.

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Edward J. Pompey, *Nantucket, Mass.*
Harvey Kimball, *Amesbury.*
Benjamin Colman, *Salem.*
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Benjamin Lundy, *Washington City, D. C.*
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George Cary, *Cincinnati, Ohio.*

THE LIBERATOR.

☞ 'Robbers invade the property, and murderers the life of human beings; but he that holds another man in bondage subjects the whole sum of his existence to oppression, bereaves him of every hope, and is, therefore, more detestable than robber and assassin combined.'—THOMAS DAY.

CHRISTIAN SECRETARY.

In the Liberator of April 23, we copied an article from the Hartford Christian Secretary, relative to the condition of the colored population in that place, to which we appended some questions for the editor's solution. This solution follows; it has been in type many weeks, but excluded by other and more important matters.

'In the House in which we assemble to worship God, two pews in the gallery, pleasantly situated, are reserved for the colored hearers. There is no distinct church for this class of people; they worship together, and at seasons of communion, repair to the churches of which they are members. Other houses generally have *reserved* seats for them, if they wish to attend. (1)

We believe generally, that the colored members of churches sit where they are served last, although we have sometimes witnessed a different arrangement. So far as we are acquainted with facts, not one colored member of any church in this city, ever complained of this, and we believe never will. (2)

The principle assumed by the Liberator, of *levelling* all distinctions in society, may be a sweet song to the ear, and may please the imagination of those who possess more zeal for the cause of suffering humanity, than knowledge to apply the means within their power; but so long as men are influenced by the passions which now pervade their bosoms; so long as wealth, and talent, and acquirements, have an influence; so long indeed as complexions vary from white to entire black, (unless when the millennium shall come) distinctions will not cease, and the plan of forcing equality can never succeed. (3) As regards the slaves in this and other countries, we have long felt deeply for their deplorable situation; and have strong desires that slavery may cease. But it is not to be expected that an evil of such magnitude, and affecting the interests of millions, can be accomplished at once. (4) Minds must be acted upon by motives, and these must again and again be placed before them. A Don Quixotte with his faithful squire, might make a tour of the slaveholding world, brandishing his lance, and summon slaveholders to relinquish those wrongfully held in bondage; but wise legislators would act differently, and before obtaining their liberty, would provide for them an asylum. (5)

If any are disposed to live on terms of the greatest intimacy with those of another complexion, if they wish to remove all distinctions, as to *themselves*, we have nothing to say, they are at liberty so to do. But we are as sure of this end, as of any other fact, that a distinction in society, as regards the colored population of this country, will not cease during this, or the succeeding century. (6)

(1) In the old Baptist meeting house, in Hartford,—we are assured on good authority,—the obscure seats allotted to the colored worshippers were *boarded up* in front, and a view of the minister and audience could be obtained only by peeping through holes made in the boards! In the new house, (the one, probably, to which the editor of the Secretary now alludes,) if we mistake not, the 'two pews in the gallery, *pleasantly situated*,' are so high in front, that their occupants, when sitting, cannot see the minister. The seats reserved in other houses are scarcely preferable. In the North Presbyterian Church, (Rev. Mr. Spring's,) according to our information, colored persons have been turned out of doors, on the ground that there were no seats for their accommodation! In one other Church, also, (we believe the Episcopalian, for all denominations unite in these scandalous acts,) a similar exclusion of colored persons is made. Now, talk as we may of the distinctions of *caste* in Burmah, they are not more unjust or exclusive than those which are made in this christian country, and by our christian assemblies. Considering their influence and the force of their example, undoubtedly the worst enemies to the people of color are professors of religion. They carry their wicked and relentless prejudices into the house of God, and *drive from thence all* who have sable complexions if they will not so far debase themselves as to occupy the *menagerie* provided for their retreat. This conduct is nothing more nor less than driving souls to perdition. It would be a reproach to barbarians: what is it to the ostensible disciples of the lowly Jesus?

(2) To a certainty, they *do* complain. During our recent visit to Hartford, we heard *many* complaints from pious colored individuals on this subject. Some have even withdrawn themselves from the communion, not because they are unwilling to occupy a certain range of seats, but because they cannot fellowship a spirit of persecution, prejudice and exaltation, believing that it is inconsistent with the spirit of Christ; and believing, moreover, with John, that 'he that loveth his brother abideth in the light *and there is none occasion of stumbling in him*: but he that hateth his brother is in darkness, and walketh in darkness.'

(3) All distinctions which are not based upon moral worth, so far as preference of persons is concerned, can and ought to be levelled. It is true, 'so long as men are influenced by the passions which now pervade their bosoms,' they will be disposed to persecute and insult their colored countrymen; but it is our object to show that these passions are criminal, and to call for their suppression. Surely good men ought not to grant them indulgence, nor talk of the necessity of a millenium to enable brethren to treat each other with courtesy. If christian principle cannot produce equality, we may indeed despair of a change in the conduct of the age. As to the ingenious remark, that 'the plan of forcing equality can never succeed,' we shall not at present dispute its correctness.

(4) Why cannot a remedy be found at once? Simply, because the mass of the people, like the editor of the Secretary, do not wish to give up their prejudices at once. Let us take a case, to illustrate this subject. The gospel calls upon sinners to repent immediately—it does not authorise the delay of a moment. But the world cannot, or rather will not, be instantly repentant. What then? Because difficulties obstruct the way, shall gradual repentance be preached to men? This would be folly. Now, slavery ought to be abolished at once; but our objector says it cannot be. Why? Only, as in the other case, because of the hardness of the human heart. Shall we therefore preach to slaveholders a gradual cessation from robbery, cruelty and murder? This also would be folly. Urge immediate abolition as earnestly as we may, it will, alas! be gradual abolition in the end. We have never said, that slavery would be overthrown by a single blow: that it ought to be, we shall always contend.

(5) How much of christian meekness and philanthropy is contained in this absurd representation, we leave the candid reader to judge. If to contend for those rights and principles which are eternal and universal; if to urge those who steal, to steal no more; if to oppose, even with great vehemence, a system which has no redeeming feature, but is full of blood—the blood of innocent men, women and babes—full of adultery and concupiscence—full of blasphemy, darkness and wo—full of rebellion against God, and treason against the universe—full of wounds and bruises and putrefying sores—full of temporal suffering and eternal damnation—full of wrath, and impurity, and ignorance, and brutality, and devilish iniquity—if to oppose such a system puts one on a par with the lunatic knight of La Mancha, why then we are ignorant of the laws of God and the rights of man—then right and wrong are synonymous. But, it seems, the editor of the Secretary is of opinion that this system is a wise one, so long as no asylum is provided for the slaves. Asylum!—what better one can be found than that which a christian republic offers! Shall ours be the refuge of the oppressed of all nations, and yet furnish none for our own countrymen! Is it to remain a truth, that the wild beasts and the yet wilder natives of Africa are more humane than ourselves? The slaves occupy the soil on which they were born: there let them find an asylum. It will be a hundred times easier to benefit them at home than in AFRICA.

(6) It is pretty certain that this distinction will not cease, if the editor of the Secretary can help it. But with all his efforts to perpetuate it, it must die. As truth, and knowledge, and liberality, and genuine christianity extend in our land, pride and prejudice shall give place to brotherly kindness and social intercourse. Every year shall witness some new triumph of republican principles, and long ere the present century expire shall be recorded the abolition of all distinctions of color.

A NOBLE COMMENTARY.

Since we commenced the publication of the Liberator, we have seen nothing in the newspapers which has given us more unfeigned pleasure than the following commentary from the Massachusetts Journal and Tribune, of this city. It will find a response in the bosom of every true patriot, and add another rose to the wreath of independence which crowns the head of its author.

Two things, however, we would premise. First—Col. Johnson deserves full condemnation, not for being the father of colored children,—for if these were legitimate, he need not be ashamed of them,—but for his avowed and shameless libertinism. We have no reason to suppose, however, that the disgust which was manifested by the Kentucky ladies had any reference to the licentious conduct of the Colonel, but only to the color of his daughter. Secondly—We agree with the editor of the Journal & Tribune, that, at the present time, mixed marriages would be in bad taste, but not that 'they are unnatural.' If the whites and blacks were not of the same race, then their union would be 'unnatural,' but not otherwise. A married couple can scarcely be found, whose shades of color are alike; but surely their marriage is none the less natural on that account! Are we right?

NOVEL INCIDENT.—We understand that a good deal of excitement has been produced by an incident which occurred in Scott county, at the late celebration of our great anniversary. The incident has already been referred to in the prints of the day, nevertheless we have hesitated about noticing it. But, as recorders of passing events and defenders of the purity of society, we have felt ourselves bound to make our readers acquainted with it. The facts as we have heard and believe are these. Col. R. M. Johnson has a number of children by an African woman living in his family, either a slave or manumitted servant. The taste of the Colonel may be well questioned, but as we are told, there is no disputing about that, perhaps he might be indulged, and allowed in private to sing, '*I love you black Rose, Rose, I love you black Rose*.' But it seems, on the 4th of July, he conducted in his carriage, one of his daughters to a Barbecue in Scott, where many of the ladies and daughters of respectable families of that county were assembled. When she entered the booth, or awning, in which they were dancing, they immediately displayed considerable agitation, and retired from the part of the temporary covering in which she was seated. The circumstance attracted the attention of the managers, and several of them were deputed to wait on Colonel Johnson, to inform him that his daughter must be withdrawn. He remonstrated, and urged that she was as well educated as any lady there. They told him it was not a debateable matter, and that she must be withdrawn *any how*! whereupon he reconducted her to his carriage, in which she remained until the Colonel delivered an address on the glories and virtues of the hallowed day.

If there be any inaccuracy in this narrative, we will with pleasure correct it, upon being satisfied of the error. Comments are unnecessary; but we cannot forbear remarking, that after the scenes at Washington, this attempt upon society in Kentucky was most unfortunate and highly censurable.—*Kentucky Reporter of July 20.*

The above anecdote will no doubt go the rounds of the papers, and be often quoted as a grievous insult offered to the ladies in Kentucky. But let us calmly ask ourselves whether the indignation is just. The writer says, 'after the scenes at Washington, this *attempt upon society* in Kentucky was most unfortunate and highly censurable.' Is there then no difference between a black *skin*, and a black *conscience*? It is just as great an insult to be compelled to associate with one whose *complexion* is darkened, as with one whose *character* is polluted? Out upon such a doctrine! It is contrary to the spirit of the Bible, and contrary to the spirit of the Declaration of Independence. The fact is, we do wrong, very wrong, in indulging such prejudices against our black brethren. It is time for us to examine our own hearts, and see how much of pride and selfishness are at the bottom of these feelings. We are not about to enter into the question of slavery. We think it ungenerous to raise an outcry against the southern states for an evil which their best men regret as deeply as we do—an evil which it is far more easy to *condemn* than it is to *remedy*. We confine ourselves to the question, are we governed by right feelings in our deportment towards the negroes? Is it right to keep a large class of our fellow beings in a state of perpetual degradation? To take from them all those motives and excitements, which rouse the sleepy intellect, and make ambition virtue? Let us, as men and christians, look these things in the face. Let us be bold and honest enough to expel these prejudices, (so far as our own individual hearts are concerned) if we find them to be wrong.

Is it the contagion of ignorance, stupidity, or vice, that we dread when we come in contact with a negro? No—if he were intelligent, cultivated, and pure, we should still shun him—and why? because God has made his skin black, and ours white. How ridiculous it would be for a company of fair-haired people to feel insulted by the presence of a black-haired individual!—or for blue eyes to flash with indignation at the sight of black eyes! Is the distinction we make with regard to the color of the skin one whit more rational?

It is a singular fact that we *republicans* are abundantly more exclusive in our feelings in this respect than our monarchical neighbors. In England it is common to see respectable and genteel people open their pews when a black stranger enters the church; and at hotels, nobody thinks it a degradation to have a colored traveller sit at the same table. We have heard a well authenticated anecdote, which illustrates the different state of feeling in the two countries on this subject. A wealthy American citizen was residing at London for a season, which time the famous Mr Prince Saunders was there. The London breakfast hour is very late, and Prince Saunders happened to call upon the American while his family were taking their morning repast. Politeness and native good feelings prompted the lady to ask her guest to take a cup of coffee—but then *the prejudices of society*—how could she overcome them? True, he was a gentleman in character, manners and dress; but he had a black skin, and how could white skins sit at the same table with him? If his *character* had been as black as hell, the difficulty might be overcome, however reluctantly; but his *skin* being black, it was altogether out of the question. So the lady sipped her coffee, and Prince Saunders sat at the window, occasionally speaking in reply to conversation addressed to him. At last all retired from the breakfast table—and then the lady, with an air of sudden recollection, said, 'I forgot to ask if you had breakfasted, Mr Saunders! Won't you let me give you a cup of coffee?' 'I thank you, madam,' he replied, with a dignified bow, 'I am engaged to breakfast with the Prince Regent this morning!'

Such is the state of things in England. In this country, the negroes, if ever so wealthy, must not send their children to the best schools—they must

not purchase pews in our churches—they must not sit beside a white man on the 4th of July to hear the orator read that '*all men are born free and equal!*'—nay, at the very communion altar, they must wait till their white brethren have all retired—thus carrying the mockery of human pride to the very footstool of Jehovah!

We are well aware that this is not the popular side of the question—that we shall be called vulgar, and radical, and the most clamorous democrats will be most shocked at such men against the 'prejudices of society.' We know a man, who thinks he is a good republican, because he spits on a Brussels carpet, and wipes his mouth on the corner of a damask table-cloth, to the great annoyance of an aristocratic host. This man turned away a strong, faithful, industrious negro, who had been hired to work on his farm, during his absence. 'I am too much of a democrat,' said he, 'to have any body in my house, who don't sit at the same table with myself and I'll be hanged if I am going to eat with the son of an Ethiopian!' This democracy is, we think, much of a piece with the religious humility that cannot kneel at the same altar with 'a skin not colored like our own.'

But we shall be told that the blacks are not naturally intelligent—that even the free negroes, as a class, are proverbially ignorant and low in character. It is a mockery to call them *free*. The 'prejudices of society' form a burden almost as hard to bear as the chain of slavery. Who can be great without the incitements of hope? Who would not find it hard to be virtuous under perpetual and unavoidable degradation? The white knave, the white profligate, nay, the white fool may rise in society, may attain a high station, and command influence. But what can the black man be? What can he do? even if he be as wise as his ancestors the Egyptians, or as enterprising as his black sister, the queen of Sheba? Why, he can clean boots, and sell old clothes, and tend table—and—all told. All other avenues of wealth and distinction are closed upon him. In the parlor, in the church, in the public halls, he is shunned as if the curse of leprosy were upon him—the very boys in the streets reproach him with his color. It is bitter mockery to call such men *free!* Give them the same opportunities, and the same motives for exertion, as we have, and then we can fairly decide whether they are *naturally* stupid and vicious. Such an unnatural state of bondage, inherited, year after year, century after century, would wither the affections and blight the intellect of any people. The Egyptians were the fathers of science, and from their mythology the Greeks borrowed a world of poetic beauty—yet the Egyptians were black.

We shall be tauntingly asked, 'What would you have us do? Would you have us invite negroes to our parties, and give them our daughters in marriage?'—Give, if you can, a good reason why a virtuous, well-educated black should not be invited! As for mixed marriages, they are in bad taste, and are unnatural. They would never take place except in very rare instances, but we would leave men free to choose their wives, as they are to choose their religion. However, it is not to the purpose to discuss this question. We merely wish that each individual should seriously consider how far his own feelings and deportment towards this unfortunate class are consistent with true christianity and pure republicanism. We would have the Golden Rule applied to this and all other cases. We would have good schools and colleges for negroes. In stages, in taverns, at places of public meeting, we would have them treated like other citizens. In a word, we would have them judged by *character*, not by *color*. If vulgar and vicious, let them be treated as a vulgar and vicious white man should be treated—if well educated and virtuous, let them receive the same respect, and the same attentions we bestow upon good and intelligent white men.

We laugh at the narrow bigotry of the Mahommedan, who feels contaminated if a Christian shares his dinner, and who will not give his dog's carcass burial, for fear of pollution. Is our prejudice against the Africans more rational or more just? There certainly is not a natural, instinctive loathing of a black skin,—for children love their negro nurses dearly. Nor is it because the devil is black,—for among the Africans, his majesty is described as white. The plain fact is, our prejudice has the same foundation as that of the Mahommedan—both are grounded in pride and selfishness. A law has lately passed in Turkey, imposing a fine upon whoever shall call a Christian a dog. Let us try to keep pace with the Turks in candor and benevolence.

* It was a singular coincidence, that while Col. Johnson's legitimate daughter was driven out of the room, because she had some black blood in her veins, her father was delivering a 4th of July address, to eulogize American equality and freedom!'

A DEFENDER OF THE COLONIZATION SOCIETY.

ALEXANDRIA, July 19th, 1831.

To the Editor of the Liberator.

SIR—I have seen, with surprise and regret, several editorial paragraphs in your paper of the 18th ult. in opposition to the Colonization Society, and its purely benevolent and disinterested operations, the obvious import of which paragraphs (though susceptible of confutation) is well calculated to mislead the public mind for a while, so far as such minds are capable, and in the end to destroy the very object for which your paper was established, viz. African Emancipation.

You seek to blast the appearance of the Colonization Society by mere pretending ability and utility.

In what way will African emancipation be brought to impart the vitality of reality, except through the efficient measures of the Colonization Society? It has already commenced the good work, and hundreds have been emancipated, and more are now offered to the Society, and will partake of that privilege of freedom as soon as the Society can obtain the funds wherewith to pay their expenses to Liberia, and therefore its ability, placing this great desideratum in successful operation, is no longer conjectural or problematical.

But if you, Sir, who have established a press with a view to aid in this laudable work of African Emancipation,—the same object which the Colonization Society is laboring to accommodate,—can devise a plan, the feasibility and practicability of which are better calculated to expedite the liberation and distribution of the slave population, I have no doubt but that the American people will place a proper estimate upon it; but until you have done so, it appears to me to be highly unjust and impolitic for you, as the pledged friend of African emancipation, universal freedom, and the equal rights of man, to condemn and denounce the Colonization Society for perfecting the same objects which you have in contemplation.

You may consider, sir, that I am somewhat free in animadverting upon your course; but when you reflect that it is my color that is to be benefitted by the Colonization system, you will acknowledge that I have a right to speak of those who would deteriorate its usefulness, and a right also to vindicate, as far as my humble ability extends, that system which, under heaven, bids fair to do the whole colored race in America a substantial benefit, and connected with which are identified the eternal interests of the Christian, the Philanthropist, and the Patriot.

It seems to me that emancipation can never take place upon the plan advocated by yourself, for the laws in the slaveholding states, made long antecedent to the organization of the Colonization Society, present an impassable barrier to the consummation of that object; for no slave owner can emancipate his slaves without bestowing, as for example, several acres of land as a surety for his good conduct, &c. &c.—an obligation sufficient to reduce nine-tenths of the slave owners to a state of bankruptcy. The Colonization Society obviates this difficulty by removing all those liberated beyond the United States.

Is it to be supposed, as you will have it, that emancipated slaves will be benefitted through the empty appellation of freedom, in a land where they cannot enjoy its essential attributes? The early impressions of obedience and submission which slaves have received among their masters, and the no less habitual arrogance and assumption of superiority among the whites, contribute equally to unfit the former for freedom and the latter for equality. Among the ancient Romans, their slaves were the rarest artists, often too they excelled in science, insomuch as to be employed as tutors to their masters' children. Epictetus, Terence and Phaedrus were slaves, but they were of the race of whites, and when made free, intermarried with the patricians, and thereby prevented no dissimilarity in the social compact; but it is not reasonable to be inferred, that such a state will ever take place in this country. No act of enfranchisement will efface those unhappy distinctions existing between the people of color and the whites. You advocate the emancipation of slaves, and yet you propose no feasible plan for the extirpation of that custom which holds them in bondage. It is clear that they cannot remain in this country, in successful competition with the whites, neither can they migrate from one state to another. They are not suffered to be educated at the south; if they make their way to the District of Columbia, and should be so unfortunate as to lose their free papers, the law presumes them to be slaves, and they are immediately incarcerated, and sold into actual and unconditional vassalage. Under this regulation, a free man of color on or about the 4th July, in this place, was sold into bondage.

The Colonization Society have deeply at heart the welfare and reformation of the whole people of color in the United States, by transplanting them to Africa, and for this shall they be condemned? The children of Israel complained, after they had crossed the Red Sea, of their temporal inconveniences; but shall the servants of the Lord, who had been commissioned to superintend their migration, be stigmatized as visionary projectors and murderers? And in your great zeal to give correct information of the state of things in Africa, why did you not mention the settlements established more than a century ago, along the coast from Cape de Verd to the Cape of Good Hope!—one about 400 miles from the mouth of the Senegal, by the French, another at Congo, by the Portuguese, which had grown into a considerable colony. At the southern extremity of Africa, the Dutch and English had spread over a country larger than the southern peninsula of Europe. But instead of this, you call Liberia the African Golgotha. As well might Plymouth and Jamestown be called the American Golgotha. The first colony arrived at Jamestown, May, 1607—1609, towards the close of the year, the colony was reduced from 500 to 60, in less than six months. Contrast this with the 63 out of the 53 who died at Liberia, and which deserves to be called the Golgotha! On the 22d of March, 1622, the Virginia Colony experienced a stroke which nearly proved fatal, by the massacre of Powhatan, when 347 of the colonists were butchered in an instant.

In 1822, the colony of Liberia was attacked by 800 natives, the whole effective force of the colony was 28 men and boys. The enemy was, however, repulsed with a loss of nearly 100 men; of the colonists, only 2 were killed and 2 wounded. And again by 1500 natives, the result of which was as ridiculous as that of Don Quixotte at the windmills.

In 1623, the Plymouth Colony experienced a dreadful famine, for they had neither bread nor corn for 3 months. In 1624, the London Company was dissolved, after having expended one hundred thousand pounds sterling in trying to plant a colony in America, and more than 9000 persons had been sent from the mother country, and at the dissolution of the Company, not 2000 persons survived, and all this in less than seventeen years.

The great results, auspicious to the cause of Christianity and Civilization, which have subsequently grown out of these and similar vicissitudes in rearing up this stupendous nation, now stand in bold relief before the whole world. And shall the Colonization Society be deterred from prosecuting its holy designs, by those who distort and misrepresent its acts and designs? though their task is equally odious as anomalous. To remove the whole free population, and to restore the blessings of liberty to nearly two millions of oppressed human beings in the United States, (who have groaned under the yoke of bondage,) and to their descendants, is an object which those who trust in Providence are convinced will not be unaided by the Author of our being, if they continue to ask his blessing upon their endeavors.

The respect and courtesy which you have always shown me on former occasions, induce me to hope you will give the above remarks publicity, without any alteration.

Respectfully, your obedient servant,

JOHN B. HEPBURN.

A VOICE FROM NEW-HAVEN!

NEW-HAVEN, August 8th, 1831.

To the Editor of the Liberator.

SIR—We have read your paper with attention, and feel ourselves highly privileged in having such an able advocate laboring in our cause. You have taken truth for your sword, and it cuts wherever it goes. You appear to be a man not afraid of the laws of the country, but only of disobeying the laws of God; not fearing them that are able to destroy the body, but rather fearing Him that is able to destroy both soul and body in hell. We hope and trust that your press will never want for support.

At a meeting of the Peace and Benevolent Society of Afric-Americans, held at the house of George Benjamin, in New Union street, August 7th, 1831, we expressed our sentiments concerning the American Colonization Society, whose object is our removal to the pestilential shores of Africa, by the adoption of the following resolutions:

Resolved, That we consider those *christians* and *philanthropists*, who are boasting of their liberty and equality, saying that all men are born free and equal, and yet are endeavoring to remove us from our native land to be inhuman in their proceedings, defective in their principles, and unworthy of our confidence.

Resolved, That we consider those colonizationists and ministers of the gospel, who are advocating our transportation to an unknown clime, because our skin is a little darker than theirs, (notwithstanding God has made of one blood all nations of men, and has no respect of persons,) as violators of the commandments of God and the laws of the bible, and as trying to blind our eyes by their vain movements—their mouths being smooth as oil, and their words sharper than any two-edged sword.

Resolved, That, while we have no doubt of the sincere motives of the great body of colonizationists, we believe some of them are our friends and well wishers, who have not looked deeply into the subject; but when they make a careful examination, we think they will find themselves in error.

Resolved, That it is our earnest desire that Africa may speedily become civilized, and receive religious instruction; but not by the absurd and invidious plan of the Colonization Society—namely, to send a nation of ignorant men to teach a nation of ignorant men. We think it most wise for them to send missionaries.

Resolved, That we will resist all attempts made for our removal to the torrid shores of Africa, and will sooner suffer every drop of blood to be taken from our veins than submit to such unrighteous treatment.

Resolved, That we know of no other place that we can call our true and appropriate home, excepting these United States, into which our fathers were brought, who enriched the country by their toils, and fought, bled and died in its defence, and left us in its possession—and here we will live and die.

Resolved, That we consider the American Colonization Society founded on principles that no Afric-American, unless very weak in mind, will follow; and any man who will be persuaded to leave his own country and go to Africa, is an enemy to his country and a traitor to his brethren.

Resolved, That we have heard with pleasure of the proceedings of our brethren in neighboring cities; and that a number of this Society will willingly become auxiliary to the parent Society of Philadelphia, for the mutual benefit of the Afric-Americans throughout the United States.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to the Liberator for publication.

HENRY BERRIAN, *Chairman.*
HENRY N. MERRIMAN, *Sec'y.*

SECRETARY GURLEY.

BROOKLYN, N. Y., July 28, 1831.

MR EDITOR—The more I view the spirit of the 'Liberator,' the more I am convinced of its utility and excellent tendency. Situated as we, the Afric-Americans, are in these United States, I conceive it to be of great importance to us to have such a channel as the Liberator, through which we can transmit specimens of our views and feelings, together with our grievances and hopeful prospects, to each other, from one part of the Union to another. The press is, beyond all doubt, the weapon which will make us triumphant over the petty breastworks of the harpers of inferiority. Through the press, we must tell our civil or chief magistrates that we are fit subjects to enjoy justice and equality. Through the press, we are to convince legislators that they have no right to make their laws prescribe more divisions and distinctions among mankind, than the great Legislator of Heaven has made. Through the press, we are to shew the people of this republic that we are intelligent, and that it is not justifiable in believing that we are not enough so to know our privileges. Yes, through the Liberator we must not only tell them, but the whole earth, in the presence of heaven, that they have no authority to deprive us of our rights.

I am, as an individual, Mr Editor, much gratified to find in your last number, that you arraigned Mr Gurley at the bar. I have been looking for him a long time, and I sincerely hope, that the Liberator may trace his steps whithersoever he has trod the soil of America on the colonization errand. I rejoice to find that the Liberator has corrected one of his mistakes, at least, respecting Brooklyn. He has visited our village twice on his mission, and it is well known by our colonizationists, and the records of their Society, in Brooklyn, will testify, that he has been losing the confidence of the Afric-Americans, in this place, from the moment he commenced his first discourse, during the interval between that and the second, down to the present time. It is known to any person present, and who wishes to tell the truth about it, that Mr Gurley commenced his first discourse in Brooklyn on the subject of colonization, with an audience of four or five hundred respectable Afric-Americans in the gallery of the Presbyterian Church, and by the time he got through, and the Society was formed, there were not more than fifty, although he begged them repeatedly to remain. When Mr Gurley made his second appearance, I was requested to notice it among my people, and solicit their attendance, and, indeed, I was very anxious to have some of our official men attend, in order that we might catch a text to commence our anti-colonization business; but I was told by one man sitting in the middle of a room eight or ten feet square, that he would not walk from his chair to the fireside to hear him again; and I was asked by others, whether Mr G. was the same man who went up into the pulpit to talk about black people. I can testify that on the appointed evening, there were but two persons of color present, besides myself, and they were strangers from Canada. It is also known, that Mr Gurley made a very polite offer to preach in the 'African Wesleyan Methodist Episcopal Church,' which was not accepted; and yet, under all these circumstances, Mr Gurley had the assurance, in a public speech, made in the city of New-York, to forge a sentence for Brooklyn, to suit his case, which was, that he had the voice of a majority of the people of color of Brooklyn to go to Liberia. Without any further comment, if Mr Gurley or any of his associates can, by the force of moral philosophy, make it out harmony to misrepresent the views of any part of a free nation, in order to controvert their rights, then humanity is no more humanity, but transformed into an awful prison-house, whose iron bound gates grate harsh thunders, opening wide for the destruction of innocent people.

In conclusion, I would say to my brethren throughout the country, what I have said to them in Brooklyn, that the Liberator is calculated to wind our views and feelings so close as to prevent the introduction of any such heresy. P.

☞ The following paragraph from the Lynn Record, shows an increase of interest in community on the subject of slavery. Every newspaper in the country ought to have an anti-slavery department.

'☞ *To the Readers of the Record.*—As the subjects of Slavery and Temperance as well as Anti-masonry, are claiming the attention of a great portion of the community, our columns will always be open for the free discussion of either, and any communications on either of these subjects in addition to the other various topics of the day, will be gratefully received.'

SLAVERY RECORD.

☞ Another specimen of southern advertisements! There is not the least difficulty in recognizing runaway slaves by their peculiar scars or brands, or the loss of some of their members! What a humane system slavery must be!

$50 REWARD.

Runaway from the subscriber on the 26th inst a negro fellow named Stephen Said negro is between 48 and 50 years old, very black and thin visage, he is rather forward and impudent, and has a pleasing countenance when he speaks, he has long black whiskers, and is about 6 feet in height. A sure mark by which said fellow may be known, is the loss of the third finger on the right hand He had a blue broadcloth coat, the remainder of his clothing was principally homespun, with a white fur hat It is thought the said negro is prowling about in the Providence neighborhood, but it is feared he will make his way off, as he has run away before It is probable he will change his name.

A reward of Ten Dollars will be paid to any person taking up said negro in this county and Fifty Dollars if taken out of the county or State, and lodged in any jail so that I may get possession of him again JOHN W. POTTS.

Charlotte, N C April 25, 1831

☞ If slaveholders were hung as fast as they committed rapes upon their female slaves, how many would be left? A white skin has saved many a neck from the halter

Execution.—Negro Dick, sentenced in May last for attempting a rape on a white woman of this county, was yesterday executed near this place. At about 10 o clock in the morning, the prisoner was taken from the jail to the place of execution Having arrived at the gallows, after some preliminary steps, and the usual religious ceremonies on such occasions, the criminal ascended the platform with a firm step, and apparently indifferent sensations. The important moment having arrived, the fatal noose was adjusted around the prisoner's neck, the cap drawn over his face, and in a few seconds he was launched into eternity. The prisoner, during his confinement repeatedly confessed his guilt of the deed, and also the successful accomplishment of a similar attempt on another female The crowd in attendance was immense, and as far as we could learn, exhibited much decorum

Leesburg Genius of July 30

Yesterday, a fine looking young man, named Hearvent Victor, in a seaman's garb, called upon us to set forth his grievances. They, however, did not come within our cognizance, either to remedy or revenge, and yet a part of his story was not without interest. He is a native of Grandville, in France, and shipped on board a brig commanded by Mons. Gogurn Contrary to representations, the captain took the vessel to Africa, purchased 309 slaves, 81 of whom died at sea, and most of the others were sold in Guadaloupe Subsequently, the vessel went to St Thomas, and there the master attempted to defraud his crew of their wages. Our informant said he caused the captain to be imprisoned for the debt, but as that was not likely to effect a full purpose, he charged upon him the crime of slave traffic, and brought up from the vessel, as a witness, one of the poor Africans. We cannot commend a spirit of revenge, nor approve of imprisoning a man for debt, but if such *errors* lead to the punishment of a *first rate dealer* in slaves, the end may *almost* sanctify the means.

United States Gazette

From Barbadoes.—We are indebted to a passenger in the brig Lawrence, for Barbadoes papers to July 5th We make the following extracts

Grenada and Antigua papers reached us per return mailboat on Saturday last A paragraph contained in the *Antigua Free Press*, states, on the authority of a gentleman who arrived in that island from Saint Bartholomew a few days ago, that a Spanish slave trading vessel, supposed to be bound to Porto Rico, has been recently wrecked upon the Anegada shoals. The Africans, amounting to one hundred and fifty on board, were landed in Tortola—they were to be removed to Trinidad

N Y Journal of Commerce

JUVENILE DEPARTMENT.

☞ A volume of Poems, by Alonzo Lewis, Esq of Lynn, has just issued from the press of Mr John H. Eastburn, of this city We shall review it next week, our limits, to-day, barely permitting us to say, that it is full of virtuous sentiment, delightful instruction, and unsophisticated poetry It will add much to the author's reputation We extract the following tender and beautiful effusion

CHILDHOOD'S HEART.

I have a boy but three years old,
 With ruddy cheeks and auburn hair,
A slender form of graceful mould,
 That to a father's sight is fair

His eyes are like the forest bird's,
 The shy wild dove of sunny June,
His voice is sweet, and all his words
 Sound like a rippling streamlet's tune

But what to me are far more dear
 Than all the mellow notes that roll,
Are the deep thoughts that meet mine ear,
 The emanations of a soul

There are who say that childhood's heart
 Is like a desert's barren soil,
Whose sterile sands no fruits impart,
 Till fostered by Improvement's toil

'T is rather like a forest glade,
 A lovely spot that lonely lies,
Whose marge the pine's green branches shade,
 Whose flowers look up to sunny skies.

Improvement's hand may lop the boughs,
 And prune the luscious vines that stray
May pluck some straggling weed that grows,
 And add some gleam of brighter day

But hand of art can ne'er bestow
 A softer verdure for the feet,
Or teach a single flower to glow
 With hue more fair, or scent more sweet.

From the Juvenile Miscellany

THE DISSATISFIED ANGLER BOY.

I'm sorry they let me go down to the brook,
I'm sorry they gave me the line and the hook,
And I wish I had staid at home with my book!
 I'm sure 't was no pleasure to see
That poor, little, harmless, suffering thing
Silently writhe at the end of the string
And to hold the pole, while I felt him swing
 In torture, and all for me!

'T was a beautiful, speckled and glossy trout—
And when from the water I brought him out,
To the grass on the bank, as he flounder'd about,
 It made me shiver cold,
To think I had caused so much needless pain,
And I tried to relieve him, but all in vain—
Oh! never as long as I live, again,
 May I such a sight behold!

O what would I give once more to see
The brisk little swimmer alive and free,
And darting about as he ought to be,
 Unhurt in his own native brook!
'T is strange how people can love to play,
By taking innocent lives away!—
I wish I had staid at home to-day,
 With sister, and read my book!

HANNAH F GOULD

BOSTON,

SATURDAY, AUGUST 13, 1831

JOHN B HEPBURN As an act of fairness, we have admitted into our columns the communication of this individual, though we are sure it will elicit a unanimous burst of indignation from our colored subscribers. Mr Hepburn is the only advocate of the Colonization Society, to our knowledge, among his brethren throughout the Union His pertinacious adherence to it evinces extraordinary courage, or extraordinary obtuseness, or both. According to his request, which has saved us some labor, we publish his remarks 'without any alteration'

We have on other occasions reminded him of his inconsistency of conduct, but to little purpose If he has such glorious visions of a residence in Africa, and believes that he must always be a degraded outcast in his native land, why does he not give us a proof of his sincerity by emigrating to Liberia? His bombast will satisfy no one. Words are but wind, actions are the test of principle

Is not John B. Hepburn a little vain? And do not Messrs Gurley and Orr, and other members of the Colonization Society in the District of Columbia, gorge his vanity to the utmost by their unusual caresses? Something besides a rational conviction of the utility of the colonization scheme, we suspect, has awakened Mr H's admiration

We are struck with the contrast which is exhibited between Mr Hepburn and his brethren *They* are manfully contending for a recognition of their rights, and confidently relying upon the magnanimity of their countrymen for their restoration. *They* evince an attachment for their native land, worthy of any people *They* repel, with noble indignation, the slanders which are pointed against them even by some of their professed friends. *They* take courage from the signs of the times, and believe that the trump of jubilee, which is sounding its cheering notes to the Swedish, Danish, French and British Colonies, will shortly be blown throughout the Union. *They* fearlessly assert their equality with the whites, and are willing to meet them, on an equal footing, in any contest for intellectual supremacy or moral worth *He* meanly cowers beneath the glance of a white man, and confesses his natural inferiority *He* prizes his own freedom at so low a rate, as to contend that emancipated slaves in this country are in a worse condition than those who are free!! Is he sighing to be put under the whip of a driver! If so, he can easily 'find a customer' *He* is urging his brethren to remove to a strange clime, whither he dare not go himself, and where those who go perish like rotten sheep *He* is blindly clinging to a combination, which enslaves ten victims where it emancipates one, and throws a hundred obstacles into the path of freedom where it removes one Behold the contrast!

What language is this for a free man of color? 'Is it to be supposed that emancipated slaves will be benefitted, through the empty appellation of freedom, in a land where they cannot enjoy its essential attributes!' Again 'No act of enfranchisement will efface the unhappy distinctions, existing between the people of color and the whites' The very language of slaveholders and the apologists for slavery Shame! shame!

Mr Hepburn complains that we 'propose no feasible plan for the extirpation of that custom which holds the slaves in bondage' He must have read the Liberator very superficially since he became a subscriber Here is our remedy for all the evils of slavery, and all the prejudices of society 'Whatsoever ye would that men should do to you, do ye even so to them'

A single remark in reply to the silly parallel which is so often drawn between the colonies of Jamestown and Plymouth, and that of Liberia Suppose the mortality in one case was as great as in the other, or that Liberia has suffered less and flourished better than did our own infant colonies what then? Does this establish any principle? Is it a reason why we should persevere in an unrighteous enterprise, because all the emigrants do not die at once? Oppression drove our forefathers to seek a foreign shore, and oppression (not benevolence) is driving our free colored population to Africa Good may indeed spring out even of oppression, but shall we do evil that good may come? God forbid! yea, he does forbid it.

The truth is, a fearful mortality has taken place among the Liberian emigrants Do Mr Hepburn and other colonizationists sympathise over it? O no! their bowels of compassion are not quite so tender! Other emigrants in other times fared as badly—it is silly to weep! Who that reads an account of the sufferings of the pilgrims, does not feel his bosom swell with indignation at the tyrannical conduct of the mother country which drove them hither? And who that contemplates a similar case in Liberia, is not equally indignant at the conduct of his own country?

LIBERAL SENTIMENTS.

We are indebted to a friend in Middletown, Ct for a number of the Antigua Free Press of July 7th It contains an interesting report of a trial for Slander—William Thibou (a free man of color) *versus* The Honorable Paul Horsford, *Chief Justice of the Court of Common Pleas!* After the testimony had been given, Mr Justice Nanton, in summing up, said, that in that Court difference of color never had influenced, and, he trusted, never would influence the decisions of a Jury, he hoped the Jury would view the Plaintiff in the same light as himself His Honor observed, that Mr Thibou did not appear, by the evidence, to have suffered from the language of the Defendant, and although it was not necessary for the Plaintiff to prove, that he had sustained special damage therefrom, yet it had been open for him to do so The Jury retired for about an hour, and returned a verdict for the Plaintiff, £120 with costs

The editor of the Free Press makes the following liberal remarks, relative to the free colored population of Antigua

'Barbadoes, formerly among the greatest oppressors of the free colored population and slaves, and until lately most reluctant to grant concession, has within a short time, as if by a sudden influx of light and generous sentiment upon the inhabitants, made such advances to Christian liberality, as should cover this enfeebling and degraded island with shame Free Barbadians now, of whatever color or rank, all enjoy the full rights and privileges of British subjects. And we are happy to find by the late papers, that a law has recently been passed by the Legislature of that island, relieving slave witnesses from the necessity of producing certificates of baptism and adequate information from clergymen The form of law, besides, we believe, drawing an unjust and odious distinction between the Ministers of the National Church and others, placed in the hands of the clergy a very powerful engine for the obstruction of justice, such as no man should be entrusted with, and we know, that clergymen are men of like passions with ourselves Every restriction is now taken off the slave, and his competence and credibility will be determined upon in open court by the Jury, who are the best judges A perjured slave must be convicted at the Court of Grand Sessions, before he can be punished, that is, we presume, must be *regularly indicted*, not tried *instanter and summarily* We humbly submit this to our Legislature. By the 4th clause of the Act under consideration, every person hereafter to be tried for murder or other felony allowed to be defended by Counsel'

☞ The Editor of the American Spectator, in his paper of the 5th inst in reference to ourself, says —'He once, we recollect, *delivered an impressive speech in behalf of the Colonization Society*' News! Will he be kind enough to tell us when and where?

☞ Several communications on file for insertion.

A destructive fire occurred at Wethersfield, Ct on the 1st instant It broke out in a barn belonging to John Williams, Esq and attached to his dwelling house near the meeting house, and was not subdued until 5 valuable dwelling-houses and several barns were entirely destroyed

The Cherokee Mission.—At the latest date, (July 14) the captured missionaries were still held in confinement by the Georgia Guard, not having been delivered over to the civil authorities

Fayetteville Sufferers.—The whole amount collected in Boston for our brethren at Fayetteville, was $10,046,87, of which $150 were contributed in provisions and clothing

BADGER'S WEEKLY MESSENGER, NEW-YORK.

More than a hundred papers have given this new publication the most flattering notices. They have left us nothing to panegyrize, and we can therefore simply say, that it richly deserves the patronage of the Union. It is printed on a very ample sheet, in the best manner, and filled with a great variety of choice reading It is to be devoted to the interests of Religion, Literature, Science, Agriculture, Commerce, and Public Occurrences. It has a Department for the Merchant, the Mechanic, the Farmer, the Poet, the Lady, the Youth, and the Infant! An Anti-Slavery Department is wanting The Weekly Messenger will record, 'uninfluenced by the partiality of local or sectarian views, the movements of the Christian world, and hail the triumphs, under whatever banner achieved, of the "sacramental host" over error and delusion.' The price of subscription is only $2,50 a year, payable in advance. The paper will doubtless receive an immense patronage as it is conducted by Mr B Badger, the former Editor of the Christian Advocate and Journal, a gentleman of superior worth. ☞ Subscriptions received at this office, where the first two numbers of the Messenger may be examined.

ANECDOTE The Editor of the Worcester Yeoman, in a flattering notice of our Address to the Free People of Color, relates the following anecdote of a black soldier at Bunker Hill. We give his introductory paragraph on the prejudices of the day

'The prejudices against the color of the skin are of long standing, and deep rooted, but the cruel, unjust and unreasonable distinction, which prevails in this respect, is so inconsistent with the republican spirit of our country, and with the *Declaration of Independence* itself, that there is reason to believe, it will be overcome by the increasing attention of the people to the subject, the means made use of, and the moral revolution, which in other respects is pervading our land

Mr G speaks of the active part which some of the colored people took in the revolution We recollect an anecdote illustrative of the courage and effect attending the conduct of a black man in the famous Bunker Hill battle

Major Pitcairn, the most intrepid of the British officers, and the one who led the British at the Concord battle, was slain by a shot from a black man by the name of Peter, otherwise called Peter Salem, who, when Pitcairn mounted the embankment, and impiously cried out to his men, 'by G—d, the day is ours,' took deliberate aim and shot him dead'

PHILADELPHIA, August 1st, 1831

To the Editor of the Liberator

DEAR SIR—Myself and many of our city wish you to give the accompanying article a place in your useful paper, because we think the man is an enterprising character, and ought to be encouraged It is copied from the U S Gazette.

Yours, with esteem,

'LEWIS G WELLS, a colored clergyman of the Methodist Episcopal church, (from the south) of high respectability, has been lecturing in this city for the last two weeks, on the science of Phrenology and Chemistry, with honor to himself, his color and his preceptors At the last lecture on Friday evening he observed to his audience, he had just got half through the *course*, and on Monday evening next, would point out the use of the above science, and commence on the practical part, taking up all the *powers* and organs of the mind individually.

These *lectures* are certainly *interesting* and *instructing*, more especially when they emanate from an individual, whose opportunities have been so limited, it is hoped the people of this city will avail themselves of his useful instructions.

P. S. Mr Wells has compiled and published an epitome, which can be seen and purchased for a small sum, at his lodgings, No. 149 Locust-street, or at his lecture room, known by the name of Lombard-street public school He lectures Monday, Wednesday and Friday evenings, at 8½ o'clock'

DEATH OF WM. ROSCOE, ESQ.

With no ordinary feelings of regret, we have to announce the death of our distinguished and philanthropic townsman, William Roscoe, Esq on Thursday, at his residence, Lodge lane, in the 79th year of his age Known at a distance as the elegant and enlightened historian and scholar, it was amongst those only who had the high privilege of being his more immediate friends, that his Christian and truly catholic spirit, his enlarged and comprehensive views, his touching simplicity of mind, his charity for all who differed from him, and his firmness and consistency in supporting his own opinions, could be fully known and appreciated For more than 60 years he was the dauntless and uncompromising advocate of civil and religious liberty, and of all those liberal measures which have since received the sanction of public or legislative approbation —*Albion*

The Editor of the Journal of Humanity urges upon our citizens, in a forcible manner, the duty of immediately forming a City Temperance Society It is a remarkable fact, and altogether discreditable to the place, that Boston, with a population of more than 60,000 souls, has never had an association for the suppression of an evil which has desolated the world We hope there will be no delay in the organization of a society

MARRIED—In Cambridgeport, on the 28th ult by the Rev Mr Gannett, Mr PETER M HOWARD, of Boston, to Miss MARGARET, the amiable daughter of Mr Thomas Revaline, of Medford

DIED—In this city, Mr JAMES GOULD, aged 59, Treasurer of the Massachusetts General Colored Association, and a member of several other societies—a man very highly esteemed

LITERARY.

For the Liberator.

VANITIES OF EARTH.

'Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'—*St Matthew*, vi. 20.

'Tis said that Beauty hath many a charm,
Which can fire the eye and the bosom warm;
That the lily and rose their hues combine
To freshen her cheek with a tinge divine;
And that, with a deep, o'ermastering awe,
She treadeth the earth like a conqueror.

And of Woman's beaming eye fame tells,
That shames the glow of the wild gazelle's;
Of her sylph-like form and fairy tread,
And a thousand charms around her spread;
And 'tis said that her voice's melting tones
Are sweeter than any that music owns.

Nor is Wealth forgot—but they fondly sing
Of the sunny joys which its worth can bring.
Heap up the ingots, and gather the gold,
Hope shall then brighten, nor time grow old—
Her favors Happiness doth dispense
Alone in the halls of Affluence!

* * * *

I have seen the storm of adversity lower,
And Beauty droop like a wither'd flower—
Her glowing charms swift vanish away,
Borne on the pinions of pale Decay;
And I 've wept as I gazed on her cold shroud,
And thought of the idol to which men bow'd.

Woman! the light of thine eye must change,
And thy flute-like notes will age estrange,
And thy marble forehead be sallow and sear,
And thy queenly form shall grace a bier!—
Is it wise, is it safe, to place our trust
In things that are made of crumbling dust?

Wealth doth flee upon eagle-wings,
Little of comfort or joy it brings;
It hath no ear for the orphan's cry,
Nor a voice of praise to God on high;
Oppression, selfishness, lust and pride,
Are evils that float on its treacherous tide.

Happy is he who disdains the earth,
And places his hopes for a heavenly birth,—
Whose treasures are wisely laid above,
Seal'd by the hand of eternal love—
Where neither moth nor rust doth infest,
Nor thieves break through to disturb the blest!

G——n

From the United States Gazette.

TO MARY.

My prayer for thee, dearest, is not that thy way
Be sunny and calm as a clear, cloudless day—
That no shadows may darken thy morning's bright sky,
No grief dim thy spirit—no tear-drop thine eye;
That the pleasures of earth, with its gayest of flowers,
Be strewed near thy footsteps, to gladden life's hours,
And thy days without sorrow or trouble may seem,
Like the cherished remembrance of some hallowed dream.
It were vain. We may slumber in hope's chair secure,
But the fabric is transient, it cannot endure.
The visions most worshipped in morning's pure light,
We are destined to weep o'er in sorrow at night;
And yet, when I bend to that Being on high,—
Who ruleth the waters, whose throne is the sky—
Thou still art remembered, my Mary, and there
Thy name ever breathed forth in stillness and prayer,
That thy thoughts may be turned from the vain things of earth,
And thy young heart be changed by a holier birth—
That His spirit within its recesses may come,
And meet in thy spirit a calm peaceful home;
And when thy blue eye shall wax languid and dim,
May thy thoughts turn to Heaven, thy spirit to *Him*.
And when death's bitter draught thou art destined to sip,
May His peace be around thee, His name on thy lip.

MEMENTO MORI.

I've seen some females, (there are many such,)
Who strive to look thin, delicate, and pale;
Whose fragile forms, scarce palpable to touch,
Seem strange and frightful as a goblin tale;
Who pride themselves in seeming weak and frail,
In going thinly clad and *tightly laced*;
Who tread the streets, rejoicing to unveil
A ghost-like visage and portentous waist,
The scornful witnesses of morbid taste.

And when I meet such images of wo,
A sudden tremor rushes o'er my frame;
Such wisp-like figures conjure to my view
The fabled hourglass in the hand of Time;
And when I see them swim through fashion's stream,
And hear them sigh with pain, and gasp for breath,
With dress disgusting as a hideous dream,
And features mournful as a cypress wreath,—
Methinks I hear them shriek—*Remember Death!*

MISCELLANEOUS.

Jewels of the Princess of Orange.—A good deal of excitement was produced in New-York last week, in consequence of the discovery of the costly jewels stolen from the Princess of Orange about two years since at Brussels. The jewels found amount in value probably to $100,000. Some of the separate stones are valued at several thousand dollars each. Four of the pearls are worth $10,000. The person in whose possession they were is an Italian named Carrara, who has been secured. He is represented as a middle aged man, strong, muscular and hard featured. He stated he had been to Algiers, where he had made his purchase of diamonds. As the jewels were seized for a violation of the Revenue laws, and therefore forfeited, an act of Congress will probably be passed for their restoration. Supposing their value to be $100,000, the commission of the Collector will amount to nearly $13,000.

Niagara Falls.—Mr Galt, in his novel of Boyle Corbet thus speaks of this great natural phenomenon:—'The sublime of energy! Till this sight is seen, we can form no just conception of the power that may be in nature.—The rage of the ocean, with its countless waves, is but a passion in detail.—This is the majesty of simplicity.—Could we stand on the outside of a planet's orbit, and see the vast globe rolling along at the velocity of thousands of miles an hour, it would not furnish a livelier visible image of omnipotence.'

We find the following *very curious* notice in a Morristown New-Jersey paper:—

'The ladies' Society attached to St Peter's Church respectfully give notice, that on the evening of Tuesday, the 26th instant, a variety of REFRESHMENTS will be offered at Mr Jason King's Hotel. The proceeds to be applied towards liquidating the church debts.'

'To the pure,' of course, 'all things are pure;' but if the ladies get up a *refreshment* at a tavern, for the sake of *liquidating* the debts of a church, they render their 'good (intentions) liable to be evil spoken of.'—*U. S. Gazette.*

In looking over our English papers, we find one record of liberality which deserves notice. Dr Bell, the inventor of the system commonly called '*Lancasterian*,' has given to the town of St Andrews in Scotland one hundred and twenty thousand pounds sterling in government stock, for the purpose of establishing and supporting schools in that his native town; and with a view of effecting his glorious purpose, he has added to his donation a lot of ground for school purposes, for which he paid eleven hundred pounds sterling—a gift of more than *half a million of dollars.*—*Ibid.*

We are told that a small black boy, while fishing in the Delaware from the wharf above Chesnut-street, had his attention arrested by some shining substance below the surface of the water—on reaching down, he raised a gold ring, which was resting on a projection of lumber. At other attempts, three other rings and a gold seal were 'fished up.'—*Ibid.*

The Starving Irish.—A correspondent of the U. S. Gazette, Philadelphia, urges the subject of collections in that city for Poland, on which the editor remarks—'In the county of Mayo, in Ireland, one *hundred and fifty thousand* people are perishing for lack of food. We wish Poland were independent, but let men philosophise as they will, and sublimate as they can, the *belly first*, and then the head. If money must be sent *out* of the country, let it go first to feed the hungry.'

Ireland.—A horrible massacre was made at Newtonbarry, at the last accounts. A dignitary of the church established by law in that unhappy country, had seized and offered for public sale, two heifers, belonging to some of his poor parishioners, for tithe, and when, instead of purchasing, the compassionate by-standers evinced a disposition to rescue them, the police and yeomanry present were ordered to fire indiscriminately on the crowd. This, for a wonder, the police refused; but the yeomanry, who in Ireland are all Orangemen, felt no such reluctance, and promptly obeying the order, *killed nineteen people and wounded forty*, some of them women and children!

Cherokee Women Beware.—It is said the Georgia Guard have received orders, from the Governor we suppose, to inflict corporal punishment on such females as shall hereafter be guilty of insulting them. We presume they are to be judges of what constitutes *insult*. We will simply give our opinion upon this subject. According to our understanding of insult we think, first it is very undignified for a female to exercise it under any circumstances; and second, it is equally undignified for any gentleman to inflict a corporeal punishment on a female who may be guilty of such a crime.—*Cherokee Phenix.*

Steam Engines.—One of our late London papers says, 'that it has been ascertained that there are in England not less than 15,400 steam engines at work; some of them of almost incredible power. There is one in Cornwall of a thousand horse power! Taking it for granted that, on an average, these engines are only of twenty five horse power each, it would be equal to 378,000 horses.—*Mer. Adv.*

Patronage.—It has been asserted that the amount of government money paid to Col. Richard M. Johnson, his brothers, brothers in law, cousins, &c. &c. during the last sixteen years, is not much short of THIRTEEN HUNDRED THOUSAND DOLLARS!! This appears almost incredible, but the Treasury records will show it.

Kentucky Reporter.

The Treasurer of the Massachusetts General Hospital has the pleasure to acknowledge the receipt of FIVE THOUSAND DOLLARS, as a donation from a Merchant, with a request that it 'may be accepted for the benefit of that most useful and excellent institution.'

Beacon-street, July 30, 1831.

In the Charleston Mercury, hitherto a warm administration paper, Jackson is denounced a 'tyrant.'

In Georgia, Vt. five ladies from 62 to 87 years old met at the house of a friend, whose descendants were 46 children, 284 grand children, 193 great grand children, and 10 great great grand children; total 532.

The city government of New-York have ordered the purchase of 1000 tons of coal, at $4 75 per ton, for the use of poor families next winter. St Patrick's Benevolent Society have also asked room to store 1000 cords of wood for the same purpose.

Two men who were taken out of a well apparently lifeless, from the effects of inhaling carbonic acid gas, were resuscitated by pouring cold water profusely upon them. This is a remedy always at hand.

In Jay, Me. recently, a son of Rev. Thomas Doloff, aged 20, died from inhaling through his nostrils into his lungs the contents of a 'puff-ball,' (a dead fungus) to check the bleeding at the nose. It probably strangled him.

It is stated that salt is making the fortunes of some of the American merchants. Capt Kennedy, of the United States Navy, says it is readily purchased by the natives of Africa, from the settlers at Liberia, for *two dollars per quart.*

Excluding and Including.—A wag one day asked his friend, 'How many knaves do you suppose are in this street besides yourself?' 'Besides myself,' replied the other, in a heat, 'do you mean to insult me?' 'Well, then,' said the first, 'how many do you reckon, including yourself?'

'A house had better be too small for a day, than too great for a year. It is easier borrowing of thy neighbor a brace of chambers for a night, than a bag of money for a twelvemonth.'

A bear was recently conquered in one of the frontier towns in Maine, which weighed four hundred pounds, after receiving sixteen musket balls.

The Lebanon, Pa. 'Beobachter' (not Backbiter) of 15th inst. states that a copper-head snake was killed the week previous on the farm of Christian Strock, which was two feet long and had a *head at each end of his body!*

A clam lately caught in Lehigh river, was found to contain in its stomach, partly digested, a water snake 20 inches long.

The Siamese twins have had a fashionable quarrel with some unwelcome visitors at Lynnfield. The war of words ended in blows and the discharge of fowling pieces without balls or shot.

The Savannah Georgian mentions a rattle-snake being killed in that vicinity 10 feet 8 inches in length, and 21 inches in circumference!

A Philadelphia physician, in describing the appearance of one of his patients in a violent paroxysm, says—'he became as stiff as one of the Boston Guards on parade.'

The population of Liverpool is ascertained by the census just taken, to be 165,400. Including the suburbs, more than 200,000.

In the 37 years, from 1793 to 1830, the buildings in Philadelphia have increased 21,642—or an average of 586 new buildings each year of the whole series.

Stuart's Prize Essay.—We have heard of eleven merchants who were dealers in ardent spirits, that have given up the traffic from the influence of the essay.—*Albany Telegraph.*

Since the introduction of Steam Boats into the U. States, there have been 48 explosions of their boilers, by which 254 persons were killed, and 104 wounded in various degrees. So says Professor Renwick.

Woman.—The empire of woman is an empire of softness, of address and complacency—her commands are caresses, her menaces are tears.

At the late anniversary meeting of the British and Foreign Seamen and Soldiers' Friend Society, held in London the Rev. G. C. Smith stated that there were now 'more than *five hundred* praying captains, lights of the world, sailing out from and back to England.'

Died in this village, on Saturday last, of pulmonary consumption, Mr Zadoc Phelps, printer, aged 24 years. Mr Phelps had been employed in this office for several months previous to his sickness. About the first of May, he was confined by the disease which hastened him so rapidly and prematurely from time into eternity. Modest and unobtrusive in his manners he had but few acquaintances in this village, but by those few he was highly esteemed for his amiable and friendly disposition, for his chaste and refined morals, and for his industrious and economical habits. During his long and distressing sickness he was patient and resigned, and gave evidence that his heart was right towards God and man. He was originally from Greenfield, Mass. at which place reside his aged parents.

'How short the race our friend has run,
Cut down in all his bloom;
The course but yesterday begun,
Now finished in the tomb!'

Syracuse Register.

Died—At New-York, Col. RICHARD VARICK, a Revolutionary Worthy, aged 78. He was an Aid to Arnold, the traitor, but stood true to his country, and was so high in Washington's estimation, that he immediately made him his *private Secretary*. He was President of the Cincinnati in his state, was for twelve years Mayor of New-York city, and was at the time of his death President of the American Bible Society, to the objects of which he gave his hearty aid and countenance. 'He was,' says the Commercial Advertiser, 'a gentleman of the old school, dignified, yet kind in his manners and address, and fixed as the rock in his principles, political and religious—having seen no reason to change either, since the former were imbibed in the school of Washington, and the latter from the Saviour of men, as declared in the oracles of Divine truth.'

MORAL.

RELIGION AMONG THE POOR.

You seldom meet with irreligion, or infidelity, in a cottage. You find evil and misery there, but you do not find infidelity. The poor love the name and religion of Jesus Christ. And they have reason to love them, if they only consider the obligations they are under to them for *worldly* comfort, for liberty, for instruction, for a due consideration in civil society. The rights of man are plainly and irresistibly established in the gospel. There is no doubt but that all his creatures are dear to the Redeemer; but yet from motives of *mercy* and compassion there is an evident predilection for the *poor* manifested in our Saviour's preaching and ministry. The instruction, the consolation, the enlightening of the poor, are placed with the greatest of his miracles, the resuscitation of extinguished life. Who, indeed, did trouble themselves to care for the poor, till Christ set the noble example? It was a marvelous thing in the eye of the world, that a divine teacher should address himself particularly to those who could not reward him with a worldly recompense! But he came to destroy that inequality among mankind, which enabled the rich and great to treat the poor as inferior beings. He himself chose the condition of poverty to show the rich and proud of how little estimation are the trifles they dwell upon, in the eye of Him who made them, and who can destroy them at his pleasure.

He taught us, when we pray, to say, *our Father*. This alone is sufficient to establish, on an immoveable basis, the equality of human beings. All are bound to call upon, and consider God as their Father, if they are christians, and all are equal brothers and sisters, co-heirs if they do not forfeit their hopes of a blessed immortality.—*N. E. Baptist Register.*

'NO MAN CARETH FOR MY SOUL.'

In the United States there are about *two millions* of colored persons. The greater part are in bondage. We have Bible societies—but bibles are not given to *them*. We have missionary societies—but missionaries are not sent to *them*. We have tract societies—but tracts are not given to *them*. We have sunday school societies—but sunday schools are not opened for *them*.

A writer in the American Spectator and Washington city Chronicle, says, 'a number of Christians in different parts of the Union, have agreed to pray to God for the salvation of the colored inhabitants of the United States, in secret, or in the family or social circle, on every sabbath morning,' and he earnestly entreats all who call upon the Lord Jesus Christ in sincerity, to join them. Why should they not? Do not the peculiar circumstances of these *two millions* of Africans in this *Christian* nation claim more of attention and special remembrance in the prayers of the professed followers of Jesus Christ? Let every Christian *think* of it, and act as his conscience and Christian feelings shall dictate.

Pray for them. As the writer above alluded to says, '*No law of any state forbids this.*'

Western Luminary.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coconut Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps, Shoe, Hand, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomeroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Emke's de Goulianno's Shaving Soap, first quality, from Windsor, England; Rose do Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Heyden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. March 26. epim—

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

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Philadelphia, June 11, 1831.

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THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy. The best of reference will be required.

WILLIAM SAUNDERS,
Merchant Tailor.

Hartford, June 30, 1831.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 34.

BOSTON, MASSACHUSETTS,] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, AUGUST 20, 1831.

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WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ No subscription will be received for a shorter period than six months.
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THE LIBERATOR.

☞ 'When we plead for slavery, we plead for the disgrace and ruin of our own nature If we are capable of it, we may hereafter claim kindred with the brutes and renounce our own superior dignity '—Rice

LETTER TO THE EDITOR.

Mr Garrison !

Sir—The interest you have so uniformly evinced by continued exertions, in the cause of bleeding Africa—together with your unshaken firmness and patriotic boldness in asserting her rights and claims to universal emancipation—has gained the admiration and awakened the sensibilities of a number of colored gentlemen in this metropolis, to inquire what act of theirs would best express the gratitude of their hearts for such disinterested benevolence from their modern Samaritan Their consultations on this head have led them to the conclusion that nothing would better prove the feelings of their hearts than an assurance of their entire confidence in the sincerity of your intentions, and some testimony of their desire to strive with you in the elevation of their characters and the betterment of their condition as a people

The best mode, then, to gain these two points, as we conceive, will be to give liberal support to the Liberator, through which medium great light and knowledge will be diffused among them and their brethren, without the essence of which, they are aware that they can never be considered as an enlightened people. The Liberator, then, seems to be the channel of truth and political information; and they wish to signify their determination to support it, not by words alone but in deeds (1)

We are aware of the powerful foes you have had to meet, and the many difficulties you must yet encounter in carrying your designs into successful operation, but being confident of your abilities, we are sure that you will be enabled, through God, to triumph The little while you have been laboring with us has opened our eyes to many things to which we were before in total darkness You have also succeeded greatly in convincing, and rallying around your standard of human rights, many who were powerfully opposed to your measures. This serves to strengthen our faith with years in the belief, that the cause in which you are engaged is daily gaining ground, whilst that of your opponents is faltering hourly Your faith is not groundless then, that Ethiopia shall stretch out her hands to God, and be saved, for it must needs be as the Scriptures have said Through this faith the Elders obtained a good report so will you, in all time to come, of every heart that shall throb with joy at the triumph of true patriotism and liberty

When Howard, Clarkson and Wilberforce entered into the work of philanthropy, many were their opponents, but this did not dishearten nor move them from their purpose We have heard of the result of their labors, and are proud of associating your name with theirs, inasmuch as you imbibe their principles and are deserving the like praise (1) The descendants of Africa have had their eyes fixed upon you ever since you first engaged in their cause—following you to your unjust sufferings in a southern dungeon, down to the present day. They are now convinced of the sincerity of your intentions, and are proud to claim you as their advocate. They are firm in the belief that God is with you, from the zeal and persevering spirit you possess, and if God be for you, who shall be against you? The prophecy of Sanballat, Tobiah and the Arabians, concerning your undertaking, will prove as false as the story of their predecessor in the Garden of Eden,—for the whole world is on fire for liberty, and there is a spirit of inquiry abroad, and they might as well attempt to tear the sun from its socket as to attempt to prevent its progress. Demetrius and his followers may cry up the greatness of Diana, but we shall the louder speak in the cause of liberty and that of our God

Go on, then, friend and patriot of our cause, and whatsoever aid we can render you shall be promptly rendered, and may you long live to see the glorious accomplishment of your noble undertaking, and receive the blessings of the grateful hearts for whom you have ventured life and fortune The stormy gusts of malice may assail you, accompanied by the heavy rains of calumny; but all shall finally pass away before you, as doth the shadow of the night before the risen rays of the eastern luminary

In closing these remarks, permit us, as a *committee*, to add our hopes of your present happiness and final reception into those regions of bliss, within whose gates persecution nor oppression can ever enter. There may the Sun of Righteousness beam forth upon you those effulgent rays, with which he shall crown the righteous with an everlasting crown of glory and peace

J Telemachus Hilton,
Robert Wood, } *Committee*
J H How,

Boston, August 7, 1831

(1) Accompanying this letter was a generous and seasonable donation, contributed towards the support of the Liberator —*Ed*

(1) I am unworthy to loose the latchet of the shoes of these philanthropists All I claim is, sincerity of purpose and independence of character, but not the smallest degree of praise What I have done, is trifling indeed, much more I hope to perform. Should I retain my health and faculties to the 'days of man's life—three score years and ten'—there remain to me upwards of forty three years, in which to give battle to oppression —*Ed*

PUBLIC MEETING.

At a meeting of the young men of color of the city of New-York, at the Boyer Lodge Room, on Tuesday evening, July 17th, convened for the purpose of taking into consideration the late movements and operations of the Colonization Society, Mr William P. Johnson was called to the chair, and Mr William L. Jeffers appointed Secretary

Mr G Jones then delivered a lecture on the *purposes* and *effects* of the American Colonization Society, bringing to light some new and important facts in relation to that body After which, the following resolutions were unanimously adopted

Resolved, That the thanks of this meeting be tendered to Mr William L. Garrison, for his unremitted exertions and untiring efforts in promoting the cause of the colored people.

Resolved That a committee be appointed for the purpose of drafting a letter to Mr Garrison, and that the said committee consist of Messrs J Scott, G Jones, and W L. Jeffers.

Resolved, That we use all exertions in procuring subscribers for the 'Liberator' and 'Genius of Universal Emancipation'

Resolved, That a committee of nine be appointed for that purpose, and that this committee consist of the following gentlemen: Messrs Scott Jones, Jeffers, Mathews, Peterson, Smith, Johnson, Ruggles, and Van Rensselaer

Resolved, That the proceedings of this meeting be published in the 'Liberator.'

Resolved, That we adjourn.

W P Johnson, *Chairman*

W L. Jeffers, *Secretary*

To William Lloyd Garrison

Sir—The subscribers in addressing you, (in accordance with a resolution passed to that effect at a public meeting in New York,) are not only aware of their incompetency to bestow that praise which is due to your merits, but also of the utter uselessness of *flattery* They will, as far as possible, endeavor to avoid it To say that your conduct, in relation to the people of color, is not justly entitled to admiration, and that the bold and fearless stand you have taken in defence of that oppressed race, ought not to call forth the blessings of this and every generation, would be to say that, which none of us can sanction as truth Yes, sir, we look forward to the time when future generations shall call you blessed, when your exertions in our behalf shall be duly appreciated, and when there will be no partisans of the Colonization Society to call you madman, or to express the *pious* wish that your 'paper may not secure you your bread'! We are aware that whoever opposes the prevailing vices of the age—whoever is possessed of humanity, and wishes to deprive an interested party of the weapons of oppression—that person is liable to slander In behalf of the meeting whom we represent, we would respectfully tender our most sincere thanks for the very important services you have rendered us. And when we recal to our minds the prejudices you have had to contend with, and the other numerous obstacles you have overcome, we feel ourselves wrapt in inexpressible gratitude, and feel a glow of satisfaction too great for utterance. May the same success attend your exertions, which crowned those of the patriots of the revolution, and may you, like them, live to receive the plaudits of the rising generation

In behalf of the meeting,

James Scott,
Gardner Jones, } *Committee*
Wm L. Jeffers,

New-York, July 27, 1831

MEN MUST BE FREE.

To the Editor of the Liberator

Sir—It is with much pleasure that I now make the following remarks, which you are at liberty to publish, if you deem them worthy of an insertion in your excellent paper It has been some time since I addressed you on any subject whatever, but in perusing the 29th number of your paper, a paragraph attracted my attention, concerning the conduct of the slaves and other colored persons at the late fire in Fayetteville, N C, which fire, I am under the impression, was a visitation from God, for their cruelty to our brethren which is inflicted upon them with the utmost rigor imaginable

I was informed by a person from that place, (who was an eye-witness to what I am about to relate,) that in the very town where the fire was, he saw a free man of color, as he was termed, stripped and tied to a whipping post, before a great concourse of brutes in human shape, (with a few exceptions) and there lacerated by an inhuman overseer till he was covered with blood, to such a degree indeed, that it would have caused any person, who had not a heart of stone, to weep bitterly at the treatment he received His crime was merely for passing a joke with one of his white neighbors, in this boasted land of liberty, which is termed by some, an asylum for the inhabitants of all foreign nations, but which, I am sorry to say is the worst place for colored persons in the known world

When we take a retrospective view of things, and hear of almost every nation fighting for its liberty, is it to be expected that the African race will continue always in the degraded state they now are? No The time is fast approaching when the words 'Fight for liberty, or die in the attempt,' will be sounded in every African ear throughout the world, and when he will throw off his fetters, and flock to the banner which will be then floating in the air with the following words inscribed upon it—'Liberty or Death,' and when they will die to a man sooner than be slaves any longer to persons (I am sorry to say) not so good as themselves, merely because their skin is something of a darker hue than their own O Liberty! sound delightful to every African ear! And when the sound has once struck them, may they seize upon it as a drowning man would to anything that comes within his grasp, and never let go till they get that which they ought to have enjoyed ever since they have been in existence, but which has been torn from them by a set of persons who can be termed nothing less than pirates

The Colonization Society is still busy in trying to get free persons of color to embark for Africa, (but where I would recommend to stay at home) where almost every eight out of ten die by the time they get within sight of that land, and if they should by chance touch the shore, they do not exist but a short time, with very few exceptions. They tell us they want to better our condition What absurdity! If so, let them do it in America, and not in Africa. But no, their object is to rid this country of us, as they think we are getting too numerous, and that some time or other a collision may take place, but I assure them that if they will treat us as we consider we ought to be treated, they need never fear the least trouble from us. All we want is our rights, and these we will have I may never live to see that joyful time, but I am fully persuaded that the time will come, when every colored man must and will have his liberty

In coming to a close, I am aware that if we look forward to the great 'I Am' for help, we shall never be in danger of falling like those who walk upon a line If we keep our eyes fixed upon one point, we may step forward securely, and nothing shall molest or make us afraid

A Colored Philadelphian

Philadelphia, July 28, 1831

For the Liberator

A SHORT SERMON.

Mr Editor—Should you think proper to give the following a place in your valuable paper, it is at your service.

I have a few thoughts on Acts x. chapter, 34th and 35th verses. '*Of a truth I perceive that God is no respecter of persons*, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him'

In the passage before us, we have a very plain view of the goodness of God First, we plainly see that he does not esteem a Jew because he is a Jew, nor does he detest a Gentile because he is a Gentile It was long a deeply rooted opinion among the Jews, that God never would extend his favor to the Gentiles, and that the descendants of Jacob only should enjoy his peculiar favor and benediction. Of this opinion was St Peter, previously to the heavenly vision mentioned in this chapter He was now convinced that God was no respecter of persons, and that all must stand before his judgment seat, to be judged according to the deeds done in the body, so no one nation, or people, or individual, could expect to find a more favorable decision than another, who was precisely in the same moral state, for the phrase, *respect of persons*, is used in reference to unjust decisions in a court of justice, where through favor, or interest, or bribery, a culprit is acquitted, and a righteous or innocent person condemned See Lev xix. 15 Deut. i 16, 17 and xvi. 19 There are no decisions, contrary to equity, with God, so he could not shut out the pious and benevolent almsgiving of Cornelius, because the very spring whence it proceeded was His own grace and mercy Therefore he could not receive a Jew into

be favor, (in preference to such a person,) who had thus abused his grace, or made a less godly use of his privileges than this Gentile had done.

In every nation, he that feareth Him, &c., according to his light and privileges from God and abstains from all evil. It is not therefore nations as kindred, or the profession only, that the just God requireth, but he who in heart and life fulfils the requirements of a just Judge. The very design of the vision is to spread equality, for Peter saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth—an emblem of the universe and its various nations to the four corners of which the gospel was to extend, and offer its blessings to all the inhabitants without distinction of nations.

But Thus, seeing it is not the nation, nor a profession only, but the character, how ought we to live, who are considered Gentiles, or strangers and foreigners without any abiding place or continuing city? Let us ask, how Cornelius lived? Did he fear God with all his house, and pray to God alway? He then was a man of prayer. What a wonderful effect did this man's prayers have! The Lord heard. This was not all. He revealed his plan of deliverance for the Gentile to the Jew, by a vision. What encouragement to continue in prayer! And may the praying number be increased, till the unbelieving are fully taught not to call what God hath cleansed, common or unclean. I trust the day is not far distant, when we shall see righteousness go forth prepared as the morning, and as a lamp that burneth.

Middletown, August 1, 1831.

A VOICE FROM COLUMBIA, PA.!

Columbia, Pa., August 5, 1831.

At a respectable meeting of Afric-Americans convened pursuant to public notice, at their school-house, with a view of taking into consideration the novel scheme of the American Colonization Society, Mr Stephen Smith was called to the chair, and Mr James Richards appointed Secretary. A prayer was then offered up at the throne of grace, by Mr Smith. The chairman called the house to order, and explained the object of the meeting in a few preliminary remarks, after which, the meeting proceeded to business, and adopted the subsequent resolutions.

Resolved, That we view the country in which we live as our only true and appropriate home, and let colonizationists pour contempt upon our race, and slaveholders look on our brethren as a nuisance to the country, yet here will we live, here were we born, this is the country for which some of our ancestors fought and bled and conquered, nor shall a conspiring world be able to drive us hence.

Resolved, That it is our firm belief, that the Colonization Society is replete with infinite mischief, and that we view all the arguments of its advocates as mere sophistry, not worthy our notice as freemen. Being citizens of these United States, we would call upon our brethren to awake from their slumber of ignorance, break the chain of prejudice that has so long bound them, and in the strength of the omnipotent Spirit give their hearts to God.

Resolved, That we will resist all attempts to send us to the burning shores of Africa. Beware of Alexander, the coppersmith, for he has done us much harm. May the Lord reward him! We verily believe that if by an extraordinary perversion of nature, every man and woman in one night, should become white, the Colonization Society would fall like lightning to the earth.

Resolved, That we will not be duped out of our rights as freemen, by colonizationists, nor by any other combination of men. All the encomiums pronounced upon Liberia can never form the least temptation to induce us to leave our native soil, to emigrate to a strange land.

Resolved, That we readily coalesce with our brethren in the different towns and cities, and take the liberty to say, that we as a little flock feel a fixed resolution to maintain our ground, till the great Author of our being shall say to those who deprive us of our rights,—Thus saith the Lord, because ye have not hearkened to me in proclaiming liberty, every one to his brother, and every man to his neighbor, behold I will proclaim liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine.

Resolved, That it is the decided opinion of this meeting, that African Colonization is a scheme of southern policy, a wicked device of slaveholders who are desirous of riveting more firmly, and perpetuating more certainly, the fetters of slavery; who are only anxious to rid themselves of a population whose presence, influence and example, have a tendency (as they suppose) to produce discontent among the slaves, and to furnish them with incitements to rebellion.

Resolved, That this meeting will not encourage a scheme, which has for its basis prejudice and hatred, though there may be some good wheat, yet it is to be feared the enemy has sown tares among it.

Resolved, That we will support the colony at Canada, the climate being healthier, better adapted to our constitutions, and far more consonant with our views than that of Africa.

Resolved, That we unanimously agree to patronize the Liberator, and use our best endeavors to get subscribers for the same; and that we are under renewed obligation to God, that he ever raised up such honest hearted men as Messrs Garrison and Knapp.

Resolved, That this meeting cause its proceedings to be sent to the Liberator for publication, as soon as practicable, praying that the Lord will succeed all the lawful efforts of its conductor to meliorate the condition of our brethren in these United States, trusting his weapons are not carnal, but mighty through God to pull down the strong holds of the devil.

Signed by the Chairman and Secretary,

STEPHEN SMITH, *Chairman.*

JAMES RICHARDS, *Secretary.*

A VOICE FROM NANTUCKET!

Nantucket, August 5th, 1831.

At a respectable meeting of the colored inhabitants of the town of Nantucket, convened for the purpose of taking into consideration our views in relation to the American Colonization Society, Mr Arthur Cooper was called to the chair, and Edward J Pompey appointed Secretary.

Addresses were delivered by Messrs William Harris and Edward J Pompey, in which they took a general view of the Colonization Society, of its leading members, and of some of the speeches and remarks made by gentlemen at the meetings of said Society. The following resolves were then adopted.

Resolved, That the call of this meeting be approved of, and that the colored citizens of this town have with friendly feelings taken into consideration the objects of the Colonization Society together with its movements preparatory for our removal to the coast of Africa, and we view them as wholly gratuitous, not called for by us, and in no way essential to the welfare of our race, and we believe that our condition can be best improved in this our own country and native soil, the United States of America.

Resolved, That we hold this truth to be self-evident, that all men are born free and equal, and we are men, and therefore ought to share as much protection and enjoy as many privileges under our Federal Government as any other class of the community.

Resolved, That we will be zealous in doing all that lies in our power to improve the condition of ourselves and brethren in this our native land.

Resolved, That there is no philanthropy towards the people of color in the colonization plan, but that it is got up to delude us away from our country and home into a country of sickness and death.

Resolved, That the thanks of this meeting be returned to every friend who vindicates our rights and interests.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to Boston, to be published in the Liberator.

ARTHUR COOPER, *Chairman.*

EDWARD J POMPEY, *Secretary.*

SLAVERY RECORD.

A SLAVE HUNG FOR AN ACCIDENT!

☞ The slave who fired a cotton factory in Edgefield, S C. a few weeks ago, was to have been hung yesterday (19th inst) pursuant to his sentence. An Augusta paper says—'It seems it was not his intention to commit so extensive an injury to the proprietors. *He thought he had extinguished all the fire which he accidentally dropt!*' This is the kind of justice for which the south is so distinguished. An accident committed by a slave is generally punished with greater severity than a crime perpetrated by a white man. This poor innocent victim was executed undoubtedly to make the slaves more careful!

NO MARKS!

A slaveholder, named Hoskinson, advertises a runaway slave, in the last Hagers town Torch-Light. He describes him as 'about 32 years of age, 5 feet 8 or 9 inches high, well made, of a bright complexion, his hair is very black and straight, *having no marks about him whatever*, that can be recollected!' This is, indeed, something creditable to the system of slavery. No marks whatever! Doubtless, if he be caught, the runaway will not again escape the branding iron so easily. There are few slaves whose backs, fingers or toes do not carry conclusive marks of their identity, and whose successful elopement, therefore, is rendered very difficult.

The Slave Trade.—'It would be easy to prove,' says Humboldt, 'that the whole Archipelago of the West Indies, which now comprises scarcely 2,400,000 negroes and mulattoes, (free and slaves) received from 1670 to 1825, nearly FIVE MILLIONS of Africans! In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandize.'

Kidnapping!—Three fine mulatto children, free, have lately been kidnapped in Tennessee, and carried, as is supposed, to Missouri, to be sold as slaves. Our free colored population can have no security while slavery exists in the land.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE. NO. 10.

ECLIPSE OF THE MOON.

'Do you know, Helen,' said George, 'that there is to be an eclipse of the moon soon, on the 23d day of this month?'

'Oh, how glad I am,' said Helen. 'Will it look like the eclipse of the sun that we saw last winter?'

'Something like it,' said George, 'but there will not so much of the moon be eclipsed as there was of the sun. Only about one half the moon will be eclipsed, and it will set while it is eclipsed, so that we shall not see it grow bright again.'

'I wish it was to be a total eclipse,' said Lucy.

'I wonder, Helen,' said George, 'if you remember what I told you about the way in which the moon is eclipsed.'

'I believe I remember it a little,' said Helen. 'You said the moon is not bright of itself, but that it is the sun's shining on it which makes it bright, and makes it shine. As the moon is always moving round the earth, it sometimes gets so that the earth is directly between it and the sun. Then you know the sun cannot shine on it, and so it grows dark, and that is being eclipsed.'

'You have explained it very well,' said George.

'I have just thought of something,' said Lucy. 'It seems to me that when our earth is between the sun and the moon, it must make an eclipse of the sun to the moon. The earth must hide the sun from the people of the moon just as the moon hides it from us when we have an eclipse of the sun.'

'That is all true,' said George, 'and I am glad you thought of it yourself.'

'Are there people in the moon?' inquired Helen.

'It is thought very probable that there may be inhabitants of some kind or other there,' answered George, 'though we have no way of finding out any thing about them.'

'I wonder if they are just like people here,' said Lucy, 'or different.'

'I hope,' said George, 'they are not like people here in one thing. I hope that one part do not make slaves of another part, because they are of a different color.'

'Perhaps,' said Lucy, 'it may be the black people who have the whites for slaves there.'

'Oh,' said Helen, 'I hope they do not have slaves at all, because you know it would be just as bad to have white people slaves as black people.'

'And I wonder,' said Lucy, 'if they have elephants, and lions, and orang-outangs and all sorts of animals in the moon such as we have here. Perhaps they have animals there which are all different from ours. Oh, how I should like to go to the moon, and see all about it!'

'We cannot possibly find out about these things,' said George; 'so let us talk about the eclipse which we can know a little about.'

'When I see the moon eclipsed,' said Lucy, 'I shall be thinking that most likely there are people there looking at the eclipse of the sun.'

'Cannot you show us about it with the balls?' said Helen.

'Lucy,' said George, 'do you move great ball earth very slowly round the lamp which shall be our sun, while I move little ball moon round the great one. Now, moon is between earth and sun, and makes a shadow on a part of earth, that is, hinders the light from shining on it, so there is an eclipse of the sun to that part of earth.'

'Then the shadow of a thing,' said Helen, 'is only the darkness that is made by its keeping off the light from shining upon some place?'

'Yes,' said George. 'Now moon moves on in her orbit, till she comes round to the outside. Now earth is between moon and sun, and makes a shadow upon moon, so that there is now just such an eclipse of the sun to moon as there was before to earth, and it is an eclipse of the moon to earth, for moon no longer shines upon earth as it would were the sun shining on it.'

'Ah, but the balls do not show that part very well,' said Lucy, 'for you cannot make the little ball shine with the light it gets from the lamp, though to be sure it looks brighter when the light is on it than in the great ball's shadow.'

'But you have seen things shine when the sun shone on them, have you not?' said George.

'Yes,' said Lucy, 'I remember once seeing something like sunshine on the top of the wall above the window, and I found it came from a puddle of water in the street which the sun shone on.'

'I have often seen it so,' said George, 'and any thing coming between the sun and the water would stop the shining on the wall directly.'

'As the earth's shadow on the moon stops the moon's shining,' said Lucy.

'Exactly,' said George. 'Now tell me, Helen, in what part of her orbit round the earth the moon is when it is eclipsed?'

'At the part that is farthest off from the sun,' said Helen, 'I saw by the balls.'

'And in what part of its orbit is it at an eclipse of the sun?' said George.

'At the part that is nearest to the sun,' answered Helen, 'or else it would not come between the earth and sun.'

'Right,' said George, 'and how often will the moon be eclipsed?'

'Once every time it goes round, I should think,' said Helen.

'But there is not an eclipse of the moon so often, is there?' said Lucy, 'for it goes round in about twenty-nine days.'

'No, there is not,' said George, 'but can you tell why there is not?'

'For the very same reason, I suppose,' said Lucy, 'that there is not an eclipse of the sun so often, which I remember you explained to us. Because when the moon is in that part of its orbit farthest from the sun, as it must be to be eclipsed, it is not always exactly in a line with the sun and earth. Then the earth cannot be exactly between it and the sun, so the sun will still shine on it, and there will be no eclipse.'

'You are right,' said George.

'Now George,' said Lucy, 'will you tell me why eclipses of the moon are always when it is full moon, and eclipses of the sun at new moon?'

'You ought first to understand,' said George, 'how the changes of the moon are produced, and why it is sometimes new and sometimes full. What is the reason that the moon does not always look the same to us?'

'Indeed I do not know,' said Lucy, 'I wish I did, for it seems very strange.'

'I dare say I can make you understand about it some time or other,' said George, 'provided you give your whole attention, and think about it; but not now, for I am afraid you will be tired, and will not remember so much.'

'Ah, I have had to think a good deal to-night,' said Lucy, 'or else I should never have been able to understand what you have been telling us; and I shall think it all over again, so that I may not forget it.'

'We shall think and talk enough upon the subject on the morning of the eclipse, I dare say,' said George, 'for I intend to get up and see it. Do not you, Lucy?'

'Oh, yes indeed,' said Lucy, 'I would not miss seeing it upon any account.'

'And I shall want to get up too,' said Helen.

'It begins just a minute before four o'clock on Tuesday morning,' said George, 'and we must either go out and take a walk to see it, or go into some room which has a window looking towards the west; and what a pretty sight it will be to see the moon setting in the west, while the sun is rising in the east!' E. I. L.

LINES,

Composed by a female for the Liberator.

Wake up, wake up, and be alive,
And let the subject of the day revive!
How can you sleep, how can you be at rest,
And never hear or pity the oppressed?

Slaveholders, hark! and hear the cry,
Repent, repent, for you must die!
O, be admonished—turn and live,
And to your slaves their freedom give.

Renounce the work, and give up all,
And on the Lord for mercy call,
That he in love your souls may save
Before you're summoned to the grave.

Partakers all, where'er you be,
I urge you from this traffic flee;
Wash clean your hands from stain and spot—
Have no part in the wicked plot.

Be not partakers with the thief,
But lend a hand to give relief
To the oppressed, who work and toil
From morn till night to till the soil.

How can you eat, how can you drink,
How wear your finery, and ne'er think
Of those poor souls, in bondage held,
Whose painful labor is compelled?

Gird up your loins, be firm, be strong,
Support the right, condemn the wrong;
So shall the Lord your ways approve,
And save you by redeeming love.

Extract of a letter, dated

BARBADOES, July 17.

I have the pleasure to inform you that the free colored inhabitants of the island, by an act lately passed, enjoy all the rights and privileges of his majesty's white subjects; it is likewise done in most of the other colonies, and must tend to unite the different classes in bonds of harmony and peace.

The liberality of the Pennsylvania Society has enabled the Managers of the American Colonization Society to build a schooner at Baltimore of about sixty tons, for the use of the Colony. She is now nearly completed, and is said to be remarkably beautiful and well built. She will prove a great acquisition to the Colony.—*African Repos.*

Information from St Lucia states, that the runaway blacks from Martinique throng the streets of St Lucia in the day time—and, not getting employment, commit depredations nightly on the plantations.

BOSTON,

SATURDAY, AUGUST 20, 1831

Poems By Alonzo Lewis Boston, J H Eastburn, 1831, 12 mo pp 208

It is a perilous thing for a man to assume the title and office of the poet. There is the peril of defeat, which few successfully encounter the peril of criticism, in which the victim is often slain at a blow the peril of detraction from which no one may hope to escape with impunity the peril of neglect, which seldom permits the resurrection of hidden genius until the interment of its possessor He is most courageous, or most mad, therefore, who, aware of these perils, ventures to pass through their fiery ordeal at the risk of being burnt to ashes. From his ashes, indeed, he may subsequently rise, like the phoenix, but then the uncertainty of a successful martyrdom—the chance of being scattered to the four winds of heaven—the possible and probable extinction of every spark of vitality—these should make him pause

Mr Lewis, the author of the poems under review, may expect to escape without the smell of fire upon his garments. He has already acquired an excellent reputation for his History of Lynn We expressed the opinion, in our last number, that the present volume would tend to its enlargement our belief is strengthened by a further examination We do not pretend to say, that the work will make the author s

'One of the few immortal names,
That are not born to die,'

but we believe it will survive to a respectable age, and its influence be felt in other generations 'The purest subjects of poetry,' says Mr L in his preface, 'are devotion, the social affections, particularly friendship and love, and descriptions of natural scenery' He has consequently made these subjects his own. The first piece in the volume is descriptive of the 'Pleasures of Benevolence.' It is replete with chastened reflection and lofty sentiment, exhibiting great care in the composition

Here is something for the contemplation of the opulent. Would to Heaven it might be instrumental in scattering their treasures among the perishing and oppressed in our land!

What varied beauty art years to give,
Ye sons of Fortune who with Plenty live!
Let not the gifts which Heaven vouchsafes to pour
On your blest lot, sleep in a grateful store
Yours is the power to carry in your train
Ease and amusement to the house of pain,
Yours be the joy to see new vigor flow
In veins that long have known the power of wo,
Yours be the bliss to hear the orphan pray,
'Heaven bless the hand that wipes my tears away'

Ask ye the recompense of so much care?
Search your own hearts, and find the answer there!
What nobler monument can marble rear
Than that which glitters with the orphan's tear?
What higher honors can the world dispense,
Than thy sublime reward, Benevolence!'

The following panegyric upon Woman is no less elegant than just

In every varied scene of earthly wo,
'Tis being relief, oh, when was Woman slow!
Trace each remotest clime, and you will find
The female heart forever warm and kind!
From palace halls, to poverty's base shed,
Has human sorrow heard her welcome tread
The proudest prince and the most abject slave,
Her step has flown to succor and to save
From the most humble grave in village gloom,
To the repose of Calvary's honored tomb,
Where'er distress has twined its ample fold,
Her priceless tear of sympathy has rolled'

Mr Lewis has long been an advocate for the poor slaves who are pining in bondage, and has written much in their behalf. Personifying Benevolence, he says

'To every form of wo her power is shown,
And Afric's sons have oft her kindness known,
They, the oppressed, in Freedom's happy land!
The wretched forms who bow at Wealth's command!
Who led and bleed for those whose fathers bled,
To free their country from Oppression's tread!

And there are men, in this enlightened time,
Who deem that Slavery is not a crime!
Who think that man the image of his God!
Was made to 'tremble at a tyrant's nod!'
And is it so?—then perish noble hearts!
Who feel the glow Benevolence imparts!
Come forth, Algiers, and shake thy gallant brow,
Thy plume is spotless as the mountain's snow!
Ye pirate hordes round Barataria's shore,
Your cause is just, and ye shall bleed no more!
There is no truth, nor wrong, on earth's dark sod,
But Power is Right—Expedience is God!

Oh thou Almighty One! whose goodness made
Of kindred blood all nations, though arrayed
In various hues, drive such opinions hence,
And teach mankind thine own benevolence!'

Further on, in describing the harmony of the seasons, he makes the following sad contrast

'Man only changes. Man, the foe of man,
Mars the bright work eternal Love began.
Malignant passions in his bosom born,
And heaven's pure dews to noxious vapors turn
As desert fountains send their waters clear,
To the bright flowers that on their banks appear,
But through foul regions as they onward glide,
Collect dark stains, and roll a turbid tide,
So gush pure thoughts in youth's extatic glow,
Which sink in age to scenes of crime and wo'

'Shady Grove' is the next poem, twenty-three pages in length, developing a fine taste for natural scenery It is, we are informed in a note, 'the name of a place beautiful as the valley of Agra beneath whose trees glides a rivulet delightful as Yarrow, a scene which need only to have echoed the harp of Hafiz or of Burns, to have become associated with the dearest ideas of poetry and love' We have marked several passages in this poem for insertion, but can give, to-day, only the following, it being calculated to interest lovers and bachelors, who are not often thus brought into juxtaposition Although the poem makes against ourselves, we confess Mr Lewis is right in deciding favorably to the taste of the lovers

'It is indeed a pleasant hour,
When earth is still beneath the power
Of starry influence on high,
And sleeps beneath the tranquil sky!
Then he whose happy heart has won
The confidence of Beauty's smile,
May tell his thoughts to some dear one,
And many a weary hour beguile!
While he whose solitary day
Disowns the light of Beauty's sway,
Must all his sympathies express
To birds, and trees, and loneliness!
Oh, I would rather earn my bread,
By toiling in some wretched shed,
Or take the pittance and the scourge,
While hard and thankless taskers urge,
Than own the cold, unsocial heart,
Which cannot feel the joy,
The scenes of love and home impart,
When social cares employ!
The man who tills the stubborn field,
For the slight boon its harvests yield,
May take at eve the welcome kiss,
And smile at pain that heightens bliss!
And in the slave who toils all day,
In the strong sunbeam's burning ray,
Finds pleasure in his nightly shed,
And balm for wounds that freely bled!
But he who must the doom partake,
To be from sweet affection parted,
Who wakes to sleep, and sleeps to wake,
Alone, within a homeless world,
Can never know the joys that spring,
Where Home and Love their treasures bring!'

To 'Shady Grove' succeeds 'Nahant,' a poem of sixty-two stanzas. It is full of mellow tints and the rich transitions of nature We extract two verses as a specimen of its high philosophical character

'It is a bliss unspeakable and grand
To dwell in such a world! and were there naught
But this fair earth formed by such skilful hand,
And azure sky with sparkling gems inwrought,
To bless the longing sight, with spirits fraught
To meditate and gaze—it were a bliss to be!

But when above, beyond those trembling fires
That light the lofty palace of the sky,
There lies a land surpassing man's desires,
Where every tear is wiped from every eye,
What feeling heart, with Heaven's warm ray endued,
Would hush the sacred strain that breathes of gratitude!'

There is a fine thought in the following passage, where the poet alludes to the

'———stillness of the silent night,
When souls are more awake than in the flaming light!'

Next comes 'The Schoolmaster'—and surely no one is better qualified

'To sing the Teacher's care, his daily pains,
The hope that lifts him, and the task that claims,'

than the Teacher himself, in the person of Mr Lewis. The poem occupies nineteen pages The treatment which is too often experienced by those who aim to 'teach the young idea how to shoot,' is feelingly described in the following extract

Oh ye! whose feeling souls indignant burn,
Your honest claims when evil natures spurn,
Whose injured spirits must for years sustain
Toil's weary load, and Poverty's dark chain,
Condemned alone to wake each anxious morn,
To meet Neglect, and to encounter Scorn,
To wear your strength, your very life away,
In thought by night, in earnest care by day,
To spend the long and patient hour in vain,
To rouse the slumber of some dunce's brain,
And see your best endeavors unconfest,
Even when success attends your learning's test,—
Ye who must toil till life's best hopes shall fade,
And find your task with stinted hand repaid,
Compelled to take the boon which just will bear
To save the fainting spirit from despair,
Nor leave the means to feed the aspiring mind
With the rich treasures for its growth designed,
Who still must follow life's receding ray,
Yet see your early visions pass away!—
Think of the great and good whose kindred soul
Endured the pains which now your thoughts control
You tread the sacred path Lanfranc trod,
You walk with Plato on the classic sod,
Yours is the holy sky where Newton gazed,
Yours the far orb where Herschell's genius blazed
With Kepler's rule you measure heaven's broad space,
And all the laws of earth with Euclid trace
Yours is each science which the truth ensures,
Christian and heathen, all the arts are yours!
Yours all the wisdom Socrates has taught,
Without the fatal cup which Envy brought!
Yours all the pride of hearts with worth endued,
Yours the rich recompense of doing good,
Yours the reward of pointing lofty minds
To paths which Honor, Learning, Genius finds,
And more than all, yours the extatic glow
Of fellow worker with your God below!'

There is true poetic vigor in the final apostrophe of the poem

'Nor, land of Bards! shall thine be all the praise
When holy Genius lights her deathless blaze
Here poets, bright as thine own clime hath known,
For years of silent darkness shall atone
And pour sweet numbers from each forest vale,
As half shall turn the shade of Shakspeare pale!

Wake Learning, Science, Poesy, awake!
A voice is heard from ocean shore to lake!
Come forth and plume the wings of Genius free,
Soar o'er the land and be what ye should be!
Teach men how pure is Honor's virgin eye,
And wake bright scenes like happy days of yore,
When open hearted knighthood pledged the glove,
And dared the foe for his lady's love
Bid our tall cliffs, that rise to meet the sky,
Rejoice in song, and with Parnassus vie,
And let our senates greet a purer fame
Than ever of old from high Olympus came
Let other statesmen with our Webster stand
To raise the honor of our chosen land,
Let other poets with our Bryant soar,
And visit realms which Spenser trod of yore,
Let other Hemans wake devotion's lyre,
And with our Sigourney to Heaven aspire

And here has Freedom fixed her chosen seat,
On which may Time's rude tempests vainly beat.
Here may the world with admiration see
How great is Man when virtuous and free,
Here may Instruction her best powers essay,
To guide young hearts up Learning's hallowed way,
Here may the earth in glory be renewed,
By wisdom guided, and by worth endued,
No guilt to cloud, no feeble to alloy
Its stainless virtue, its unsullied joy;
Till hallowed fire shall in each heart be given,
And Earth shall be no more, because 'tis Heaven!'

The next poem is the 'Farewell to my Harp.' It is well sustained throughout, of which the following verses are specimens

'Oh Woman! lovely Woman though thy charms,
From Eve to Eve's last daughter, have been famed
As the great cause of mischief and alarms
To the repose of earth, yet when was named
The sweetest theme of song, so vainly blamed,
But recollections of thy virtues fan
Our admiration, till we are ashamed
To blame what nature loves, and he who can
Behold thy charms unmoved is more, no less, than man!

'I am not one who deems this earth a cell,
A prison house of penitence and pain,
A world where nought but sin and sorrow dwell,
That all its joys are volatile and vain,
That Pity weeps o'er Pleasure's boundless reign,
For I have known a soul of purer birth,
Whose injured spirit stooped not to complain,
Friendship and Love yet live with honored worth,
And Peace and Virtue still are inhabitants of earth

Nor can I join the dull and pining crew,
Who losing one delight have lost their all!
For I have found me friends where none I knew,
Whose generous succor came at Mercy's call,
When all my hopes were bound in Sorrow's thrall,
For heaven is mindful of its favors strewed
On erring hearts their wanderings to recall,
And I will come, with silent tears bedewed,
That low and lovely plant, the flower of Gratitude!

'Oh War and Slavery! praise and all shame!
When shall the day come that these shall be,
Like the false Gods of old, but empty names
Of things long passed away, and nations see
Truth's sole dominion o'er the brave and free?
No more the sound of War's dull clarion swell,
But Peace extend her reign from sea to sea,
And honest men, who deep in sorrow dwell,
Immured without a crime be freed from their dark cell!'

The remainder of the poems are miscellaneous and brief, of various merit, but all excellent

In concluding our remarks, we would commend the volume (if any further commendation be necessary) to the lovers of good poetry, good sentiment, and sterling worth.

A MODERN ARISTARCHUS. Major Noah, of the New-York Courier & Enquirer, has honored my Address to the People of Color with half a column of something intended for wit, severity and criticism He remembers that I was 'the editor of a newspaper in Vermont' Whether it be owing to the strength of his memory, or to the wholesome discipline which he then occasionally received at my hands, I care not to know He styles me 'a printer by trade and a reformer of empires by profession' Very well—the sneer comes with an excellent grace from the would-be founder of Ararat, and the self-styled Governor and Judge of Israel! With all my 'boastfulness,' however, I am yet too modest to demand a capitation tax of one dollar of every soul whom I would benefit! He naturally dislikes my quotations of scripture, not wishing, perhaps, to be reminded that there is such a book as the bible He is shocked on discovering a sprinkling of hyperbole in some of my representations, he! a man who always deals in figures, and seldom in facts—whose whole life has been made up of enormous exaggeration, and who values one falsehood above ten truths He cannot comprehend how educated men of color will be able 'to vindicate their rights in a manner which no *white man is able to do*' I will tell him—They who are the victims of injustice, feel what others cannot, and are therefore the best qualified to exhibit their wrongs Oppression makes men active, earnest, eloquent, powerful, they can fight better and write better than other men Talents superior to those of the whites are not needed by colored men to make them superior advocates in their own cause. The position requires no illustration

LECTURES ON INTEMPERANCE.

The Rev Moses Thacher has commenced a series of lectures on Intemperance, at Park-street meeting-house. His introductory discourse, last week, was an ingenious and original performance, covering, in fact, the whole ground of the argument, and making entire abstinence the duty of every individual He met the objection, that alcohol exists in minute portions in all the productions of the vegetable kingdom; and contended that if it were so, then it should be used only in that mode which the Creator had provided, and not in a separate or artificial state. The use of tobacco, either in chewing, smoking or snuffing was denounced as grossly unclean, improper and poisonous We joined most heartily in the anathema 'His allusion to a pernicious habit in dress,' says the Christian Soldier, 'by which life is often jeoparded, tho' rather indirect, must have come home to the bosoms of a portion of the audience.' His remarks, also, upon the indifference and opposition to the temperance cause, manifested by many christian professors, must 'have come home' to their consciences, if any such were present.

A second lecture was delivered on Thursday evening, but we have not room for a synopsis. A third will be given next Thursday evening, at half past 7 o'clock, in Park street meeting-house. We hope these lectures will attract large audiences

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'The Colonization Spirit was the Spirit of Finley, and Mills, and Bacon, and Ashmun, and Washington and Harper, and Fitzhugh, it is the spirit of Marshall, and Madison and Clay, and of most of the great and good among all denominations of Christians throughout the country'

The above is copied from the American Spectator at Washington City The day has gone by when men could get behind the authority of great names, to screen themselves from error This is the age of independence The people are determined not to take things upon trust, but to examine and judge for themselves of the utility of any and every scheme Of the above named individuals, more than two-thirds, we believe, are or were slaveholders! Now, if their support of the Colonization Society proves the excellence of the association, then their support of slavery proves the excellence of that institution. Again and again we disclaim holding any fellowship with oppressors. When 'great and good men' become infallible, we may then safely follow them whithersoever they lead.

APPROBATION In publishing the proceedings of the colored citizens of Washington, D C some time since, we omitted to insert the following resolution We have already a handsome list of subscribers in that city

'*Resolved*, That we believe the press to be the most efficient means of disseminating light and knowledge among our brethren, and that this meeting do acknowledge with gratitude the efforts made in our behalf, by the editors of the Genius of Universal Emancipation and the Liberator,—and do most earnestly recommend their respective papers to our brethren generally, for their approval and support'

E C Delavan, Esq of Albany, has given one thousand dollars to the American Colonization Society We cannot but commend the benevolence of his heart, though we pity the folly of his donation, and marvel at the blindness of his vision It has taken fourteen years to build up the Society,—we hope to see it overthrown in two years.

A friend of the American Colonization Society, in Lexington, Ky, has offered to pay $500, in ten years, to the Treasurer of the Society The donor is doubtless a slaveholder There are many slaveholders who would give a much larger amount, if they could thus get rid of the free people of color They wish to hold their slaves more securely in bondage The Colonization scheme is growing very popular at the south

SLOW WORK! The brig Criterion, with emigrants for Liberia, is expected to sail for Norfolk in a few days. This vessel was to have sailed on the 5th of May!!—difference of time, something about of *four months*. Truly, the colonization car drags heavily

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The Hon. John Quincy Adams will deliver a Eulogy on the late Ex-President Monroe, in this city on Thursday next, 25th inst No man in the nation is better qualified to perform the task than Mr Adams, and we expect an eloquent production There was nothing rhetorical in his 4th of July oration; we hope nothing of the kind will disfigure this.

☞ A third edition (of 1000 copies) of the Editor's Address to the People of Color is now ready for delivery

☞ Communications have been received from various places, and shall be inserted as fast as room allows

☞ We are under new and very heavy obligations to our correspondent 'U I E'

☞ The personal addresses from gentlemen of color in New-York and this city, inserted on the first page, humble instead of exalting us.

Every thing was tranquil in Hayti as late as the 28th ult., and the warlike rumors were less frequent.

LITERARY.

For the Liberator

THE ENDEARMENTS OF HOME.

WRITTEN IN AN ALBUM

You tell me to sing the endearments of home—
They are joys which no language can ever portray;
Perhaps you may feel them, if you ever should roam,
As you think of the friends you have left far away

Go, ask of the stranger the height of his pleasures,
As he dwells on his home, though at distance removed;
He'll tell you that poor are earth's brightest treasures,
To the spot he has left, to the friends he has loved

A home, with its pleasures, long may you possess,
With every enjoyment kind Heaven can send;
Long may you continue with comfort to bless
The heart of a parent, the sight of a friend!

When called from on high to quit this abode,
May you then wear a smile, like the twilight of even;
And ever enjoy, still at peace with your God,
A home everlasting,—a mansion in heaven!

J

From the Genius of Universal Emancipation

LAMENT.

We for our country's guilt!
The glory has departed from her brow,
And shame and infamy are round her now;
The blood her hand hath spilt,
Cries out against her from the smoking plain,
Yet warm and reeking with the crimson stain,

The shame of broken faith,
Of solemn treaties turn'd to mockery,
And the strong pledge of friendship made a lie,
And unregarded breath—
The blot is resting on her tainted name,
A mildew to the brightness of her fame.

We for her forest sons!
Whom she hath cast into their brother's hand,
To be thrust forth and wanderers o'er the land,
They and their little ones,
Their mothers and their wives, amidst the wild,
To bear the thought how fair their lost home smiled

They leaned in their deep trust,
Upon her solemn vows, and found too late,
In their crushed hopes, and their most bitter fate,
Her oaths were as the dust
Her seeming friendship but a mask to hide
Her ingrate perfidy, her guilty pride

We for the dark brow'd slave!
Bow'd to the dust 'neath her relentless hand,
And stamped with foul oppression's hateful brand,
He passes to the grave,
Before the Judgment Seat of Heaven to bear
The tale of all his wrongs and his despair

Alas! alas, for her!
How can she bear the searching eye of God,
Bent in its justice on her crimson sod—
She a vile murderer
How dare she lift her hand to Heaven to pray,
Till she hath cast her cherish'd sins away!

Yet how with pealing shout,
And cannons roar and trump and deep-voiced bells,
Of her own glory to the world she tells!
Ah! better would a suit
Her cheek, instead of the proud flush it wears,
To be washed pale with penitential tears!

GERTRUDE

HYMN OF THE MOUNTAIN CHRISTIAN.

BY MRS HEMANS.

For the strength of the hills we bless thee,
Our God, our father's God!
Thou hast made thy children mighty,
By the touch of the mountain sod
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of these hills we bless thee,
Our God, our father's God!

We are watchers of a beacon
Whose lights must never die;
We are guardians of an altar
Midst the silence of the sky;
The rocks yield founts of courage
Struck forth as by thy rod—
For the strength of the hills we bless thee,
Our God, our father's God!

For the dark, resounding heavens,
Where thy still small voice is heard,
For the strong pines of the forests,
That by thy breath are stirred;
For the storm on whose free pinions
Thy spirit walks abroad—
For the strength of the hills we bless thee,
Our God, our father's God!

The royal eagle darteth
On his quarry, from the heights,
And the stag that knows no master,
Seeks there his wild delights;
But we for thy communion,
Have sought the mountain's sod,
For the strength of the hills we bless thee,
Our God, our father's God!

The banner of the chieftain
Far, far below us waves,
The war-horse of the spearman
Cannot reach our lofty caves;
Thy dark clouds wrap the threshold
Of freedom's last abode;
For the strength of the hills we bless thee,
Our God, our father's God!

For the shadow of thy presence
Round our camp of rock outspread,
For the stern defiles of battle,
Bearing record of the dead;
For the snows and for the torrents,
For the free heart's burial sod;
For the strength of the hills we bless thee,
Our God, our father's God!

MISCELLANEOUS.

FOREIGN ITEMS

When Diebitsch first marched upon Warsaw, he was at the head of 150 000 men the very flower of the Russian army. On the 25th of February, this army, headed by a General who had acquired more reputation than any Russian warrior since Suwarroff, and with 250 pieces of cannon, was beaten, after a long and most sanguinary conflict, by an army of Poles amounting to but 60,000 men, of whom only 35 000 were regular troops, and with only sixty pieces of cannon. At Ostrolenka, too, about 30,000 Poles, or one half of the army at Praga, withstood Diebitsch's army of 80 000, reinforced as it had been by the Guards, and fought it for two days, remaining in possession of the field of battle on the night that terminated the engagement, and causing the enemy three times their own loss. This is a proof of moral power over brute force, which equals anything that history presents on her most splendid records.—*London Morn. Herald*

A Paris correspondent of the London Courier mentions a letter, from Warsaw, dated the 13th June, at midnight, stating positively, that Marshal Diebitsch poisoned himself, after an interview with an Aid-de-Camp of the Emperor, in which the latter had severely censured his military conduct during the late campaign, and particularly the incorrectness of his official reports.

Population of Russia.—By the official census, made up to the year 1829, it would seem that the human resources of this gigantic empire have been greatly overrated. The whole amount of its population is 43,000,000, including 17,558,838 serfs and free laborers and 243,548 clergy; and, in that estimate, Poland, Finland, the tribes beyond the Caucasus, the civil and military services, and some Siberian hordes, are comprised. There are 515,809 families, and 18,771,812 individuals, who pay taxes to the state. Independently of the regular troops, we find 747,557 males liable to do duty in the field namely, 169,370 peasants, attached to the military colonies, or regimental settlements, 282,105 Cossacks, 167,269 Bashkirs, 31,159 Mestcheriacks, 28,344 Nomadic Kalmucks, and 88,810 Kirguises.

The Prussian Government have published a calculation, based upon the statistical tables of the kingdom, for the years 1826 and 1827, from which it appears, that out of a million of births there were 11,147 cases of twins, 148 cases of three children, and four cases of four children at a birth

We have this week announced in the columns of our journal, a sale of West Indian sugar, such as we have never before heard of in this city. We allude to a quantity of that article, the *bona fide* property of negroes in the island of Barbadoes, the produce of their own grounds, and manufactured for them by their masters. This occurrence, we think, speaks volumes in favor of the amelioration which is gradually proceeding in the colonies, and shows, if anything can, the proper natural relations (!) which exist between master and servant, even though that servant is still designated by the title of slave

Bristol Journal

In Russia it is usual to preserve the natural verdure of hay. As soon as the grass is cut, it is, without being spread, formed into a rick, in the centre of which has been previously placed a kind of chimney, made of four rough planks. It seems that the heat of the fermentation evaporates by this chimney, and that the hay thus retains all its leaves, its color, and its primitive flavor.

Advantages of a good character.—A country paper, giving an account of an inquest upon the body of a young man who had been killed by a blow from the sails of a mill, says, 'The previous good character of the deceased left no doubt that the catastrophe was purely accidental. Verdict accordingly.'

Singular Tenure.—King John gave several lands at Kepperton and Atterton, in Kent, to Solomon Attefield, to be held by this singular service—that as often as the king should be pleased to cross the sea, the said Solomon, or his heirs, should be obliged to go with him, to *hold his majesty's head*, if there should be occasion for it, 'that is, if he should be sea sick;' and it appears, by the record in the Tower, that this same office of *head holding* was actually performed in the reign of Edward the First.

John Brown and his daughter Catharine, aged 16, have been sentenced to six months imprisonment at London for stealing cats, which they wantonly and atrociously skinned alive, and in some instances left their bodies before the doors whence they had purloined them. They confessed to *having stolen upwards of* 1000 during the last 12 months.

We understand that Don Pedro, Ex Emperor of Brazil, who is going to reside in this country, has about £7000 a year, which he has brought with him; he has left behind him a large property in the funds at Rio, with 2000 slaves.—*London paper*

There is at Singapore a fish, called by the natives *ikan layer*, of about ten or twelve feet long, which hoists a mainsail, and often sails in the manner of a native-boat, and with considerable swiftness. The sails are beautifully cut, and form a model for a fast sailing boat; they are composed of the dorsal fins of the animal, and when a shoal of these are under sail together, they are frequently mistaken for a fleet of native boats

In a public house at Tiers, on Tuesday last, a man actually ate two eels and a pigeon, undressed, for a trifling wager. The eels were alive at the time he commenced this brutal feat, and he devoured them, bones &c. just as they were brought from the market.

DOMESTIC

A Coroner's inquest was held yesterday at the jail, on the body of Patrick Drew, an Irishman, committed to the jail on the 5th inst. for debt. The verdict of the Coroner was, that the said Drew came to his death from a concussion of the brain, produced by blows inflicted by himself on his head, in the jail in the city, between the hours of 8 o'clock on Wednesday evening and 1 on Thursday morning, being at the time in a state of *delirium tremens*. Drew was confined to the debtor's apartment, but was removed at the request of his room mate, who thought him delirious and could not take care of him.—*Patriot of Saturday*

Died at Winchester, Va of apoplexy, Alfred H Powell, Esq aged about 50. He was engaged at the time in arguing a cause before the county court, and had spoken about 13 or 15 minutes, when after having read a passage from a law authority before him, he laid down the book, staggered back into a chair, and extended his arm, saying, 'My friends, bleed me!' These were the last words he spoke. He was a candidate for Congress.

The hand of labor.—Two industrious white men of the name of *Sears*, in one day last week, carried up to the third story of a brick building now 'going' erected in this city, 7,200 bricks, together with all the mortar for laying the same. They did not complain of fatigue, and said more could have been done if more had been required. They use *no ardent spirits*. The weight of the bricks *alone* (without the hod) was 35,100 lbs.

New-Haven Herald

Gaspard Richards has presented a memorial to the Aldermen of the city of New York, proposing to establish a Bank with a capital of *two hundred millions*. Referred to the Committee on applications to the Legislature. Here is a substitute at once for ALL our other Banks!

The Schenectady Cabinet states that the Rev Alonzo Potter, Rector of St Paul's church, Boston has been unanimously elected, by the Trustees of Union College, Professor of Rhetoric and Moral Philosophy in that institution

Elijah M Fox, of Suffield, Con mowed four acres of grass on the 25th of July, ult. beginning at sun rise, and finishing before sun set. There were no less than six tons of hay. So says the Hartford Times

We find at the fag end of the toasts of almost every celebration, one to 'the fair.' Some half a dozen now before us speak of 'courage to support them,' &c. Now would it not be more appropriate to say, '*industry* to support them.'—*U S Gaz*

Hurricane.—The Orange Co Patriot mentions a terrible hurricane which occurred in Crawford in that county, about 10 days since. The current of wind was about 20 rods wide. We are happy to say, *some good was done*, viz,—a distillery was demolished!—*Temperance Advocate*

Bicknell's Counterfeit Detector mentions a new counterfeit discovered in St Louis, viz. an opossum skin with a *raccoon's tail sewed to it*, for a raccoon's skin

At an inquest on the body of a child in London, 5 weeks old, a *physician* stated that the reputed father of it, a son of Burns the poet, had eighty two children

A gentleman in Philadelphia has invented something which he says will carry the United States Mail *one hundred miles per hour!*'

The Columbian Telescope (the bell wether of Nullification) has been discontinued, and the establishment offered at auction!

The Maine Inquirer states that an old man passed through that town on his way from Richmond to the mouth of the Kennebec, to dig up 13,000,000 of doubloons in chests, buried there many years since. He had brought all the necessary implements for his job with him

A party of thirteen gentlemen swam, last week, from the Swimming School, near the Mill Dam, to Charlestown bridge, a distance of 1¾ miles, in 38 minutes.

French Claims.—The French Government have at length agreed to pay to the United States for the capture of a number of vessels, the sum of 25,000,000 of francs, exactly one million sterling. The original sum claimed was 2,405,000*l* sterling

On opening the trunk of a very accomplished youth, lately taken by our police and now in jail, his professional library was found to consist of a History of the Pirates, and a set of Bulwer's novels.

Phil Chron.

Map of Boston and vicinity.—The Messrs Pendleton have published a small pocket map of Boston and its vicinity, reduced from the valuable large map of the same tale. It will be of great convenience to strangers and to citizens also

A gentleman once said he should like to see a boat full of ladies adrift on the ocean, to see what course they would steer. A lady in the room replied, 'That 's easily told, they would steer to the Isle of Man, to be sure.'

The man whose word can alway be depended upon, is sure to be always honored

MORAL.

☞ By a young lady. We solicit a great multitude of such favors.—*Ed*

For the Liberator

THE SABBATH.

Dear be the sacred type of rest—
Eternal in a world above;
Dear to the weary, wounded breast,
Dependant on a Saviour's love.

Sweet as the shout Immortals gave,
When the vast stone was roll'd away;
Soft as the gleam which sought the grave,
And brighten'd where the Saviour lay

Releas'd from earthly cares, the soul
Springs, ardent, to her native skies;
And smiles, while boundless systems roll,
Her Maker's regal honors rise.

In silent grandeur slowly roll'd,
Each glowing planet seems a gem,
Each blazing comet braids a fold,
To grace his glittering diadem.

She hears the choral hymn ascend
From souls redeem'd—from sins forgiven;
And Angel-choirs their voices lend,
In glad response from inmost heaven

She sees where friends departed kneel,
In Youth, in Love, in Beauty dress'd;
And learns from modes divine to feel
The rapture of that heavenly rest.

Thou still, till seen no longer glow,
Dear be this mere a prophetic ray;
This beam of love, this promise-bow,
Which cheers the spirit on her way

D B B

FAMILY PRAYER.

The appropriate brevity of all the prayers, both public and private, recorded in the bible, is one of their most striking characteristics. Abraham's prayer for Sodom, in the 18th Genesis, is not more than three minutes in length. Moses' repeated supplications for the children of Israel are all exceedingly brief. In the 7th chapter of 2d Samuel, is a prayer of David, on a very important occasion, not exceeding two minutes. Solomon's prayer, at the dedication of the temple, is the longest in the bible; and yet, remarkable as were the circumstances attending its delivery, its length does not exceed ten minutes. The prayers of Ezra Hezekiah, and Daniel, are of the same character, short, simple, appropriate. Our Saviour's prayer for his disciples, just previous to his crucifixion, is at once a model for simplicity, fervency, tenderness, and brevity. Now with these scripture examples before us, who will undertake to defend long prayers, either in public or in the family? 'Family prayer,' says Cecil, 'should be short, savory, simple, plain tender heavenly.' We are convinced that in nothing do many good men err more than in their family devotions. A long chapter embracing half a dozen subjects, and sometimes two chapters, are frequently read; then follows a hymn of 7 or 8 verses, accompanied with a prayer of 15, 20, and even 40 minutes. By this time, the patience of all is exhausted. The children become fidgety and restless; and if it happens to be evening, when the prayer is finished, they are fast asleep. On no point do many good men commit more fatal mistakes than on this. Instead of exhibiting religion in an interesting attitude, they cause it to be associated in the minds of children, with all that is dull, wearisome and disgusting. We have never heard some very good men, either in public or in the family, without being reminded of a remark of Whitefield respecting a certain brother, 'he first prays me into a good frame and then prays me out of it.'

The evening devotions should always be conducted early, either just before or immediately after supper. Then all the members of the family are generally present, and unoppressed with drowsiness, they can cheerfully unite in supplicating the favor and forgiveness of God, and in rendering him thanks for his merciful protection through the cares, duties and dangers of the day

FOR SALE AT THIS OFFICE,

FRAGMENT of an Original Letter on the Slavery of the Negroes, written in the Year 1776 By Thomas Day Esquire, Author of Sandford and Merton. Addressed to an American Slaveholder. Price 25 cents per dozen. This is one of the most powerful productions ever written on the subject of slavery

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

in a genteel family for a day, week, or longer time, they can be accommodated at NO 19, POWELL-STREET, (*Between Fifth and Sixth streets*)

☞ Every attention will be paid to render Boarders comfortable

☞ Private apartments may be obtained, if required. PETER GARDENER

Philadelphia, June 11, 1831

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy. The best of references will be required

WILLIAM SAUNDERS,
Merchant Tailor

Hartford, June 30, 1831

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 35.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, AUGUST 27, 1831.

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☞ No subscription will be received for a shorter period than six months.
☞ Agents allowed every sixth copy.
☞ All letters and communications, *excepting from Agents*, must be POST PAID.

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THE LIBERATOR.

☞ 'In America, a slave is a standing monument of the tyranny and inconsistency of human governments. He is declared by the united voice of America to be by nature free, and entitled to the privilege of acquiring and enjoying property; and yet by laws passed and enforced in these states he is retained in slavery, and dispossessed of all property and capacity of acquiring any.'—RICE.

For the Liberator

ADDRESS,

Delivered before a Colored Association in Brooklyn, N Y on the evening of the 5th inst

MY FRIENDS AND COUNTRYMEN:

I trust, by this time, you have known well my sentiments in relation to the American Colonization Society, and the great objects, which have been set forth, of a general union of interest, in funds and education, for the permanent establishment and furtherance of our prosperity, in this our native country.

In addition to what has been already said on the subject, I shall briefly set forth some of the leading causes of our wretchedness and misery, and the prominent motives of the Colonization Society in sending us away. Much theory has been used, in the discussions upon our civil and political situation, in this country. We have been branded, in many instances,—may I not say, in the highest court of the nation, courts of justice and equity, in public and family circles?—as being an inferior race of beings, not possessing like intellect and faculty with the whites. We are represented as being incapable of acting for ourselves, consequently not educated and qualified to be admitted into public places, to vindicate the integrity of our race, and the qualifications we are capable of acquiring. Many of our noble statesmen, orators and lawyers, have made one capital ring with the empty sound of inferiority,—degradation,—the impossibility of tolerating equality with the blacks. Sacred writ has been carefully examined by those gentlemen of science, and construed to suit their narrow consciences. Prophets have arisen among them, who hold forth to the people, the continuation of our political thraldom, unless there be a general removal of all the free among us to the coast of Africa. Others argue, that, although they have good feelings towards us, and would do any thing for us, if we were out of their sight and out of the hearing of their slaves, yet to admit us into their circles would be to pervert the present order of society, and the happiness of the good white citizens of the country. These are generally bible men, such as hold forth the true oracles of God, yet deny him, in their actions and words, the supreme control over all his creatures. There is hardly ever an action performed, whether good or bad, but there is generally a reason given for so doing; and he is a wicked, daring character, who cannot find a cloak, at any time, to cover his hideous crimes. The men who have been foremost, in withholding from us our dearest and most sacred rights, have always held out false colors to the community at large, (such as, inferiority, degradation, nuisance, pest, slaves, species of monkey, apes, &c.) to justify their inhuman and unchristian acts towards us, and to deaden the severe pangs of conscience that harass them. They would wish to appear innocent before the world, as doing unto all men as they would they should do unto them. Do they base their objects, in full, upon such frivolous excuses as these? No. The truth is, actions speak louder than words. It is my candid opinion, there would have been no Colonization Society formed for our transportation to the western coast of Africa, had there been no free colored people, and did not our numbers increase daily. If we, as a free body of people, had remained in the same character with slaves, monkeys and baboons, there would not have been so much excitement in the community about us; but as they see, by our improvement, (a great improvement, indeed, within forty years,) that the period is hastening on, when there will be no other alternative but we must rank among them in civilization, science and politics, they have got up this colonization scheme to persuade us to leave our slave brethren, and flee to the pestilential shores of Africa, where we shall be in danger of being forced to hang our harps upon the willows, and our song of liberty and civilization will be hushed by the unyielding force of barbarous despots.

The present situation of our free colored people has awakened general concern, and aroused general sympathy in the community, so as to call for their charities to be appropriated, not to the advancement of civilization, education, arts and sciences, and the elevation of our moral, civil and political character in this country; but, on the contrary, to send us to an unknown land, that we can no more justly claim than the whites of this country can the continent of Europe, where we shall be forced to sever the bonds of affection with our slave brethren, and leave all that is near and dear to us,—the ties of country, and the graves of our fathers. Can such charities proceed from a christian source? I am persuaded, they are based upon prejudice, pride, ambition, jealousy, hatred, malice, an impure heart, from whence every other black art has its origin. And why? Because our color and features do not exactly resemble theirs. If their sympathies proceed from christian principles, why not adopt the measures taken by the patriarch Abraham and his nephew Lot, as there is plenty of land on the right hand and on the left, to satisfy the calls of humanity? If that would not answer, why not purchase the Texas, or some other neighboring province, and cede it to us, as a pledge of their faith towards us, whom they have so long injured, and break the bonds of slavery asunder at the south, that two millions of our race, like ancient Israel, march forward with our flocks, our herds, our wives, and our little ones, to a country where we shall not be so much exposed to the rage and the pestilential vapors of the torrid zone? The reasons are obvious. Their hearts are hardened against us, like haughty Pharaoh's, who would not let Israel go, until vexed by severe plagues and the judgments of an angry God, who cannot endure and will not uphold injustice exercised upon one of his creatures.

The profits arising from the sweat and blood of our brethren, together with the existing ignorance among us, is the cause of much interest and speculation among our enemies, both in the slaveholding and non-slaveholding States. So far as we become civilized and educated, so far their interest, in the bones and muscles of our brethren, is at stake. Hence the object of colonizing us on the shores of Africa, whom they represent as a pest, a nuisance, and who are likely to lead the slaves to insubordination. Many have bitterly denied these aspersions; but as a specimen of their good feelings towards us, we will refer, for our satisfaction, to some of the late resolutions of Virginia, North Carolina, South Carolina, Georgia, and Louisiana; more particularly, the ordinances of Charleston, Savannah, and New-Orleans, where we, as free people, are not allowed to set foot upon their shores, except under certain restrictions; and in some of these places the masters of vessels are subject to a heavy fine, for bringing any of us into their ports; and the persons brought are imprisoned, and their backs lacerated with a cowskin, cart-whip, or whatever unholy weapon the deluded hearts of slaveholders may direct them to. Many of those wretches are colonization men, who wish to send us across the Atlantic ocean, with the pleasing phantom of elevating us to rank, riches, wreaths and laurels. It is my opinion, that some of their hearts are so deluded, that, were it not for the blush of humanity and national honor, they would adopt similar measures taken by the French, at the commencement of the Haytien revolution, and entomb us in the depths of the ocean.

In thus speaking, I do not presume to suspect our white brethren collectively; for I believe we have sincere friends among them, who are day and night studying for our interest and welfare. We believe there are more than seven thousand of them who have not bowed the knee to the modern Baal, the god of prejudice, pride, and ambition.

Such are the existing animosities against us, that we do not feel very safe at home among our friends: how, then, can we feel secure in a colony established by slaveholders?

The truth is, brethren, God is at work, though, to some of us, reformation seems slow on its progress. Our situation appears abject and mean, that of our slave brethren, degrading almost with the brute creation. This state of things has remained for a long time, while almost every other relic of barbarism has been done away by the rapid march of reform. Yet, however, we have reason to be thankful, that much has been done, and is doing, to put a stop to the unjust existence of slavery. Some thousands of us have emerged from that deplorable state into nominal freedom,—a medium between genuine liberty and abject slavery. Genuine liberty consists of liberty of conscience and of person, both civil and political. We are placed in this intermediate situation, as the objects of God's particular care, the forerunners of some better enjoyment, which is hastening on with rapid strides. Nothing can prove more influential, in the setting forth a sincere concern for our welfare in this country, our native home, than a general union of interest to raise funds and promote education. Our present situation will afford means to acquire these blessings, which are the avenues that will lead us to recover our long lost rights, guaranteed to us by the sacred declaration of our country's independence. These measures have been too long hid from us under the shades of obscurity, occasioned by ignorance, &c. We have remained silent too long, on the subject of our present thraldom, and suffered reproaches to be heaped upon us without answering to the many wrongs wickedly charged against us. Our hands have been too slack in offering our charities, to be appropriated to our general good, while the whites of every name and every denomination are bound together by this one, common tie—the public interest.

It is time, my brethren, for us to consider minutely, and weigh deeply, matters connected with our national welfare, and take the example of our white brethren, and do away every petty local prejudice, and rally around the standard of liberty, and cast in our mites to the raising up an edifice that will secure us from the devastating storms of slaveholding despots. We hope, that while we are calling upon our brethren to come forward and cast in their mites for our general support, that our sisters may possess the spirit that actuated a Miriam, a Ruth, an Esther, and many other females who have signalized themselves in the general cause of the people to whom they were attached, by subduing oppression in their weak way; and come forward, and lend their assistance to support this glorious cause, that we be no longer a by-word and reproach among our neighbors and the enemies of our welfare; that our national dignity may augment with our union, our funds, our civilization, and our education. The press is a powerful engine, and the only efficient means to communicate fully our present grievances and ultimate views of future happiness and prosperity to an enlightened public. We should be more forward, in patronizing the Liberator; for, from it, we may obtain a knowledge of the times and the current news respecting us, as a people. I sincerely hope, that the names of a Lundy, a Garrison, and many other champions in our injured cause, who have endured volleys of persecution, contempt, and even imprisonment, on our account, may never be effaced from the history of the reformers of national liberty; and may the motto of liberty be continually repeated among us, until the shackles of slavery be buried in the depths of oblivion.

M.

For the Liberator.

TO THE PEOPLE OF COLOR.

BY A COLORED LADY.

On reading the painful account of the slave ship in the last Liberator, I am induced to write a few lines of encouragement to us as a people. Although it does seem to us, at times, as though we had more hardships and difficulties than we are able to bear,—deprived of almost every blessing and comfort which we see our white friends enjoying,—yet, reflection will show that we have every thing that can be called good in this world to encourage us. For God hath no respect of persons, but doth bless continually, both in temporal and spiritual blessings. God hath made the world, and all things that are in it. The same God that made them, hath made us, and will save all who put their trust in him: therefore let us strive to put our trust in God, for he is able to deliver us from the power of the enemy, and from the bondage that is to come. For if a man doth gain the whole world, and lose his own soul, what doth it profit him? Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves do break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For the Scripture saith, 'whoso keepeth the law is a wise son.' Although men may bind our bodies, they cannot bind our souls; for the Lord searcheth the heart, and knoweth all our need. Let us raise our hearts to God in prayer, that he would own and bless our souls. He doth delight to own and bless all those who put their trust in him. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud; for he that handleth a matter wisely shall find good, and whoso trusteth in the Lord, happy is he; for the Lord is able to deliver us from evil, and from the hands of sinful men. That God who delivered Daniel from the lion's den, who protected the three men in the fiery furnace, and did not suffer so much as a hair of their head to be injured, is still the same.

Better is a little with righteousness, than great revenues without right. For righteous lips are the delight of kings, and they love him that speaketh right. How much better is it to get wisdom than gold, and to get understanding rather than silver! For Wisdom saith, riches and honor are with me, yea, durable riches and righteousness: my fruit is better than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures.

Although the Lord doth comfort us, and deliver us from the cruel hands of the slaveholders, still we do sympathize with those of our friends in a southern clime: therefore let us as the heart of one person be united, and raise our hearts to God in humble prayer that he would send deliverance to the captives, and enlighten the hearts of the slaveholders, that they may see that they are bound as well as those whom they are still holding in bondage; yea, they are bound by Satan's slavish chains. And I do awfully fear, that unless they quickly repent, and turn unto that God who doth have mercy upon all men, they will sin away the day of grace.

Can it be that they will buy and sell those who are as good, by nature, as themselves? Will they sell their souls for gold, which will profit them nothing in a dying hour? Look at the rich man in the gospel, who had much goods laid up for many years, and said unto his soul, 'Soul, take thine ease; eat, drink, and be merry.' But the Lord said unto him, 'Thou fool! this night thy soul shall be required of thee.' Although he had great possessions, it could not save him from death; but as we are informed, he died, and was buried; and in hell he lifted up his eyes, being in torment, and cried for Lazarus that he would come and dip the tip of his finger in water, and cool his parched tongue, for he was tormented in the flame.

It is my prayer to God, daily, that he would enlighten the hearts of the children of men. Let us, my friends, begin with new engagedness to seek and serve God. Let us raise our hearts to him continually, that he would bless us as a nation, that he would let his holy spirit descend and rest upon us, and guide us in the way of all truth. For the high way of the upright is to depart from evil. He that keepeth his way preserveth his soul. For if faithful to God until death, we shall secure that crown of glory which will never fade away. Let us take the bible for the guide of our life, and so live that when called to die, we may die in peace, and rest in the arms of a crucified Redeemer.

Middletown, July 28, 1831.

USE OF SLAVE PRODUCTIONS.

To the Editor of the Liberator.

Esteemed Friend—If the following remarks are worth any thing, in promoting the cause of equity, thou art at liberty to insert them in thy paper.

Questions on the consistency of such as are in the habit of using and consuming the produce of the labor of the slave.

Were the Knapps, who, it is believed, hired Crowninshield to murder captain White of Salem, equally guilty with him who gave the fatal blow? To this you will probably say, yes.

Is not the accomplice and partner of the thief, partaker also in his guilt? I presume none will say no.

Then, why do not those who purchase the slave from the Guinea merchant, also partake in this guilt?

And if so, then do not those, also, who purchase such goods as are produced by the labor, the sweat and blood of the slave, partake in the iniquity?

But how many are there who say, that they do not wish to strengthen the hands of the oppressor, and they would break his yoke and let the oppressed go free, if they had it in their power so to do?

They say that they despise the gain of oppression; yet when it comes to the trial, they are not willing to give twenty cents more, for a barrel of western flour, in preference to sending five dollars to the slaveholder for one obtained by violence and oppression, unless the canal flour should be thought better; and as it relates to the purchase of sugar, molasses or cotton, they pursue the same inconsistency.

They say that they are as much opposed to slavery as any body; yet they are not willing to support the cause of justice, mercy and equity, against a system of the greatest oppression and iniquity, that, it would seem, could exist on the earth—either by abstaining from the fruit of oppression, or by being willing to pay one cent per pound extra for sugar or cotton that is free.

How can such as call themselves christians be so thoughtless and inconsistent who profess a religion whose fruits are mercy, justice and equity? And can that religion be denominated the christian religion, that does not produce good fruit? Does that tree grow in Christ's garden, and is it watered by the angel of his presence, that produces war, bloodshed, oppression and iniquity, which are all connected with slavery? Let such christians as are fast asleep to righteousness, think of the fig tree which was cursed by Christ, because it bore nothing but leaves.

Now every person acquainted with trade, knows that a ready vend for his goods is the very life of his business; take from him the consumers and purchasers of his goods, and his trade falls through.

Let none say that I am but a single person, and that I alone cannot remove the evil of slavery; but if it were fashionable not to purchase and use the products of slavery, I would swim with the stream, and then we might do some good.

Nay, my friend, thou ought no more to wait until thy neighbor is disposed to do justice before thou wilt advocate its cause, than thou ought to follow the multitude to do evil. Wouldst thou advise the blasphemer to wait until all men were chaste in their conversation, before he should quit swearing? or the thief to wait until all men were honest, before he should quit stealing?

Hast thou never read, that to love the Lord with all thy heart and thy neighbor as thyself, was the fulfilling of the law? Let none say that the African, or Afric-American, is not our neighbor. Let all remember that Christ taught the Jews that the Samaritan was a neighbor to him who fell among the thieves. Hast thou never read that 'God has made of one blood all nations to dwell on the earth,' and that 'He is no respecter of persons?' And if God, whom Christians say we should imitate, is no respecter of persons, then what right have we to have respect of persons?

James, 2nd Chap. 8th and 9th verses. 'If ye fulfil the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself," ye do well; but if ye have respect to persons, ye commit sin.'

Are not Christians told to 'prove all things, and to hold fast that which is good'?

How is it that such a thick veil should be over the inhabitants of this boasted land of light, liberty and equality, as it is often called? who can see with an eagle-eye those things which add to their temporal wealth, yet cannot or will not see that the most substantial support that we can give to slavery is the money that is given to the planters for the produce of the labor of their slaves. Oh! that such as think themselves Christians, were disposed to give one fifth part as much to support the cause of justice and equity, in the earth, as they are willing to give to support the cause of war, slavery, injustice and iniquity! How soon would righteousness cover the earth, as the waters cover the sea!

The faithful attention of every individual to that light which makes manifest all the evils connected with slavery, may seem small at first in its effects on the public mind; but by a steady perseverance, it will operate like the increase of compound interest, or like the increase of a ball rolled in a damp snow. Even the kingdom of heaven Christ compared to a grain of mustard seed, which was stated to be the least of all seeds; yet it was said, when grown, was greater than all herbs, so as to become a tree. So I trust it will be in this case.

Therefore let none be discouraged, when they remember also that the stone that was cut out of the hill became a mountain, and filled the whole earth. And let none despise the day of small things, as they may be called, but let all despise the gain of oppression; for the work of the Lord is the work of righteousness, and the effect of righteousness is peace and assurance forever. I am

AN ADVOCATE FOR CONSISTENCY.

Providence, 5th month, 1st, 1831.

For the Liberator.

AFRICAN COLONIZATION.

In the editor's fifth note to an article in the Liberator of August 6, entitled 'Colonization Society,' it is asserted that the Society 'has not in the least degree mitigated the evils of the slave trade.' If this be the fact, it is of some importance that the christian public should be informed of it. For it is presumed that the friends of the Society generally have a different opinion of its benefits. We think it has been organized about fourteen years, and that the charitable collections taken up in its behalf the last year amounted to twenty-seven thousand two hundred and nine dollars. Now if this has not, 'in the least degree,' had the effect intended, the patrons of the institution are evidently led into error—and by those, too, whose duty it is to see it corrected. At its last annual meeting, it was resolved, 'That the thanks of the Society be given to the clergy of the United States for their efficient aid in promoting the objects of the Society, and that they be earnestly solicited to take up contributions annually for its benefit on the fourth of July.' That some of the Clergy have been induced to second this request before their congregations, we have every reason to believe probable—and that they have been led to it upon the principle that they were acting under the influence of the most sublime charity, there is no reason to doubt.

But does the editor mean to say, that such part of the coast of Africa as has been put under the jurisdiction of the Society is now what it always has been,—a slave coast? And does he mean to say that the colonists favor the traffic?

We are astonished at this declaration of the editor. For we had supposed that the Society exerted an important influence in holding the slave trade in check. If it has done no good in this respect, then we at once agree with the editor, that its effects are pernicious to the cause of equal rights; and that, moreover, it may be viewed, *in its design*, a magnificent scheme to perpetuate slavery in America. To send away that part of the colored population who have obtained their freedom through the special favor of the God who made them,—either by moving the hearts of masters in their unconditional manumission, or in the gift to the slave of a higher than ordinary capacity, who in its use may have procured emancipation,—is the most effectual of all devices to perpetuate the thraldom of the remainder of that people. Suppose the British Ministry, while these states were colonies, had selected some scores of Hancocks, and Franklins, and Washingtons, and sent them to Botany Bay—the consequences is apparent. What would it have been to the Israelites in Egypt, if Moses only had been colonized by Ethiopia into Lebanon? Indeed, Pharaoh and Herod, in their indiscriminate war upon male children, were tyros in mischief, compared with our modern Pharaohs and Herods, in their exercise of power and skill over the Afric-Americans. Pause, christian people! In the sight of Heaven, ye Ministers and 'Clergy' of the United States, pause and reflect. Will you, for one single instant, just look about you, and see what company you keep! Are you not co-workers and fellow laborers with slave-drivers—slave-owners—slave buyers and sellers—and with slave packers in slave ships? Do not you and they all equally participate in supporting—all equally harmonize and agree in aiding—and all equally join in lauding the beneficial and good work of the Colonization Society? Is not this expressive? Can you, ye 'Clergy,' agree equally with this group of workers in other labors? We say to you again, turn and survey the company you keep—and we beg of you to desire their help in other things, and that they, in turn, would assist you in the purchase of a bible—for instance—to put into the hands of—not a slave,—for this is against law,—but of one who is free. We desire that you with them would appropriate a small *per cent* of the 'collections solicited on the fourth of July,' to learn a freeman,—one, too, who has purchased a freedom that was the unalienable gift of his Creator,—to learn this man to read his bible. See if you and they are harmonious in opening a school to learn a few of these miserable children to lift their voices in prayer and thanksgiving to the Lord who is the maker of them all. And if these your friends should turn from you in this, then we ask you once more, to commune with your own hearts, and, while all admit your benevolence and extended charities, even to the Indians and heathen both at home and abroad, say, if you yourselves have ever offered a prayer for the slave!

A Member of the Colonization Society near the time it was organized.

THOUGHTS ON COLOR.

To the Editor of the Liberator.

Sir—Permit a colored subscriber, and constant reader of your most valuable paper, to cast his mite into the casket of the Liberator.

Acts xvii. 26. God hath made of one blood (take notice, 'of one blood'—not white blood) all nations of men, (black and white,) for to dwell on all the face of the earth.

Now, it takes all sorts of people to make a world. What, then, can be more preposterous than for any set of men to institute schemes for the transplantation of the colored men of America, whom the God of nature has designed should fill up the vacancy intended for them on these happy shores of America? The hue of the people of color has been explained to denote intended subjection. I do not think it worth while to engage (nor could I) in a philosophical speculation, respecting the origin of that variety of complexions, which now characterises our race, though all descended from the same parents, and parents too, whose color, we have every reason to believe, was neither white nor black, but a medium between both; for the first was called Adam, which signifies a red man. Solomon, whose head was an epitome of the world's wisdom, was a colored man. Cain was a man of color. Jethro and other illustrious men were men of color; and if any person wishes to know whether or not it is hateful in the sight of God to despise a man merely on account of his color, let him read the 12th chapter of Numbers. The first white man, that we have an account of, became white for forging a falsehood. Not that I would cast a stigma on any of our fairer brethren; no, rather would I have no race amputated.

It is not an improbable conjecture, that climate and mode of life have produced the diversification of color in the human species. We have an incontrovertible instance of it in the case of the modern Jews. While it is an indisputable fact, that the Jews have remained a distinct people to the present day, the English Jew is white, the Armenian olive, the Arabian copper, the Portuguese swarthy. But let color be as it may, I would gladly learn in the book of God or nature, that color is the standard of relative rank in the scale of humanity, and how this scale is graduated. I know not that the great Author of nature has any where informed us, that the whites have a right to tyrannize over any of the human race; to make the poor people of color their hewers of wood and drawers of water, and beasts of burden. Why have the whites any more claims upon the African than upon the Indian because he is red, or upon the Asiatic because he has a light or a dark olive complexion? Why is color in one a mark of superiority, and in another an indenture of servitude? Why has the American a better right to enslave a man of Africa, than an African to enslave an American? When the English Jew has a right, on the ground of complexion, to hold his darker brethren in bondage, then, and not till then, will a citizen of these United States have a right, on the ground of justice and equity, to deprive the African brother of liberty.

But it is predicated, that the Africans are inferior in their nature, and therefore the whites are authorized to hold them as their property; yea, some have even asserted that the negro, an opprobrious epithet which they attach to the human race, is a species of monkey. But this is absurd in the abstract. In the first place, it is well known that a monkey is ranked among quadrupeds, and has no soul; is destitute of that vital principle which the great Author of nature places in man; for God breathed into man the breath of life, and he became a living soul. Secondly—neither have they a gizzard or muscular stomach, as we find in a human being. I care not what Buffon and the Naturalists say about the physical organization of colored persons, but this I know, place a white man in like circumstances with a man of color, and we have no very strong reason to believe that his intellect would flash any more light upon the world than the latter.

Suppose the man of color inferior to the white man, is any race or set of men warranted to enslave a man on the ground of his intellectual inferiority? No, no! I say no man has any more right from Scripture or reason to hold a fellow creature in bondage, than I have to go, in the dead hour of night, to the stable of my neighbor and take out his horse. Every descendant of Adam, no matter whether his parents are in servitude or not, is born free and independent. Nature never forged a fetter or a chain. O, look at the inconsistency of Americans! One day signing the declaration of independence, and brandishing a slave whip the next. This conduct covers America with shame.

I call upon the ministers of the gospel, of every denomination, to come out plainly and boldly for God, and vindicate the cause of our colored brethren. They can do much. Let not the blood of two millions of the human race rise against you in the day of judgment. Ministers, preach the word; reprove, rebuke, push all principles to their utmost power of activity, on this topic. Care not for the frowns nor the smiles of the world; it is for God; neglect no part of your sacred function; perform faithfully all the duties of which it is composed.

'We hold these truths to be self-evident,' says our boasted Declaration of Independence, 'that all men are born equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness;' and either the man of color was forgotten, or he was not recognized as a human being, or he is an exception to the universal rule, or his right is superseded by the paramount right of his master to hold him in servitude, and to work, scourge and sell him like a slave.

EUTHYMUS.

Columbia, Pa. August 11, 1831.

For the Liberator.

CHRISTIAN SECRETARY.

With sentiments of respect, I do assure you that I fall far short (for want of words) in expressing the feelings of my mind towards the young prophet who has appeared in the Christian Secretary.

I was glad to see some remarks that were made in the Liberator, No. 33. Jeremiah, in old time, prophesied the time and times, when certain things would take place; but the wondrous prophet of the Christian Secretary, after asserting that a colored complexion cannot be free as long as a different color exists, or as long as wealth, talents and acquirements have any influence, after saying all this, he immediately appears to lose sight of his prophecy, and says unless when the millenium shall come, equality cannot succeed. He expresses his deep, heart-felt feelings, on seeing the deplorable situation of our brethren, and has strong desires that slavery shall cease. At the same time, he is fearful, and even says, (in the spirit of prophecy,) that an evil of such magnitude, and affecting the interest of millions, cannot be accomplished at once. He further says, that minds must be actuated by motives, and these must be again and again placed before them. He must, I think, have a curious idea of the minds of people in general, if this is his opinion. I wish to inquire if he thinks that intelligent beings are so stupid, (I presume he does not compare others with himself,) as to wish to have a continual jargon and noise about one thing, sounding in their ears, till they cannot rest night nor day before they will be compelled, through necessity, to do justice to their fellow beings? He appears to think, that the legislature would provide an asylum for the oppressed before the slaves should be emancipated. Perhaps he imagines that the slaves are mad beings; that they must go to the insane hospital, or a place of confinement in Liberia, a certain time for a cure, before they can be liberated. So do the British Government think of their convicts when they banish them to Nova Scotia, Botany Bay, or other places of punishment.

Our prophet assures us of one fact, as he says—'a distinction in society, as regards the colored population of this country, will not cease during this or the succeeding century.' Let this prophet know a complaint has come up before the Lord. He has seen what has come upon us. He has seen our reproach—that we are fatherless, and our mothers as widows, in a land where all profess to be lovers of liberty and equality. Our necks are under the yoke of persecution; we labor and have no rest; we get our bread at the peril of our lives, because of the lash of the oppressor.

If the prophecy of this prophet of these latter days, should find that the time of universal emancipation

should come sooner than he has predicted, I am in some hopes that he will be moderate, and not shew so much of the natural, unregenerated heart as did Jonah in times of old. Jonah, no doubt, felt his responsibility great, and that his word failing would be a great disgrace to one who was favored with a message from the Lord; and being filled with prejudice and superstition, he did not understand the way of the Lord. After fatiguing himself one day's travel on foot through the city of Nineveh, (which was three days' journey through,) he began to make a statement of the curse which was to befal that city; but on finding that his prophecy was not inflicted according to his calculation, he was angry, &c. See Jonah iv chap. inclusive. I say, I wish not to have this prophet retire upon the hill of his own imagination, there to sit under the shadow of a gourd vine until the sun of a century dry it up, that it shall give no more shadow to his envious pretensions; and then tell the Lord he has reason to be angry, because the Lord did not overthrow Nineveh according to his expectation. The Lord did overthrow Nineveh; he overthrew the wickedness of its inhabitants, and brought them through repentance to his favor: and the false prophet had to retire with shame. I again hope that the modern Jonah will be a little more moderate for the future, and retire, not as a censured Jonah, a by word to the world, but, on due consideration, following the example of our Saviour, wishing friendship, peace and freedom to all mankind.

Hartford, August 16, 1831.

SLAVERY RECORD.

A Free Man Kidnapped. A writer in the last Rochester Observer, in describing some revolting scenes of which he was an eye-witness in the slave states, gives the following account of a free man of color, belonging to this vicinity, who was kidnapped many years since, and carried to Georgia. Cases of this kind are by no means uncommon.

'At the house where I boarded, was an old servant who had become very infirm and gray with age, and as he appeared more intelligent than the common class of negroes, my curiosity was excited to inquire into his case. His account of himself was that he was born near Boston, a *free man*, he was employed on board a vessel that carried him into the neighborhood of Georgia and South Carolina. Having some business to transact in the country alone, and not being apprised of the necessity of carrying vouchers of his freedom, he was kidnapped and taken to the interior of Virginia and confined in jail. He plead for mercy, urged that he was a free man, made every overture and pledge in his power, to prove the fact, if he could have the privilege, but all to no purpose; they were deaf to all his entreaties, except they agreed to write to his friends. He gave their names, but thinks they never wrote because they told him they never received an answer. At the expiration of the time required by law, he was sold to pay the cost—about thirty dollars. He then plead with his master, that he would work faithfully and pay that, if he would release him: to which the master agreed; but about a week before his time was completed, he was persuaded to go to the lower country, in company with his master and some other slaves, under the pretence of business, and to return soon; but this proved only a stratagem to get him where there was no possibility of escape, for when they arrived in Mississippi, the master sold the negroes and returned. He said he was about thirty when arrested, and had been about thirty years a slave.'

SOUTHERN JUSTICE AGAIN!!

☞ We mentioned, last week, that a slave had been executed in Edgefield, S. C. for having *accidentally* fired a cotton factory! By the following paragraph from the Charleston City Gazette, we learn that another slave is to be hung for having slightly wounded a white man. The intent, it seems, is nothing, '*where slaves are concerned.*' Serious accidents committed by them are capital offences. Monstrous barbarity!

'We erred, it seems, in our report of the sentence passed upon the negro Peter. The Court did not find him guilty of an intent to kill—nor was this necessary. The *quo animo* is not essential to conviction in capital cases, under our local law, where slaves are concerned. It is only necessary that the offence be proven.'

JUVENILE DEPARTMENT.

For the Liberator.

FAMILY COLLOQUY.

Mr Editor,—I have read with much pleasure the Juvenile Department in your paper, particularly the Family Circle, which I have found very interesting to many children of my acquaintance. Some of the numbers have afforded instruction and amusement to the pupils of a school where I visit occasionally and read to the children. Also to the younger members of my own family, a girl of six, and a boy between three and four years of age.— The little girl always inquires for the 'Liberator' on Saturday, and is quite disappointed if it does not contain a 'Juvenile Department.'

I have collected the substance of some conversations, which at different times took place between these two children and their mother, thinking they might prove interesting to some others, if known to '*be true.*' If, therefore, you judge the following article worthy of insertion in your 'Juvenile Department,' at any time when it is not better occupied, you may assure your young readers that the conversations are real and are written as nearly as can be remembered in the words that were spoken by the children. Y. N.

A little girl, about six years of age, was one day reading to her mother, in the Liberator, an account of the slaves in the State of Georgia. It was there related, that the white people who lived in Georgia kept a great many black slaves, who were neither taught to read or write, nor ever allowed to go to church or meeting. Some of these poor slaves who wanted very much to go to meeting, assembled together in the fields on Sunday, to sing hymns and pray to their heavenly Father, so that they might have a meeting of their own. But their masters heard them singing and praying, and they went into the fields where the slaves were together, and beat them with whips, and would not let them meet together any more.

'Oh, mother,' said M. when she had finished reading, 'how cruel and wicked those Georgia people must be! Do they go to church themselves?'

Mother. Yes, my dear, they go whenever they choose: the churches are opened every Sunday, just as they are here, and the white people can go, if they please, morning and afternoon.

M. I do n't think such wicked people ought to go to meeting. I should not think God would let them go, when they were so cruel to the poor slaves.

Mother. No one has a right to hinder them, my dear. If any one hindered them from going, it would be as wrong as it was for them to hinder the poor black people.

M. So it would. But I should think they would not want to go—I should think such wicked people would be afraid to go to meeting.

Mother. I hope, my dear, they will learn to grow better by going there—that they will be taught how wicked it is to treat the slaves so cruelly. We ought to go to church to learn our duties; one of our first duties is to be good and kind. Very wicked people have sometimes learned to repent and grow better by going to church.

M. Then, mother, I hope the Georgia people will grow good. If they do, they will let all the slaves go free, and pay them for their work, and be kind to them—wont they?

Mother. If they are good, they will not be cruel or unkind to any one. People who are good, who love our Father in Heaven, and wish to obey the commands of our blessed Saviour, will be kind and merciful to every one. They will remember that our Lord has said, 'Do unto others as you would wish others to do unto you.'

Another day M. was reading to her mother, that a ship full of slaves was brought from Africa to this country, where they were all sold—men, women and children, to different people—so that husbands were taken from their wives, and children from their parents. And when the poor little children cried to go home to their mothers, they were beaten very hard, even the little ones. Besides this, the poor little things are often made to work very hard, and some of them have no beds to sleep on, nor any good bread and milk to eat.

M. O, mother, how can people be so cruel to poor little children! Did you hear, G., what I was reading about—the little black children?

Mother. Did you understand, my dear, that the poor little black children were taken away from their fathers and mothers, who live a great many miles from here, and are brought here in a ship?

G. O yes, mother. When I am a great man, I will buy a great large ship, and take all the little black children and carry them home to their mothers.

Mother. But, my dear little son, the white men will not let them go; they want to keep them till they grow up men and women, and make them work. They buy them, and they would not let you take them away.

G. Then I would ask aunt for a whole parcel of money, and I would buy them all, and carry them all home.

Mother. I do not think, my dear, your aunt could give you enough money to buy them all.

G. Oh, dear mother, I am sorry for the poor little black children. I don't want the naughty folks to hurt them, and take them away from their dear mothers. I wish I could give them some of my good breakfast and supper. I wish, mother, you and aunt would give them some beds to lie on, and not let the cruel people hurt them. I don't want them to be hurt. It is cruel to whip them.

And the little boy was so grieved, and cried so much, that his mother was almost sorry she had told him so much about the sufferings of the slaves. The little boy was comforted after a while, by being told that when he was a man, perhaps he could do something to help and comfort the little black children; and both his sister and himself still remember what they have heard and read, and often talk about it, and pity the poor little creatures who are treated so harshly, because they are black.

BOSTON,

SATURDAY, AUGUST 27, 1831.

BOSTON, AUGUST 22, 1831.

At a meeting held by the gentlemen to whom a Letter was addressed by Mr William Lloyd Garrison, it was

Resolved, That this meeting cordially accept of this highly valuable Letter from him, the patriot of our cause and the true friend of liberty, in every line of which is breathed forth the spirit we so much admire, and that is, independence, philanthropy, and sincerity of purpose.

Resolved, That whereas the publication of such a Letter may be of great utility to the colored population, Messrs Hall, Hilton, and Brown, be a committee to request Mr Garrison, in behalf of this meeting, to give it an insertion in the Liberator.

Signed, ROBERT WOOD, *Chairman.*
JOHN T HILTON, *Secretary.*

BOSTON, AUGUST 13, 1831.

Messrs J. Telemachus Hilton, Robert Wood, and J. H. How, *Committee*.

GENTLEMEN,—There are occasions on which language fails to express our feelings, and the heart has no outlet for the tide of its emotions. Such is the present occasion, and such my condition. Sometimes, indeed, gratitude may be eloquent; but it is never loquacious. Conscious of the poverty of words, it has nothing to offer but tears.

For the flattering commendation from a number of my colored citizens, politely conveyed to me through your hands as their Committee, you will please to return my most grateful acknowledgments, and to accept, for yourselves, the assurances of my personal esteem.

Professions of disinterestedness and sincerity, in themselves, are worthless; yet, if I am not utterly deceived, I feel that in advocating your cause, I am actuated solely by a desire to achieve your complete emancipation, and to promote the happiness of my country. I trust I do not 'count my life dear unto me,' but am ready, if the Lord require it, to lay it down for your sakes. For those who have committed the keeping of their souls unto a faithful Creator, the dungeon and the rack have no terrors. In the inspiring words of the poet:

'They never fail who die
In a great cause. The block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad!'

That spirit cannot be slain. Like the wind, it may indeed be invisible to the eye; but, like the wind, it shall scatter its energies from the four quarters of heaven, and overturn the strong towers of despotism, burying their haughty possessors in utter ruin.

'The martyr's blood is the seed of Freedom's tree.'

I am well aware that the path which I am destined to tread, is full of briers and thorns. Foes are on my right hand and on my left. The tongue of detraction is busy against me. I have no communion with the world—the world none with me. The timid, the lukewarm, the base, affect to believe that my brains are disordered, and my words the ravings of a maniac. Even many of my friends—they who have grown up with me from my childhood—are transformed into scoffers and enemies. In view of these things, if sometimes nature groans and my spirits flag, I am instantly strengthened and confirmed in my purpose by the declaration of the Son of God—'He that loveth father or mother more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me.'

A communication like yours, gentlemen, (though the encomiums bestowed upon me, I fear, are partial and unmerited,) outweighs in consolation all the abuse which has been heaped upon me. Indeed, my poor services have been already vastly overpaid.

Nothing encourages me more, than to witness the singular unanimity which every where exists among my colored brethren, and to know that they look up to the press as the great instrument, under the blessing of God, of accomplishing their restoration. The liberal donation which they have made in this city, (transmitted by you, gentlemen, as their representatives,) for the support of the Liberator, is the best proof of the deep interest which is felt on this subject. No doubt our enemies are prophesying, and expecting, the downfal of the paper. How great will be their disappointment to find, that it is so permanently fixed in the affections of its patrons as to be overthrown!—particularly to see it, (as I trust they will,) on the commencement of the second volume, dressed in a better garb and printed on a larger sheet, at the same price. This will be a triumph, my friends, worthy of our cause.

Let us, on no account, despair of a change in public sentiment. This is the age of great events, and these are *the days of liberty*. Amidst much darkness in our own land, there are many beams of light. Our enemies are growing less confident, and begin to 'hide their diminished heads.' Our friends are multiplying; and if we but persevere and remain true to ourselves, looking to Him who alone is able to give us the victory, we shall soon see the most splendid results.

I am pleased to have an opportunity of bestowing a well-deserved eulogy upon my partner in business. He is willing, for the love of the cause, to go through evil as well as good report; to endure privation, and abuse, and the loss of friends, so that he can put tyrants to shame and break the fetters of the slaves. He has been of essential service to me; and his loss would not be easily made up. He joins with me in returning expressions of gratitude for all the kindnesses bestowed by our colored brethren. We feel pledged to them for life.

It is our desire that the Committee should designate some places of public resort, where copies of the Liberator may be sent, to the amount of the donation. We would also beg them to accept one hundred copies of the Address to the Free People of Color, for distribution where they shall think proper.

Gentlemen, I feel that it is unnecessary for me to enlarge. My conclusion shall be in the words of a quaint writer:—'Tis the *cause*, and not the *punishment*, that makes the *martyr*. 'Tis not the *what*, but the *why* of a man's suffering, which gives him the credit of it. The virtue turns chiefly upon the *reason*, not upon the *pain*. He only is the brave man that mortifies upon principle; that chooses rather to suffer than to misbehave himself; and runs through all discouragements upon the score of conscience and honor.

You will please to lay this letter before your constituents, and believe me I shall remain until death,

Your devoted and grateful servant,
WM. LLOYD GARRISON.

[The foregoing Reply was not intended for publication; yet I cannot hesitate to give it an insertion, at the request of those to whom it was addressed.]

The design of the Rev. Mr Thacher's second discourse on Intemperance, delivered last week, was to show the constant and fearful increase of inebriation, throughout the world, from the days of Noah to the present time. It was an elaborate and startling exposition, evincing great industry in the collection of facts. The poisonous tide of ardent spirits, instead of beginning to ebb, is in fact swelling in height.

On Thursday evening, Mr Thacher delineated, in a powerful manner, the terrible effects of ardent spirits upon the corporeal system. The next lecture is delayed until further notice be given.

In reply to the queries of 'A Member of the Colonization Society near the time it was organized,' we would remark that we do *not* 'mean to say that each part of the coast of Africa, as has been put under the jurisdiction of the Society, is now what it always has been,—a slave coast;' nor 'that the colonists favor the traffic.' But we *do* mean to say, that the slave trade can never be essentially injured until the market for slaves be destroyed; that its location has been removed a short distance, not destroyed, by the Colony; and that facts abundantly prove, (which we shall present hereafter,) that it is growing in enormity.

EULOGY ON JAMES MONROE. The Old South Church was crowded, almost beyond precedent, on Thursday afternoon last, to hear the Eulogy pronounced upon James Monroe by the Hon. John Quincy Adams. The speaker's voice was too feeble to be heard distinctly by the great body of listeners; but those who could hear, testified their high approbation of his discourse in many a round of applause. The Eulogy will be printed.

☞ A New-Bedford editor accuses us of having in several instances degraded ourselves 'to a level with the most indecent blackguard.' We shall not make his charge good, by stooping to hold a controversy with himself.

Vice Pres. Calhoun has made a protracted expose of his views in relation to the powers of the General and State Governments. He seems to hover 'betwixt and between' Nullification, and is about as absurd in his theory as voluminous in his essay.

Ill health, as well as want of room, has reduced the usual amount of editorial matter. We are anxious to accommodate our numerous correspondents.

The recent elections in Kentucky have resulted in the choice of a decided majority, in the State Legislature, for Mr Clay. Five or six Representatives to Congress, of the same stamp, are also elected.

☞ The communications of John B. Hepburn, S. L. A., Hope, and W. M., shall appear next week.
☞ Also the proceedings of a meeting in Rochester, N. Y.

Liverpool and London papers have been received in this city to July 18.

The difficulties in the Belgian Congress have been settled, and Prince Leopold was to leave London on Saturday the 16th, and make his public entry into Brussels, on Tuesday the 19th. He will be called *Leopold, Premier Roi des Belges*.

The Russian army was within twelve miles of Warsaw, so that a general battle, at an early day, seemed inevitable.

The cholera has broken out at St Petersburg, where the public are much alarmed, and the Imperial family has removed to Peterhoff.

The Grand Duke Constantine died at Witepsk, in June, some say by the cholera, and some by the cord.

A very mischievous conspiracy was discovered at Warsaw, in which about 12 000 Russian prisoners were to have been the instruments in bringing about a counter revolution.

LITERARY.

From Poems, by Alonzo Lewis.

BYRON.

Oh, had I such poetic fire
As animated Byron's lyre,
How would I sing the joys of love,
And sketch the charms of Shady Grove!
Hail, noble Bard! I know thee well!
I know thee by the potent spell
That twines around thy burning verse,
Impetuous, rapid, bold, and terse.
Dark Minstrel! well I love thy lines,
Where free, undaunted genius shines!
I loved them when thy youthful Muse
First drank Castalia's classic dews,
And when through knighthood's realm she strayed,
And sang the havoc War had made,
And when she roamed through Wisdom's clime,
And saw Parnassus rise sublime,
And when she strayed through eastern dells,
The clime where dark-eyed Beauty dwells!
Thy songs evince a lofty soul,
Though warped by Passion's strong control,
Its thoughts abrupt as Calpe's steep,
Its numbers wild, intense, and deep.
What heart of feeling does not bleed,
Who can without emotion read,
Of fond Zuleika's tenderness,
Of faithful Kaled's deep distress,
Of Conrad's wild, unchanging mood,
And daring Gulnare's deed of blood!
What bosom thrills not to the core,
Thy tender lays to Thyrza o'er?
What breast of pity does not swell,
While passing o'er thy deep Farewell!
Thy fancied themes are sometimes vain,
But thou canst wake a holier strain.
Witness the bright, seraphic band,
Who listened to thy master hand,
What time it swept the mouldering wire,
Of Judah's long neglected lyre!
But howsoe'er I love the lay,
That burns like Tiflis' brightest day;
Still must my heart lament to see
A mind so dear to minstrelsy,
A mind so noble, seek to share
Its joys with Passion and Despair,
And Virtue bids me turn away,
From such a sweet, but tainted lay!
Yet, mighty spirit! did thy lyre
To themes of nobler thought aspire,
Did Virtue's mandate sway thy heart,
And Piety her aid impart,
To guide thy verse's magic spell,
And tune thy high harp's potent swell,
How would my spirit rush to greet
Thy lines, with praises pure and sweet!
Then would I pause, with feelings high,
And even throw my Shakspeare by,
To welcome lays sublime and bland,
That might not shame a master hand!
Then well might Virtue love the strains,
Where uncorrupted Genius reigns.

From Fraser's Magazine

CHURCH MUSIC.

Again! oh, send those anthem notes again
Thro' the arch'd roof in triumph to the sky!
Bid the old tombs give echoes to the strain,
The banners tremble as with victory!

Sing them once more!—they waft my soul away,
High where no shadow of the past is thrown,
No earthly passion, thro' the exulting lay,
Breathes mournfully one haunting under-tone.

All is of heaven!—yet wherefore to mine eye,
Gush the quick tears unbidden from their source,
Ev'n while the waves of that strong harmony,
Sweep with my spirit on their standing course?

Wherefore must rapture its full tide reveal,
Thus by the signs bespeaking sorrow's power?
—Oh! is it not, that humbly we may feel
Our nature's limit in its proudest hour!

Mrs Hemans

From the Liverpool Courier.

A WISH.

Oh! mayst thou never know a sorrow!
But each night bring a brighter morrow
To thee and thine when, as we glide
Along this life's eventful tide,
May He who guards the destiny
And fate of all, watch over thee,
And keep thy heart as pure and free
As, in childhood's hour, it used to be.
Yet, if like her who thus dare write
Her thoughts, her feelings, in despite
The looks, the smiles, of proud contempt,
From which she hath not been exempt,
Oh! if like her, it be thy lot
To know misfortune, may it not
Long cloud thy brow, but, like a shower
From April's sky, that lasts an hour
And then departs, leaving more bright
The scene it lately cloth'd in night
Thus Henry, as thou wander'st on,
Such be thy life, and such alone!

MISCELLANEOUS.

MISSIONARIES IN PRISON!

☞ Extracts of a letter published in the Boston Recorder of last week, from the Rev. S. A. Worcester, to one of the Secretaries of the American Board of Foreign Missions in Boston

Jail at Camp Gilmer, July 18, 1831.

Early on Friday morning, July 8th, I with my guard joined sergeant Brooke, at the house of a near neighbor, and rode thence ten miles, to where Col Nelson was, with a detachment of which that under Mr Brooks, by which I was arrested, was only a part. There I found the Rev Mr Trott, a Methodist Missionary who has a Cherokee family, and a Cherokee by the name of Proctor. Proctor was chained to the wall of the house by the neck, and had another chain around his ancle. He had been arrested, on Tuesday, on the charge of digging for gold, chained the first night by the ancle only, the second and third by the neck to the wall and by the ancle to Mr Trott. Mr Trott was arrested on Wednesday, and taken on horseback about 16 miles to where Col Nelson then was. He had been before arrested, and was under bonds to answer at court for the offence of residing in the nation without license, and now was taken again, as having committed the second offence by returning to his family while the cause was pending. On Thursday he and Proctor were marched on foot 22 miles, to the place where I found them, Proctor being chained by the neck to the wagon. The manner of treatment, I supposed, was occasioned by his having offered resistance when arrested, and afterwards attempted to escape.

When I was arrested, sergeant Brooks inquired the state of my family, and when told that Mrs Worcester was still confined to her bed, remarked that he regretted that Col Nelson was not himself present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances. When we arrived where Col Nelson was, I requested Mr Brooks to mention to him the state in which he found us, which he very readily promised to do, but certainly had not fulfilled his promise when I heard him say that I was to go on to Head Quarters—i. e. to this place. Perceiving, therefore, that the state of my family was not to be regarded, I said no more.

We were then marched on foot 22 miles to the same place, from which Mr Trott and Mr Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles when we met Messrs McLeod and Wells, two Methodist clergymen, not residing within the charter of Georgia. With leave of Col. Nelson, they turned and rode along some distance in our company. In conversation Mr McLeod asked Mr Trott whether he had been chained the preceding night, and being answered in the affirmative, asked if it were according to law to chain a prisoner who manifested no disposition to escape. Mr Trott said he thought not, but that we ought not to blame those under whose charge we were, as they were obliged to act according to orders. Mr McLeod remarked, 'It seems they proceed more by orders than by law.' This gave offence. A few words had passed between Mr McLeod and some of the guard, when Col Nelson rode up and being told of the remark, asked Mr McLeod where he resided. He replied, 'In Tennessee.' Col Nelson, with a curse, ordered him to 'flank off.' Mr McLeod, turning his horse, said, 'I will, Sir, if it is your command,' but added, hastily as he afterwards said, 'You will hear from me again.' He was then riding away, when the Col. ordered him to halt and then to dismount and lead his horse along in the rear. He then inquired of Mr Trott whether this was 'one of their circuit riders.' Mr Trott answered 'Yes.' Mr McLeod's horse was then taken from him and delivered to Mr Wells, and he was declared a prisoner, and ordered to walk on with the rest. For a short distance Brooks compelled him to keep the centre of the road, through mire and water, threatening to thrust him through with the bayonet if he turned aside. In the meantime he was heaping upon all our heads a load of tremendous curses, and reviling missionaries and all ministers of the gospel in language which, for profaneness and obscenity, could not be exceeded. The words of our Saviour he turned into ridicule—'Fear not'—said he, tauntingly—'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The manner in which these words were uttered did not prevent me, at least, from rejoicing in the consolation they afford.—Brooks was the chief speaker, and exceeded all, though some others joined him in his revilings.

At night, the four prisoners were chained together by the necks in pairs.

Some time after we lay down, a small detachment arrived with Dr Butler. He had been arrested at Haweis on the preceding day. After crossing a river, three or four miles from home, a chain was fastened by a padlock around his neck, and at the other end to the neck of a horse, by the side of which he walked. Night soon came on. The horse was kept walking at a quick pace, and Dr Butler unable to see any obstruction which a rough wilderness road might present, and liable at any moment to fall, and so to be dragged by the neck till the horse should stop. After walking some distance in the dark, on representing the danger of his situation, he was taken up behind the saddle, his chain being still fastened to the horse's neck and short enough to keep his neck close to the shoulder of the guard. In this situation the horse fell. Both his riders fell under him, and neither the horse nor either of the men could rise, till others could come, and after ascertaining their situation by the sense of feeling, roll the horse over. Dr Butler was considerably hurt, but the soldier more, having two ribs broken. After this, till they came to their lodgings, Dr Butler was permitted to ride, while a soldier walked. In the mean time, they lost their way in the woods. However, they found a pine knot of which they made a torch by striking fire, and by this means recovered their way. Their lodging place was only 14 miles from Dr Butler's, but it was midnight when they arrived, well drenched with rain. When they lay down, the prisoner was chained to his bedstead by the ancle, the officer, however, putting a handkerchief around under the chain. The next day they had 35 miles or more to travel. Dr Butler wore the chain on his neck, but no longer fastened to a horse. He was occasionally permitted to ride, one or another of the soldiers walking in his stead. At night he was chained to Mr McLeod and me.

On Friday morning we had to cross the Hightower river in a boat. As the prisoners, with a part of the guard were crossing, Mr Thompson was observed on the opposite side waiting to speak with us. At the same time Col Nelson and sergeant Brooks were observed in conversation. Brooks then called to those who were with us, charging them that no person should be allowed to speak with a prisoner privately, and no letter to be delivered unexamined.

Proctor was now mounted on his own horse, (which had been taken as a prize when he was arrested) wearing a chain as Dr Butler had worn it the day before. He had a bag of clothes for a saddle, and a rope halter instead of a bridle. No other one was chained. When we had travelled a considerable distance, four of the soldiers were so kind as to walk four or five miles, and allow the prisoners to ride, for which we were told they were afterwards abused by Brooks, who now had the command of the detachment, Col Nelson having parted from them. Afterwards, Mr Trott, being likely to fail, was mounted on Proctor's horse in his stead. Still later Mr McLeod, having become so lame that he could scarcely walk, solicited the privilege of riding. Brooks with much cursing, compelled him to walk on. Afterwards, however, he ordered Mr Trott to dismount, and placed Mr McLeod in his stead. Our day's journey was 35 miles.

At night only Proctor was chained, Brooks having retired without giving any orders on the subject, and the officer who had charge of us not being disposed to chain us.

The Sabbath came, and we had 22 miles to travel. Remonstrance would only have irritated. We were under the command of armed men, and must travel on. Mr McLeod, being utterly unable to walk, was mounted on Proctor's horse. Mr Trott was allowed to ride a part of the way in the wagon, and Dr Butler and myself two or three miles on horseback.

Arrived here, we were, as a matter of course, marched into camp under sound of fife and drum.—We were then introduced to the jail, Brooks saying as we entered, 'There is where all the enemies of Georgia have to land,—there and in hell.' Happily man has not the keys of the everlasting prison. At night a white man who has a Cherokee family was added to our number.

On Monday Mr Thompson and Mr Wells came and requested an interview with us. Mr Thompson was admitted, under the restriction that no one should have any private conversation with us, or receive any papers from us without their being inspected by Col Nelson who has the present command, Col Sandford being absent. Mr Wells was refused admittance.

Mr McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col Nelson sent for him, and dismissed him. He was not permitted to return and bid us farewell.

On Saturday evening, July 16, perceiving that he must probably spend the Sabbath in prison with his companions in suffering, he wrote to Col Nelson, requesting permission to hold a meeting for worship Lord's-day evening. This request was signed by S A. Worcester, Elizur Butler, J. J. Trott, Samuel Mayes. The favor was denied by Col Nelson, who in writing remarked that the request was impertinent. Mr Worcester after remarks, that from most of the guard, they had received no ill treatment, and from some, kindness. July 18, Mr Thompson and Mr William Rogers, a Cherokee, who acts as agent for the nation, arrived, and presented to Col Nelson, a writ of *habeas corpus*, to remove the prisoners. But they still remained in jail till July 21. They were taken before Court July 23, at Lawrenceville, and ordered to give bail for their appearance at the next term of the Superior Court, or be again committed to jail. All gave bail but the Cherokee. In the course of the trial, Col Nelson's counsel produced as evidence in the case of Mr Butler and Mr Worcester,—a letter from the Postmaster General to the Governor, informing him of Mr Worcester's removal from office,—a letter from the Secretary of War disavowing Missionaries as agents of the general government,—Dr Butler's and Mr Worcester's answer to the Governor's letter to them,—and a letter from the Governor to Col Sandford, directing him to have us arrested forthwith, and *if we should be released by the Court* or give bail and return home, to have us arrested again. They left Lawrenceville July 25, and arrived at home July 27. Mrs Worcester's health had improved.

The American Peace Society offers five hundred dollars for the best, and one hundred for the second best, essay on the subject of 'a Congress of Nations for the amicable adjustment of national disputes, and for the promotion of universal peace without recourse to arms.' Manuscripts to be sent, by the first of April, to D. F. Wheeler, N Y with the writer's name in a sealed paper.

A gentleman in Philadelphia lost a pocket book with $5000 in it, at church.—an honest lad, the sexton's son, found it, and restored it to the owner, who, out of the joy and gladness of his heart, gave the boy *twenty-five*——dollars? no, *cents!*

Another Coincidence.—Died in Medfield, 4th July, James Monroe Adams, 15 years, son of Mr J W Adams. He was named in honor and respect to the late President Monroe, who died in New-York on the same afternoon and not far from the same hour that his name sake died in Medfield.

The secret Journal of the Senate for 1830, has been published. It appears that the President had to withdraw several nominations and make them over again on account of misspelling the names of persons.

MORAL.

TOO OFT IN PURE RELIGION'S NAME,

BY THOMAS H. BAYLEY.

Too oft in pure Religion's name,
Hath human blood been spilt,
And Pride hath claimed a Patriot's fame,
To crown the deed of guilt!
Oh! look not on the field of blood—
Religion is not *there*—
Her battle field is solitude—
Her only watchword Prayer!

The sable cowl Ambition wears
To hide his laurel wreath,
The spotless sword that Virtue bears,
Will slumber in its sheath,
The truly brave fight not for fame,
Though fearless they go forth,
They war not in Religion's name,
They pray for peace on earth.

By them that fear is never felt
Which weakly clings to life,
If shrines by which their Fathers knelt
Be periled in the strife,
Not theirs the heart that spiritless
From threatened wrong withdraws,
Not theirs the vaunted holiness
That veils an earthly cause.

FIGHTING CHRISTIANS.

[SELECTED]

'The first thing that demands consideration, is fighting christians as persons that will kill others, I deem much worse than such as only steal, swear, or get drunk sometimes. A writer (Erasmus) as long since as the days of Luther, in a degenerate state of christianity, delivers the following testimony.

"If there is in the affairs of mortal men any one thing which it is proper uniformly to explode, which it is incumbent on every man by every lawful means to avoid, to deprecate and to oppose, that one thing is, doubtless, WAR. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man as formed by nature, much more of man professing christianity, yet wonderful (says he) to relate, it is not only undertaken and conducted by unbelievers, but by christians, not only by laymen, but by priests and bishops, nor are there wanting men learned in the law, and even divines, who are ready to furnish firebrands to the nefarious work. Whence war is now considered a thing so much of course, that the wonder is, how any man can disapprove of it, so much sanctioned by authority and custom that it is deemed impious, I had almost said heretical, to bear testimony against it."

And can it be possible that any of the followers of the meek and lowly Jesus, who breathes nothing but compassion, and whose great commandment was Love, are to be found in a practice so inhuman, so horrid? Alas! it is too true, persons making great professions, rush into it with avidity, and the ministers of Christ, so denominated, stand up in justification of the practice. Oh! tell it not in heathenish countries! let it not be known to the enemies of the christian name! lest they reject the gospel of the Son of God forever, and plead an excuse for not becoming his disciples.'

I hate that drum's discordant sound,
Parading round, and round, and round,
To silly youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty, for charms
Of tawdry lace and glittering arms,
Or when ambition's voice commands,
To march to fight, in foreign lands.

I hate that drum's discordant sound,
Parading round, and round, and round,
To me, it talks of ravaged plains,
Of burning towns and ruined swains,
Of mangled limbs and dying groans,
Of widows' tears and orphans' moans,
And all that mis'ry's hand bestows,
To swell the catalogue of human woes.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern

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☞ An extensive assortment of articles requisite for gentlemen travelling.

THE LIBERATOR.

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THE LIBERATOR.

☞ 'Slavery in the full measure of pure, unmixed, unsophisticated wickedness, and scorning all competition or comparison, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence.'—Wilberforce.

Alexandria, 19th August, 1831.

To the Editor of the Liberator.

Dear Sir—In your paper of the 6th inst. you say, in a prefatory flourish by the way of announcing my communication, that you had received and intended to publish an address from me, and that my blindness and infatuation were remarkable. With this precedaneous censure or admonition, I was induced to believe that I had greatly offended the majesty of the doctrine that you are so desirous to inculcate, and looked for your response, with equal dread, as for the eruption of a volcano when throbbing with its inward thunders; and your paper of the 13th inst. at hand, has confirmed my anticipation. But the acrimonious recrimination with which you have assailed me, has passed away, and its effects are only heard in the distance, and all your high sounding criticisms, as they relate to the subject matter of my address, are as unsubstantial and evanescent as the color of the bow which appears in the interval of a storm; and the only salutary effect which it has produced upon my mind is to *more deeply* impress me with the justice and humanity of that cause, which I feel myself but too feeble an instrument to render ample and satisfactory service.

In remarking upon my communication, you say that, by giving it publicity, you are sure it will elicit a burst of indignation from your colored subscribers. If, indeed, it will have this effect, it will but show, in my estimation, that my colored brethren, your subscribers, are insensible to their best interest, and that you are instrumental in rendering them so by your persuasions.

Again you say, that I am 'the only advocate of the Colonization Society among the colored people throughout the Union—*to your knowledge*.' I am glad you made this reservation, as I happen to know of a great many.

Again you say: 'We have before reminded him of his inconsistency of conduct. If he has such glorious visions of a residence in Africa, and believes that he must always be a degraded outcast in his native land, why does he not give us a proof of his sincerity by migrating to Liberia? His bombast will satisfy no one. Words are but wind; actions are the test of principle.' To all of this I have only to say, that to time I refer the proof of my sincerity; and that, for the present, I will remain here, and endeavor to benefit the Colony, by openly espousing its cause, as *one of that race* to whose redemption and future felicity the Colonization Society has so largely contributed, and to reproach those who would deprecate one system known to be feasible for the success of another, the impracticability of which is demonstrable from every argument used in its favor.

Again you ask: 'Is not J. B. H. a little vain?' and inquire, too, if 'Messrs Gurley, Orr, and other members of the Colonization Society, do not gorge his vanity to the utmost by their unusual caresses?' I despise vanity, and am not aware of any unusual caresses from any member of the Colonization Society.

You think 'something besides a rational conviction of the utility of the colonization system has awakened Mr H's admiration.' What can it be? The system offers no other inducements than those so frequently enumerated. Julius Caesar says, 'With money I can get men, and with men I can get money;'—but such is not the case with the Colonization Society—for it uses its funds to meliorate the condition and alleviate the wants of its emigrants, and not to buy up or reward its advocates, a sufficient quantity of which will always be found among the good, the great, and the virtuous of this country.

'We are struck,' you say, 'with the contrast between Mr Hepburn and his colored brethren. *They* are manfully contending for the recognition of their rights, and confidently relying upon the magnanimity of their countrymen for their restoration.' After a careful observation, I cannot discover a ray upon which to rest that hope which you say they entertain. For I still say, that to contend for a restoration of their inalienable rights of equality, &c. in *this country*, is as futile and nugatory, as to throw moellan at the pyramids of Egypt in order to level them. And never, oh never, while memory lasts, while sensibility is vigorous, will *I* suffer myself to be led away by a blind and inconsistent theory, which, from the very nature of things, cannot be perfectionated, and consequently must be at variance with the best hopes of future redemption of the now 'degraded outcasts of the United States.'

You charge me of meanly cowering beneath the glance of a white man—of confessing my natural inferiority. In this you do me *great* injustice. I never cowered beneath the glance of any man, and those who know me will add their testimony to this declaration; and if ever my untutored pen should have written a confession of natural inferiority, it did not obey the impulse of my heart. Ah! sir, you mistake me much. Facts are stubborn things—and, as such, I have given them to you; but none of them, I am well assured, can be construed into the confession which you accuse me of having made.

You accuse me of urging my brethren to remove to a clime where I dare not go myself, and where those who do go, perish like *rotten sheep*; that I am 'blindly clinging to a combination which enslaves ten victims where it emancipates one, and throws a hundred obstacles into the path of freedom where it removes one.'

In the abstract, I urge none of my colored brethren to remove to a strange clime; to do so, would be as contrary to the wishes of the Society, as to the impulse of my own feelings; a clime, you call it, where those who do go, perish like rotten sheep. As for my humble self, I can discover no meaning in such a comparison; and I must confess that I do think the expression savors strongly of infatuation in one who is always so ready to condemn it in another.

My colored friends at the north, in pouring forth the anathemas of their wrath, accuse the Colonization Society of making extraordinary efforts to coerce them to go to Liberia; and you trumpet forth these proceedings as the dogmas of your conviction. Will you please inform me where, how and when the Society used this compulsory authority?

While such extraordinary efforts are making, by yourself and a few others, to mislead my colored brethren from the only practicable hope of liberty and equality, it becomes my duty, yea, my highest ambition, to give them all the information in my power, relative to the great and momentous subject of colonization; and when the proper time shall arrive, nothing shall deter me from migrating to Africa. And whatever I shall do myself, or with the assistance of others, shall be wholly directed to what the common advantage may require.

What has been the language of the more generous heathen, but the very reverse of *Know thyself?* And shall we, my friends, in this enlightened age of missionary societies, of genius and enterprise, and with the promises of revelation, talk about sickly climes and other such imagined impediments? And as to the combination (to which you say I blindly cling) enslaving ten victims where it emancipates one, and throwing a hundred obstacles into the path of freedom where it removes one, I have only to say, in your own words, that declarations are not proof—that assertions are not facts—that such bombast will satisfy no one, and words are but wind, &c. And when you give us something else, I will then endeavor to prove that the colonization system has done, and that it is calculated to do, more than any other system which ever has or even can be invented by the ingenuity of man; that it is not incompatible with public justice, the internal quiet of the nation, and a due and ample regard to the comfort and happiness of those whose condition it seeks to meliorate.

I say that no act of enfranchisement can efface the unfortunate distinctions between the people of color and the whites. You say, this is the language of slaveholders and the apologists of slavery. I maintain my original position, but am no apologist for slavery or slaveholders; and, at the same time, I am not in favor of a *general simultaneous* emancipation under existing circumstances, because human prudence forbids that we should precipitately engage in a work of such hazard, and it would be nothing more than throwing so many of the human race upon the earth without the means of subsistence.

I have thus endeavored to answer your leading strictures upon my address. In conclusion, permit me to say, that it appears to me the course you pursue is inimical to the cause you profess to espouse. The public, sir, are not unmindful that you have taken the advantage of the popular prejudices of the people of color, in general, to condemn and view with distrust all efforts of the whites to place them in a more enviable situation. Whilst posterity will do justice to the Colonization Society, your proceedings will be ascribed to the errors of enthusiasm or fancy, which to pursue bewilders, to grasp deceives.

JOHN B. HEPBURN.

MR. HEPBURN.

To the Editor of the Liberator.

Sir—We are highly pleased that the time has come, in some degree, which has been so long wished, viz. for the liberty of the press. Through your intrepid zeal, you have established one, which promises to be of great utility to remove prejudice and enlighten the dark understanding of those who sit in a benighted state of stupidity. We are rejoiced to hear, from time to time, from our friends in different parts of the world. The glorious cause of liberty and equal rights appears to be on the march; and may the good spirit, which is kindled in Europe, be felt in America, and the joyful trump of jubilee be sounded in the ears of the captives wherever they are bound under the taskmaster, or the slavish fear of prejudice. We verily believe the time of deliverance will come,—although there appear to be some fearful and unbelieving, and many obstacles present themselves to retard its progress.

We were surprised to find, in your last number, a piece under the head of 'A Defender of the Colonization Society,' and how much more was our surprise increased, when the writer proved to be a colored man! We did not know that there was a single individual, who had the least drop of Afric-American blood flowing in his veins, to be found advocating this society, and calling its motives pure, benevolent and disinterested. For our part, we would inquire, how Mr Hepburn can think its motives pure and benevolent, after reading the Liberator? What must he think of those pieces on African Colonization, written by 'Philoleutheros'? Is his eye blinded, and mind darkened, that he will not see? Does he not see colonizationists straining every nerve, and spreading every sail with a full breeze of prejudice, to transport us, the Afric-Americans, from our native land to the burning shores of a foreign clime, unknown to us in every degree, to endure the vertical rays of a scorching sun? Africa is no more congenial to our health, or adapted to our constitutions, than it is to our fairer brethren. If Mr Hepburn has such glorious views of the elysian fields and delectable mountains in that burning country, why does he tarry here a moment to help keep up the spirit of partiality, prejudice and blind zeal? We fear that he is not fully competent to fill the station which he has assumed, viz. a defender of the Colonization Society, or to demonstrate the propriety of our migrating from this country even to the most credulous amongst us. May we not be led to suspect that he is under the influence of those for whom he has such a tender regard? Does not his sophistical reasoning clearly show the fact? We seriously fear, unless he speedily turns, it will prove with him as with an ancient Pharaoh—Exodus, fifteenth chapter, fourth and fifth verses—'Pharaoh's chariots and his hosts hath he cast into the sea: his chosen captains are also drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone.' If Mr Hepburn chooses to be a tool in the hands of the colonizationists, we have no objection, but would adopt the language of the poet:

> Let mean, obsequious, fawning fools,
> Consent to be their knavish tools;
> But braver souls despise the lure,
> And from their base employ retire.

As long as Mr Hepburn continues to advocate such principles, we shall consider him as an enemy to humanity, religion and justice, and a traitor to his brethren. We do not fear relative to his making proselytes among the more enlightened of his brethren. How should a man be regarded, who can look with an eye of indifference upon two millions of his brethren who are groaning in slavery? Does he wish to infer, from stating the great number of the pilgrims who died upon their arrival in this country, that we ought to go where we may die as suddenly? Mr Hepburn had better see if his views are not contrary to the Declaration of Independence, which declares 'that all men are born free and equal;' and, finally, we would refer him and all who may echo his sound, to the 22d chapter of Numbers.

S. L. A.

Middletown, Aug 16, 1831.

From the Genius of Universal Emancipation.

SLAVE PRODUCE.

Eat! they are dates for a lady's lip,
Rich as the sweets that the wild bees sip;
Mingled viands that nature hath poured,
From the plenteous stores of her flowing hoard,
Bearing no trace of man's cruelty—save
The red life-drops of his human slave.

List thee, lady! and turn aside,
With a loathing heart, from the feast of pride;
For mixed with the pleasant sweets it bears,
Is the hidden curse of scalding tears,
Wrung out from woman's bloodshot eye,
By the depth of her deadly agony.

Look! they are robes from a foreign loom,
Delicate, light, as the rose-leaf's bloom;
Stainless and pure in their snowy tint,
As the drift unmarked by a footstep print.
Surely such garment should fitting be
For woman's softness and purity.

Yet fling them off from thy shrinking limb,
For rights have rendered their brightness dim;
And many a mother's shriek and groan,
And many a daughter's burning moan,
And many a sob of wild despair,
From woman's heart, is lingering there.

BERTHA.

MEN MUST BE FREE.

To the Editor of the Liberator

My much esteemed and most truly good friend! Your last paper contained a communication, under this head, signed by 'A Colored Philadelphian,' and bearing date of July 28th. The perusal of this well composed essay was to me a source of the highest gratification. I was gratified in the idea of its coming from one of my brethren, whose views appear to be so congenial with those of my own. Seldom have I seen a communication, the effects of which have been so powerful in arousing the sensibilities of my nature, as has been the case in this. I would not err from truth to say, that I was completely enamored with the true and independent sentiments so fearlessly expressed in the writer's communication. Being sensible of my inability, I have seldom, if ever, attempted a review of any person's composition, but this coming so directly in accordance with my soul's opinion, that soul could not, under occasion so pleasing, permit it to pass by without giving its sanction of amen to the spirit of truth that so sweetly moved along the magic pen of the author. Were I to judge him from what appears to be the tenor of his mind, I should pronounce him a valuable man to the race to whom he claims kindred. May all their spirits be kindled with the same fire that burns within his breast, and so rise from breast to breast, until letters full and freedom be given to all.

The line of difference drawn by the author to regard to the treatment of the colored people in this country and elsewhere, together with his sarcasm on the boasted land of liberty, is admirably well done. His remarks, too, on the colonization scheme, carry with them so much truth, that I know not how they will meet the approbation of that class of beings, whose every movement proves so inimical to the true interests of the descendants of Africa. The call he made to his brethren to remain where they are, in the land of their nativity, I hope will receive their united attention. The writer appears strongly impressed with the belief that the period is not far distant, when the whole population of color hung aroused from their sleeping lethargy, shall shake the yoke from their necks, as doth the elephant the dust from his trunk. We will be onto them, in that day, who buy and sell flesh and blood! As true as there is a sun shining obliquely over our heads, this prophecy will be fulfilled.

I perfectly agree with the writer, that we are men, and that we, as such, will and shall be free. His requesting his brethren to lean upon the arm of God for support in this case, was in him a wise calculation—and I go hand and heart with him in thus placing reliance on the Divine Author of every good, for all that aid is essential, and without which we can do nothing. For it is written, not by might nor by power, but by my spirit, saith the Lord. If our trust be in God, then we shall do valiantly; yes, we shall overthrow oppressors, that fiend to our sacred cause, and, like Gideon of old, come off conqueror through Him with whom there is no respect of persons. The modern Belshazzars shall see it, and fear shall take hold of them, and they shall be visited by the wrath of God Almighty, and they shall be pierced to the heart by the following passage of Scripture, to wit: 'These six things doth the Lord hate, yea, seven are an abomination unto Him. A proud look, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked imaginations, feet that be swift in running to mischief; a false witness that speaketh lies, and him that soweth discord among brethren.'

The reproof of lying prophets. And the word of the Lord came unto me, saying, Thus saith the Lord God: woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Therefore, thus saith the Lord God, because ye have spoken vanity and lies, therefore, behold, I am against you, saith the Lord God. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God: Behold I am against your pillows wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hands, and they shall be no more in your hands to be hunted; and ye shall know that I am the Lord.

The foregoing are from Ezekiel, 13th chap. and being the words of a holy God who cannot lie, I am fully persuaded that they must and will be fulfilled. Will it not be policy, then, for slaveholders to make peace with God, by using every possible means to liberate their slaves, and save themselves from so great a curse? Some are desirous to know what can be done for the people of color, save sending them to Liberia? I answer, treat them as they ought to be treated, and let them remain where they are. But my sense, 'our proud spirit will never permit us to associate with that color, although God knows no difference, therefore away with them out of the country, and make room for the whites, though they may come out of the lower regions of darkness.' Now, if so be that the dark complexion is so obnoxious to the white people, I notice, as the times are of that stamp, that the Americans go immediately to work, and colonize the whole of them out of the country. In regard to their removing out of the country all the colored people, that can never be done; and if force is attempted, some blood must and will be spilt. What, then, must we do? I answer, for those who wish to leave the United States, establish a colony for them in Canada. Here an objection may arise, but I assert and maintain it as a fact, that all the other plans so fast will most assuredly fail, and the quicker something is done, the better it will be; for the vials of God's wrath are nearly filled, and will soon be poured upon those for whom it is prepared. How dreadful will be their condition! for it is an awful thing to fall into the hands of an offended God. As I believe in the words of the Almighty, my trust in the fulfilment thereof is firmly fixed—that we must and will be free. Our cause is that of liberty, and the precious fruits it contains. We will support it—and that is not all—in speaking of our rights, *we will be heard.*

HOPE.

Boston, August 23, 1831

SLAVERY RECORD.

INSURRECTION IN VIRGINIA!

Extract of a letter from a gentleman to his friend in Baltimore, dated

'RICHMOND, August 23d

An express reached the governor this morning, informing him that an insurrection had broken out in Southampton, and that by the last accounts, there were seventy whites massacred, and the militia retreating. Another express to Petersburg says that the blacks were continuing their destruction, that three hundred militia were retreating in a body, before six or eight hundred blacks. A shower of rain coming up as the militia were making an attack, wet the powder so much that they were compelled to retreat, being armed only with shot-guns. The negroes are armed with muskets, scythes, axes, &c. &c. Our volunteers are marching to the scene of action. A troop of cavalry left at four o'clock, P M. The artillery, with four field pieces, went in the steam boat Norfolk, at 6 o clock, to land at Smithfield, Southampton county, line 30 miles south of us, below Petersburg'

From the Richmond Whig, of Tuesday

Disagreeable rumors have reached this city of an insurrection of the slaves in Southampton County, with loss of life. In order to correct exaggeration, and at the same time to induce all salutary caution, we state the following particulars

An express from the Hon James Trezvant states that an insurrection had broken out, that several families had been murdered, and that the negroes were embodied, requiring a considerable military force to reduce them.

The names and precise numbers of the families are not mentioned. A letter to the Post Master corroborates the intelligence. Prompt and efficient measures are being taken by the Governor, to call out a sufficient force to put down the insurrection, and place lower Virginia on its guard.

Serious danger of course there is none. The deluded wretches have found an armed destruction.

The Fayette Artillery and the Light Dragoons will leave here this evening for Southampton, the artillery go in a steamboat, and the troop by land.

We are indebted to the kindness of our friend Lyford for the following extract of a letter from the Editors of the Norfolk Herald, containing the particulars of a most murderous insurrection among the blacks of Southampton County, Virginia.—*Gaz*

NORFOLK, 24th Aug. 1831

I have a horrible, a heart rending tale to relate, and lest even its worst feature might be distorted by rumor and exaggeration, I have thought it proper to give you all and the worst information, that has as yet reached us though the best sources of intelligence which the nature of the case will admit.

A gentleman arrived here yesterday express from Suffolk, with intelligence from the upper part of Southampton county, stating that a band of insurgent slaves (some of them believed to be runaways from the neighboring Swamps) had turned out on Sunday night last, and murdered several whole families, amounting to 40 or 50 individuals. Some of the families were named, and among them was that of Mrs Catherine Whitehead, sister of our worthy townsman, Dr N C Whitehead,—who, with her son and five daughters, fell a sacrifice to the savage fiery city of these demons to human shape.

The insurrection was represented as one of a most alarming character, though it is believed to have originated only in a design to plunder, and not a view to a more important object—as Mrs. Whitehead being a wealthy lady, was supposed to have had a large sum of money in her house. Unfortunately a large number of the effective male population was absent at Camp Meeting in Gates county, some miles off, a circumstance which gave a temporary security to the brigands in the perpetration of their hatchetings, and the panic which they struck at the moment prevented the assembling of a force sufficient to check their career.

As soon as this intelligence was received, our authorities met, and decided on making an immediate application to Col. House, commanding at Fortress Monroe, who, at 6 o'clock this morning, embarked on board the steam boat Hampton, with three companies and a piece of artillery for Suffolk. These troops were re-inforced in the Roads by detachments from the U S ships Warren and Natchez, the whole amounting to nearly 300 men.

To-day, another express arrived from Suffolk, confirming the disastrous news of the preceding one, and adding still more to the number of the slain.—The insurgents are behaved to have from 100 to 150 mounted men, and about the same number on foot. They are armed with fowling pieces, clubs, &c and have had a rencounter with a small number of the militia, who killed six and took eight of them prisoners. They are said to be on their way to South Quay, probably making their way for the Dismal Swamp, to which they will be able to remain for a short time in security. For my part, I have no fears of their doing much further mischief.—There is very little disaffection in the slaves generally, and they cannot muster a force sufficient to effect any object of importance. The few who have thus rushed headlong into the crime, will be shot down like crows, as captured and made examples of. The militia are collecting in all the neighboring counties, and the utmost vigilance prevails.—I subjoin a list of the victims of their savage vengeance.

[This list—which is embraced in a subsequent account—comprises 88 persons of all ages.]

Muskets, pistols, swords and ammunition have been forwarded to Suffolk to-day, by Com Warrington, at the request of our civil authorities, and a number of our citizens have encamted and formed themselves into a troop of cavalry, and set off to assist their fellow citizens in Southampton. I trust the next news you hear will be that all is quiet again.

In haste, yours

Extract of another letter to the same gentleman, dated at Norfolk, 5 o'clock, P M.

'It is now 5 o'clock,—Thompson's Stage has just arrived—the above statement is confirmed and in addition states that 300 negroes well mounted and armed, and headed by one or two white men, is the amount of the insurgent force.'

BELFIELD, (Greensville Co.) Aug 24

'In the greatest haste I write you a few lines—I can merely say that we are all in arms and in great consternation on account of the insurrection, which broke out on Sunday night last—between 80 and a hundred of the whites have already been butchered—their heads severed from their bodies. The intention of the negroes was to reach the Dismal Swamp. I think, however, that we have there so hemmed in as to render it impossible for them to do so. On Monday night I reached Belfield (head quarters of the troops) and was given the command of a small body, and a piece of Artillery which I stationed so as to command the bridge. I was up the whole night visiting each one of my sentinels every ten minutes.—At Jerusalem, the blacks made three desperate attempts to cross the bridge, but were repulsed with some loss. No whites have been lost in any of the skirmishes which have taken place. These fellows commence by murdering a family, taking their arms and horses, and pushing on to the next house with all possible speed, where they massacre every white, even to the infant in the cradle.

They continue in this manner until they are interrupted, when they disperse and skulk about the woods until another favorable opportunity occurs of collecting together and repeating their horrible massacres. Between 25 and 30 families have already been entirely destroyed. Three families were yesterday murdered, one consisting of ten persons.—Something will be effected to-day, as very active officers and well armed men are at the heads of these villains. Yesterday a very spirited resistance was made by a party, sent out to reconnoitre and discover the position of these fellows, consisting of first against twenty blacks, the whites repulsed them, killed three on foot, and took several prisoners.—Many of the blacks are well mounted, then leader was shot in the attempt made to force the bridge at Jerusalem.

'We do not yet know their strength, but think they are now effectually hemmed in and must all perish within a few days. Dr Scott left Belfield yesterday with a strong party of horse, and the determination of pursuing them until every man of them was taken or destroyed.'

'MURFREESBOROUGH, N C Aug 25.

'You have no doubt heard something of the horrid conduct of the blacks in Southampton the week, and the deep interest that all must feel, and the very extravagant stories that have been circulated. I have been induced to think a brief statement of the case necessary to the inside public.

'It is not known that any mischief has been done in North Carolina, and although strong suspicions are entertained that there existed an understanding among the blacks, yet no evidence has been found to confirm them.

'On Monday morning last, about 8 o'clock, the massacre commenced at Mr John Trevor's—the exact order in which they proceeded is not stated, and probably not known. Unfortunately for us, it was at the time of our County Court, and the principal part of the citizens of this place was there, (at Winton,) about 12 miles off, so that it was late in the day before we were apprised of it generally. The few men who were at home immediately collected, and about 8 P M Capt. Camp, of the Governor's Guards, arrived, and instantly made the proper arrangements for the protection of the town.

'In the mean time, the Colonel was not idle, and as soon as a sufficient number was organized, a party, composed of horse and foot, by a company of each, was ordered to the scene of action, where they arrived on Tuesday evening. The massacre of the whites was over, and the white people had commenced the destruction of the negroes, which was continued after our men got there, from time to time as they could fall in with them, all day yesterday.

'We have heard nothing from them to-day. From the best information, nearly thirty negroes have been killed, and the jail at Jerusalem is full to overflowing. We suppose there is entirely suppressed, if they are not all killed and taken. The great force in arms, from Virginia, rendered any further aid from us unnecessary. Our people describe the situation of the country there, in the most gloomy colors. The dead bodies of white and black lay just as they were slain, unburied. However, preparations for their interment were making. I annex a list of the dead whites, but it is supposed there are more dead, of whom we account has been received. I do not pretend to vouch for the correctness of their statement, but it is such as we have received.

Respectfully yours,

JOHN WHEELER.'

List of white persons ascertained to be killed—Joseph Travers, wife and 3 children; Lether Francis, William Reese and mother; Mrs Eliza Turner and 2 others, Henry Bryant, wife, child and mother; Mrs C Whitehead, 3 daughters, 2 sons, and 1 grandson; Trepan Doyle; Mrs Williams and child, (wife of John Williams); Nat. Francis & 2 children and overseer; Thomas Barrow, (who bravely fought between 20 and 30 negroes till his wife escaped); Mrs Waller, 5 children, and a young lady; two daughters of Francis Felw; B James's daughter; Mr and Mrs Williams and two others; Jacob C Williams, wife and 3 children; Taswell Worrell's wife and child; Rebecca Vaughan, 2 sons and niece; James Story and wife. Total 89.

Passengers by the Fayetteville stage say that by the latest accounts 120 negroes had been killed.

A gentleman who left New-York Saturday evening informs us that just before leaving the city, he saw a letter from a postmaster in North Carolina, on the borders of Southampton County, and about seven miles from the place where the assassinations commenced their depredations, in which it was stated that the insurrection had its origin from the circumstance that the father of the two white leaders was indicted for some offence, tried and sentenced by one of the Courts of Southampton County to pay a fine of $1000, at which his sons were so incensed that they resolved to have revenge upon the whole county. They induced ten or a dozen negroes to join them, and immediately commenced their work of destruction by cutting off the heads of all the whites, and killing all the blacks who refused to unite with them.—*Lowell Journal.*

[We cannot place much confidence in the above account of the origin of the revolt.]

COMMENTS OF EDITORS.

The insurrection of the blacks in one of the counties of Virginia, and the indiscriminate massacre of the white inhabitants, an incident of which will be found in another column, furnish a subject of serious reflection. It certainly rings an awful warning; and they indeed must be fool-hardy, who despise its admonition. The good man must shudder at the recital of the outrage, whilst the Christian philanthropist feels that renewed exertions are necessary to prevent new oft-recurring evil, by the suppression of another, whose long endured existence diminishes our sensibilities, and wishes us think of it but too lightly, until a day of tremendous retributive approaches, and the curse of inhumanity recoils to plague the offender.

We sincerely hope that the account we have published will prove exaggerated. It affords us no pleasure to record these details of a slave insurrection, attended as it always is and inevitably must be with murder and most foul outrage. But it does astonish us that they who are most exposed to its violence, adopt such inadequate measures to prevent it, and rely upon the ignorance of the slave, for protection against those terrible calamities, which the brute passions, fostered by that very ignorance, are sure to produce when once roused into action. Let our Southern Brethren do more to enlighten their slaves and they will do much to protect themselves. Let them introduce, a system of gradual amelioration and extinction. Let the black be taught that the white man does not recognize an indisputable power over body, mind and soul,—that he acknowledges the evils and injustice of slavery, and is willing to aid, so far as his duty to himself, his neighbor and his God will justify his conduct, so producing its ultimate extinction.

What forbids the passage of a law that every child born of a slave, shall be free, and educated at the public expense? These children might be taught to work on plantations, and then superior value, as free and independent laborers, would be more than equivalent to their wages.

We wish that the people of the slaveholding States would think more of this subject. Slavery, in this country, cannot exist forever and they who feel its curse full heavily, should surely not be the last to attempt a remedy for the evil.

Boston Transcript

THE CURSE. 'I tremble for my country,' said Jefferson, in reference to the existence of Slavery in this country. 'I tremble for my country, when I reflect that God is just, and that his justice cannot sleep for ever.'

The appalling news from Virginia cannot but recall to mind the almost prophetic forebodings of Jefferson. It is possible that this insurrection may prove partial and temporary; but the continued quiet of the slaves has long been a standing miracle of Divine forbearance towards this guilty nation of oppressors, and we have no reason to flatter ourselves with long continued impunity in our present heartlessness and apathy. We are liable at any day to

* Southampton is bounded by the counties of Isle of Wight on the North, and Northampton, in North Carolina on the South.

the year, to be called upon to face an army of oppressed men, fighting for liberty. Have we counted the cost of meeting them? Look at the estimate of Jefferson—'The Almighty has no attribute that could take sides with us in such a contest.' Fearful prospect! Let us tremble and repent, and do works meet for repentance. While men talk of the danger of emancipation, it is wonderful that they can forget the danger of withholding it.

May Heaven's mercy stop the effusion of blood, and give us wisdom to profit by this sore visitation.

Genius of Temperance

We deprecate these events as the prelude to other similar catastrophes, and as emanating from that ardent desire of liberty implanted in the human breast, and which will soon or later burst the bonds of oppression, and seek its kindred spirit among the free. These infuriated, wretched beings, (reduced to a state of desperation,) have doubtless rushed on to certain destruction, as they will be hunted down like wild beasts; and the record of their fate may possibly deter others at present from such rash means to effect their freedom; but the fire will continue to burn, like the smothered *volcano*, until its internal discontent shall reach that state of intensity which no obstruction can limit.—*Lynn Record*

30,000 SLAVES ANNUALLY!!!

It is stated that a company of merchants at Nantes, France, have actually contracted to supply the island of Cuba with 30,000 slaves annually!—How many of these will be smuggled into the United States? Let us have a *gradual* abolition of slavery, by all means!—because the more victims we get from Africa, the slower, and consequently the safer, will be the work of emancipation, and the greater will be the number of happy emigrants for our enterprising and philanthropic colonizationists to receive!! Thus the trade between Africa and this country will wonderfully increase in brightness.

Horrors of Slavery.—A few nights past, a cottage near Hoddonfield, New Jersey, was broken open, and a man with his wife and children carried off. They were subsequently examined before John R. Sickler, one of the judges of the inferior court of common pleas, who granted a passport for their removal; the man was the slave of Ezekiel F. Chambers, and the woman was the slave of Wilmot. The infant being born in New Jersey is free by law. They were afterwards imprisoned in Bickerpenger's tavern, in Federal-street, near the arsenal and from thence removed to the debtor's apartment of Arch-street prison, as the slaves of Charles Knight. A writ of habeas corpus was taken out, but before it was served they were carried off.—*Philad. Chron.*

On the 15th ult. about 40 miles East of Cape Cruz, Cuba, the British government schr. Speedwell boarded a French slaver, with 154 slaves on board, who, as well as the crew, were in a sickly state. It was afterwards understood that she landed her whole cargo at Trinidad, Cuba.

☞ A slaveholder, named Enoch Knight, was lately shot in Augusta, Georgia, by the overseer of his slaves.

JUVENILE DEPARTMENT.

For the Liberator

ADDRESS OF A LITTLE SLAVE BOY

TO HIS MASTER'S SON

Dear white young master, hear, I pray,
What poor poor black boy aims to say
I often wonder why should he
Each difference twixt you and me,
For I'm as tall and strong as you,
And many things as well can do,
Have hands and feet, can run and walk,
Can feel and see, can hear and talk
'Tis true I am not nice of speech,
For who poor simple black will teach?
For me to labor, dig, and hoe,
In all that I am like to know,
But you have teachers every day,
And much you learn, at least you say,
They teach you to be good and wise,
But my hard lot this boon denies.
Dear good young master, pray attend,
You can poor friendless black befriend,
Neglected, ignorant, and rude,
I fain would learn, would fain be good!
Oh teach me part of what you know,
You will not lose what you bestow,
And if a slave I still must be
Oh let my mind at least be free!
I heard you that long memo one day
A little lesson but you say,
She bid you fix it in your heart,
Nor ever from its law depart,
'Be you to others kind and true,
As you'd have others be to you'
As you repeated what she taught,
My ear, my heart, the lesson caught,
And will he make the rule his guide?
He was the same, my heart replied
And as what joy to all my race,
What glad'ning thus rule embrace
Now, dear young master, what would you,
Were our lots changed, wish me to do?

W M

☞ A letter from the Secretary of the American Colonization Society, together with several communications, will be inserted next week.

BOSTON,

SATURDAY, SEPTEMBER 3, 1831

THE INSURRECTION.

What we have so long predicted,—at the peril of being stigmatized as an alarmist and declaimer,—has compounded its fulfilment. The first step of the earthquake, which is ultimately to shake down the fabric of oppression, leaving not one stone upon another, has been made. The first drops of blood, which are but the prelude to a deluge from the gathering clouds, have fallen. The first flash of the lightning, which is to smite and consume, has been felt. The first writhings of a universal, which is to clothe the earth in sackcloth, have broken upon our ears.

In the first number of the Liberator, we alluded to the hour of vengeance in the following lines

'We if it come with storm, and blood, and fire,
Where midnight darkness veils the north and sky!
We to the innocent babe—the guilty sire—
Mother and daughter—friends of kindred tie!
Stranger and citizen alike shall die!
Red-handed Slaughter his revenge shall feed,
And Havoc yell his ominous death-cry,
And will Despair in vain for mercy plead—
While hell itself shall shrink and sicken at the dead!'

Read the account of the insurrection in Virginia, and say whether our prophecy be not fulfilled. What was poetry—imagination—to January, is now a bloody reality. 'We to the innocent babe—to mother and daughter!' Is it not true? Turn again to the record of slaughter! Whole families have been cut off—not a mother, not a daughter, not a babe left. Dreadful retaliation! 'The dead bodies of white and black lying just as they were slain, side by side!—the oppressor and the oppressed equal at last in death—what a spectacle!

Thus, the rebellion is quelled. Those of the slaves who were not killed in combat, have been secured, and the prison is crowded with victims destined for the gallows!

'Yet laugh not in your carnival of crime
Too proudly, ye oppressors!'

You have seen, it is to be feared, but the beginning of sorrows. All the blood which has been shed will be required at your hands. At your hands alone? No—but at the hands of the people of New-England and of all the free states. The curse of oppression is national. The south is only the agent in this guilty traffic. But, remember! the same causes are at work which most inevitably produce the same effects; and when the contest shall have again begun, it must be again a war of extermination. In the present instance, no quarters have been asked or given.

But we have killed and routed them now—we can do it again and again—we are invincible! A dastardly triumph, well becoming a nation of oppressors. Detestable complacency, that can think, without emotion, of the extermination of the blacks! We have the power to kill *all*—let us, therefore, continue to apply the whip and forge new fetters!

In his fury against the revolters who will remember their wrongs? What will it avail them, though the catalogue of their sufferings, dripping with warm blood fresh from their lacerated bodies, be held up to extenuate their conduct? It is enough that the victims were black—that circumstance makes them less precious than the dogs which have been slain in our streets! They were black—brutes, pretending to be men—legacies of curses upon their memories! They were black—God made them to serve us!

Ye patriotic hypocrites! ye panegyrists of Frenchmen, Greeks, and Poles! ye fastidious declaimers for liberty! ye valiant stickler for equal rights among yourselves! ye haters of aristocracy! ye assailants of monarchies! ye republican nullifiers! ye reasonable democrats! be dumb! Cast no reproach upon the conduct of the slaves, but let your lips and cheeks wear the blisters of condemnation!

Ye access the pacific friends of emancipation of instigating the slaves to revolt. Take back the charge as a foul slander. The slaves need no incentives at our hands. They will find them in their stripes—in their emaciated bodies—in their ceaseless toil—in their ignorant minds—in every field, in every valley, on every hill top and mountain, wherever you and your fathers have fought for liberty—in your speeches, your conversations, your celebrations, your pamphlets, your newspapers—voices in the air, sounds from across the ocean, invitations to resistance above, below, around them! What more do they need? Surrounded by such influences, and smarting under their newly made wounds, is it wonderful that they should rise to contend—as other 'heroes' have contended—for their lost rights? It is not wonderful.

In all that we have written, is there aught to justify the excesses of the slaves? No. Nevertheless, they deserve no more censure than the Greeks in destroying the Turks, or the Poles in exterminating the Russians, or our fathers in slaughtering the British. Dreadful, indeed, is the standard erected by worldly patriotism!

For ourselves, we are horror struck at the late tidings. We have exerted our utmost efforts to avert the calamity. We have warned our countrymen of the danger of persisting in their unrighteous conduct. We have preached to the slaves the pacific precepts of Jesus Christ. We have appealed to christians, philanthropists and patriots, for their assistance to accomplish the great work of national redemption through the agency of moral power—of public opinion—of individual duty. How have we been received? We have been threatened, proscribed, vilified and suppressed—a laughing-stock and a reproach. Do we falter, in view of these things? Let him answer. If we have been hitherto urgent, and bold, and denunciatory in our efforts—henceforth we shall grow vehement and active with the increase of danger. We shall cry, in trumpet tones, night and day,—'We to this guilty land, unless she speedily repent of her evil doings! The blood of millions of her sons cries aloud for redress! IMMEDIATE EMANCIPATION can alone save her from the vengeance of Heaven, and cancel the debt of ages!'

DEFENCE OF THE COLONIZATION SOCIETY. 'To my inquiry, where and when I 'once delivered an impressive speech in behalf of the Colonization Society,' the editor of the Washington Spectator replies

'In Park-street Church, Boston, on the Fourth of July, three or four years ago, we cannot say whether, because we cannot now lay our hand upon the Speech, but to it the editor can readily turn if he has a file of the Boston Recorder. *A collection was taken up on the occasion for the Colonization Society.* We certainly read such a speech by *Mr Wm. Lloyd Garrison.* We recollect thinking the doctrines of the Speech, so far as they related to slavery, *ultra*, and conversing with a friend at the time in regard to them.—We would thank the Editor of the Liberator for a copy of that speech, and we think we shall be able to prove that in there gave his support to the Colonization Society.'

Now, the truth is, I purposely avoided, in the address above alluded to, making a strenuous effort in favor of the Colonization Society—not, I confess, because I then deemed it wrong in principle, but because I doubted its efficiency. I did not, in fact, but once introduce its name. This omission gave not a little umbrage at the time. Alluding to it, a stupid assessor in the American Traveller, of that city, remarked:

'I would ask Mr Wm. Lloyd Garrison, why he was employed to preach by a society whose object is professedly the emancipation and colonization of the blacks? I should think him much in the predicament of another boy, who, being ordered upon an errand, became so much engaged playing in the gutter, that he forgot what he was sent after.'

It is true, 'a collection was taken up on the occasion for the Colonization Society'—much to my regret, at the present moment.

It, however, my address had been decidedly and exclusively anti-colonization of the colonization scheme, what then? In a man, whose eyes are clearly open to error, always to cling to it, in order to save his consistency? Thus, indeed, may be the doctrine of colonizationists, but I repudiate it. Investigation and experience have altered my views of many things, and I cheerfully acknowledge my mistakes. I plead guilty, then, of having made the following—and *only* the following—allusion to the Colonization Society, in a confessedly 'impressive speech' occupying *ten columns* of the National Philanthropist

'I call upon our citizens to assist in establishing auxiliary colonization societies in every state, county and town. I implore their direct and liberal patronage to the parent society.'

It shall be the aim of my life to atone for the above ridiculous and unwarthy appeal.

In another paragraph, I spoke of the Colony at Liberia, (to sustain an argument in favor of intellectual equality among the whites and blacks,) in the following terms. I have no desire to alter my position, that the emigrants have done well—remarkably well—in moral and intellectual improvement, considering the appalling difficulties which have towered in their path. The people of color, here or in Africa, will be able to compete with the whites in any contest for superiority, if granted equal privileges.

'I turn to another spot, with feelings of pride and exultation, in proof of African aptitude to learn and ability to govern. That spot is Liberia, at present the lungs and heart of Africa, full of generous respiration and warm blood. I then contemplate a Colony, which, even in its infancy, shows the sinews of a giant. I see (what, in one particular, I do not here) a republic, founded on the broad basis of liberty and equality without distinction of color—and with an excellent civil government. I see those, whom we formerly treated with contempt and subjected to servitude,—refining them to serve to the infinity of ignorance and wretchedness, before we broke their bonds,—changed almost instantaneously into intelligent, moral, peaceable citizens. I see them carrying on an important commerce, which promises a quick and splendid fruition—their agriculture in a thriving state—then schools and houses of worship multiplying in every settlement.'

I shall send the editor of the Spectator a copy of my address, challenging him to detect another particle of colonization dross.

☞ We have given all the particulars of the insurrection that have come to hand, up to the time our paper went to press.

MARRIED—In Middletown, Ct. by the Rev. Jehiel C Beman, Mr Lemuel Freeman, of Meriden, to Miss Maria Worthington, of Middletown.

A CHANCE OF NOTORIETY! A partisan of the Colonization Society, in the last New-Haven Palladium, says—greatly to our notoriety—'there is a paper called the Liberator, published in Boston by a Mr Garrison.' We thank him for lifting us up from obscurity.

His republican sensibility is terribly shocked by our advocacy of equal rights for our colored countrymen. It is folly to contend that these rights are *inalienable*, except they reside in Africa. 'God,' he declares, 'has put a mark upon the black man!' 'The God of Nature intended they should be a *distinct*, free and independent community!' God has put a mark upon every man, woman and child, in the world, so that every one differs in appearance from another—is easily identified—and, according to the logic of the writer, should occupy a *distinct* portion of territory, or, like the honest Irishman's pig, live in 'a gang by himself!' A man of *his* principles ought to be sent into exile, forthwith.

He has made a wonderful discovery! The God of Nature, it seems, has been frustrated in his intentions. Colored persons were born by mistake in this country! they were intended to be here in Africa—a quasi *lusus naturæ*!—consequently, we must rectify the error by transporting them as fast as possible. Truly, a most formidable job! There are at least sixty thousand of such mistakes annually—while the Colonization Society has corrected only about fourteen hundred in fourteen years!!—Alas! alas!

This great discoverer is afflicted on the score of intermarriage. He modestly supposes—contrary to well known facts—that all the overtures will be made by the blacks—and, if so, what shall be done? It will be dangerous to refuse, &c &c. Poor fellow! we pity his misfortune in being afflicted with such a delicate skin and pretty face! If an ugly black assassin should chance to make proposals to him—only imagine the perplexity of his situation! 'Tis a hard choice, where the alternative is *acceptance or death.*

He says the Colonization Society 'ought to receive the applause of every christian, every patriot, every philanthropist, and every black that has the spirit to wish to be free, *or deserves to be free*'—[mark that!] Why? Because it agrees with him that a main part of our countrymen ought not to enjoy those 'inalienable rights' among us, in despite of the Declaration of Independence, and seeks to remove them to an unknown land. What a republican and pious consideration! Surely it is actuated by nothing but disinterested benevolence and——a patriotic horror of black skins!

The annual commencement of Harvard College took place on Wednesday last. The exercises, on the whole, were of a superior order. The English Oration on 'Radicalism,' by William Hammatt Simmons of this city, was decidedly, in our opinion, the best effort of the occasion. Its delivery was singularly felicitous, and its matter worthy of the highest panegyric. We should like to see it in print. It was a caustic rebuke to that wild spirit of proselytism, which seeks to overthrow social order and the administration of law in this country, ever complaining of imaginary grievances and endeavoring to kindle the fire of discontent in the bosoms of the working classes. We were pleased with a Literary Disquisition on 'the influence of the multiplication of books upon literature,' by Edgar Buckingham of Boston, and Joseph Rickerson Williams of New-Bedford. Young Buckingham displayed a considerable share of his father's shrewdness, wit and severity. Mr Williams's effort was very creditable, both as to manner and matter. Mr George Stillman Hillard, a candidate for the degree of A M, delivered a most impressive oration on 'the dangers to which the minds of young men in our country are exposed.' We have seldom listened to a better specimen of fine writing, refined sensibility, and virtuous sentiment. It was delivered with commendable modesty and appropriate action.

☞ The approbation of our colored countrymen in Rochester is received with pleasure. They have liberally supplied themselves with two hundred copies of our Address to the People of Color.

PUBLIC MEETING IN ROCHESTER.

At a full and respectable meeting, composed of gentlemen of color of the village of Rochester, it was unanimously

Resolved, That we view Mr Garrison's unwearied exertions and labors in our cause, of great and increasing benefit to our race, and as claiming our highest gratitude and thanks.

Resolved, That we consider the course he pursues, as editor of the Liberator, of great utility and usefulness, and, as a proof, intend to continue our patronage, and would recommend to our brethren to do the same.

It being thought expedient to appoint an agent for the Liberator in this place, Josiah Green was, therefore, appointed agent.

Resolved, That the proceedings of this meeting be published in the Liberator.

Rochester, August 17, 1831.

LITERARY.

From Poems, by Alonzo Lewis

ADAM AND EVE.

There were two forms within a garden fair,
One had high looks, and short and wreathy hair,
A broad pale forehead, and a thoughtful eye,
That now looked deeply to the silent sky,
Now upon her beside him. She stood there,
A form all gracefulness, serene and fair
Her long dark locks flowed round her marble neck,
And in the sunlight threw their shadowy fleck
Across a breast so delicately pure,
That mortal spirit might not well endure
To gaze, and love not. But within her eye,
There shone a light as from eternity!
She was all poetry!—so pure and fair,
She seemed a spirit of the upper air,
A form to love and worship And they stood
Beside each other in that solitude,
That living solitude of birds and flowers,
While strange imaginings and swift winged hours
Flitted all gaily by them From the sky
They drank sublime emotions, and their eye
Received delight from the entrancing hue
Of the rainbow with its living blue,
And long with rapture was their vision set
On the bright tulip and the rose of jet.
All things around were delicate and fair,
Sublime and sunlike; for a spirit there
Had breathed its fragrance and its living hues
Through kindling sunlight and inspiring dews,
And all the scene so rich and tranquil glowed,
As God had formed it for his own abode!

Thy sacred hand, Benevolence! arrayed
That garden in its charms, thy skill displayed
Each bright hued flower, and each waving tree,
In the light morning breeze gave praise to thee!
Those godlike ones, as they together stood,
With their fair forms reflected in the flood,
Raised their glad eyes toward the lighted sky,
And poured their praises to their God on high

From the Stirling Journal.

A DREAM.

'Sleep hath its own world
And a wide realm of wild reality'—*Byron.*

I felt that my death hour was come,
I strove to pray—I strove to weep—
But the words stuck in my parched throat,
And the lean flesh did coldly creep—
So horrible it was to die,
At midnight, in my lonely sleep.

I heard the rattle in my throat,
And then I surely knew
That I should die, and then the dark
Death angel o'er me flew—
Oh, God! how cold I felt that shade,
As it broad and broader grew.

Like a drowning man, I downward sank
Within that horrid sea;
The cold waves, gurgling in mine ear,
Did rush all fearfully;
Then o'er my heart the death-spasm fell,
And I shrieked convulsively

And now I knew that I had died
For, lighter than the wind,
I passed the sun—yea, all the stars
Did glimmer far behind—
A lone and bodiless thing I swept
The universe unconfined.

Oh, many a happy thing I saw
Floating on their glittering wings—
Flinging their soulless fingers o'er
Their harps of golden strings—
All unawares, I lingered there
To drink their murmurings.

All unawares, I prayed to God,
Charmed by that starry spell,
Amid that land of happy things
Whose tones so wildly fell—
All unawares, I prayed, that there
I evermore might dwell

But darkness gathered o'er me then,
And I shuddered fearfully,
For the great judgment throne was set,
Far on the flaming sky,
And earthly crimes my fears awoke,
And I prayed that I might die.

Like the sere-leaf borne on the storm,
So was I whirled on,
Where tens of thousands burning ones
Begirt that great white throne.—
A diadem of stars, far o'er
The universe, they shone

I turned me to the judgment throne—
But blasted grew my sight,
Like him who gazes on the sun
Unutterably bright—
I shrunk in darkness and in fear,
From that great throne of light

I saw the skeletons of men
Float past the darkening sun;
And the blue stars looked ghastly wan—
Their race of light was run
The moon swept by, like a ball of blood,
And sunk in that burning solitude.

Then rose so wild a wail—
So horrible and nigh—
Like a thousand thunders, breaking
And rolling through the sky
That wail was nature's funeral dirge,
The damned spirits' cry

That cry so wild, my blood so chilled,
It lay like ice upon a stream,
And then I woke, and blessed God
That all was but—*a midnight dream*,
But from that moment I began
To be an altered and a holy man

MISCELLANEOUS.

From the Newburyport Herald.

HAYTIAN BLACK.

We have been much interested lately by a series of letters, which have fallen under our eye, written to a gentleman of this town, by a gentleman now high in office in the island of St Domingo These letters began about a year since—and the first is one, which announces to his correspondent here, the fact of his residence in Hayti, and certain incidents of his life The object of these letters is to revive a friendship, which, it seems, was contracted so early as the Revolution in St Domingo The writer expresses in very warm and grateful language his acknowledgments for favors shown him at that time—though Capt. W. the gentleman addressed here, does not recollect the fact of having conferred the favors to which allusion is made, nor even the person of his correspondent The kind and generous spirit which dictates these very friendly epistles, and the freshness of his recollections, are not a little remarkable, as exemplified in a person, who has passed through numerous vicissitudes and been subject to the hardening influences of age and of office He was, during the Revolution, as we learn, in the condition of a slave or servant—but has amply redeemed himself since We have noticed the case, because we do not believe the character singular in Hayti It is one of a people, which, we believe, with more defects, has been nevertheless abused and calumniated—but which numbers many individuals among its higher classes, whose virtues and intelligence would compare favorably with similar manifestations in any part of the civilized world No person can be insensible to the noble spirit of patriotism evinced in the following passage, taken from one of the writer's letters—and, it being from one of late date, (July 29, 1831,) it may show how far we may depend upon the Haytiens making a proper resistance to the aggressions of the French Government—which, it will be recollected, still lays foolish, and with its present pretensions to freedom, ridiculous and shameful claims upon the island

'The Republic of Hayti will always maintain the rank it holds among nations; and you will never have cause to blush for any connexions which your country may form with ours. Our civil dissensions are but momentary—the mere creatures of a day As to foreign invasion—we say, 'let it come'!

'Si fractus illabatur orbis—impavidum ferient ruinae'*

Religion will ever be our consolation in adversity—she will also teach us moderation in prosperity'

If the people of Hayti are animated and governed by sentiments like these—we trust that every French or foreign force, that lands offensively on its shores, will be gathered to the mouldering bones of the invading armies which have perished there already

*Should the globe dissolve in ruin—its wrecks would close upon us unterrified.

LOWELL.

The editor, of the Salem Observer has made the following minute calculation as to the amount of cloth manufactured at Lowell in different portions of time 'There are from 12 to 14 millions yards of cloth manufactured annually—equal to 48,000 per day—3000 per hour—60 per minute—or a yard every second!'

The Observer gives the following account of the recent land speculations in Lowell

'The Proprietors of Locks and Canals have sold, within seven years, $500,000 worth of land, and within the last four weeks, in amount $270,000, from 33 cents to $1,35 per foot Speculations in land during the last few weeks have been great Two lawyers bought a lot of seven acres for $14,000, and had the countenance to sell the same to a few days after, for $54,000. During the height of the speculation fever, a speculator accosted a countryman standing near the scene of sale, with "Is that your lot, sir?" "Yes, sir." "What will you take for your bargain?" "Twenty-five dollars." "'T is a bargain;" and counted him over the money, which the countryman pocketed, and adroitly gave our speculator the slip, with *all right and title* he had to the land Real estate has risen on an average, within the last eighteen months, nearly 100 per cent. Some lots well situated for business, sold for 2 shillings per foot within six months, have, within three weeks, brought 75 cents per foot Room affords a greater profit here, than in any other town in New-England'

FATE OF SOVEREIGNS.

Within thirteen months, ending the 1st of July, no less than thirteen Sovereign rulers ceased to govern, either in consequence of the will of their own subjects, or by the mandate of a higher power

Eng —George IV, dead France—Charles X, deposed Algiers—Mahomed, turned out. Rome—Pius VIII, dead Saxony—Anthony, deposed Naples—Francis, dead Belgium—William deposed. Sardinia—Charles Felix, deposed Brunswick—Duke Charles, deposed Greece—Capo d'Istrias, resigned Brazils—Don Pedro I, abdicated Colombia—Bolivar, dead Poland—Archduke Constantine, deposed

Siamese Twins.—In the examination of these interesting youths at Lynnfield, on the charge of firing upon some persons who teased them, a correspondent of the Centinel says—'An argument offered by one of the Twins afforded much amusement to the Court. It was nearly in this form, and was addressed to Mr Prescott, the complainant—"You swear you fraid o' me, and fraid I kill you, shoot you—at same time you know I have guns—you see I shoot you if I choose—and you keep round me, following me about—I ask you civilly not to follow me—you wont let me go away—you call me and my mother hard name—and yet you swear you fraid I kill you Now suppose I see a man in my country, in Siam—he goes out into woods, and sees a lion asleep—he say "Oh! I fraid that lion kill me"—what I think of that man if he go up and give that lion a kick and say get out you ugly beast? I wish you'd answer me that"'

Another batch of D D's and according to present appearances a large one, is 'being issued' from the various College mints,—where it is as easy to coin them as fippennybits at the mint of the United States This ridiculous nomenclature seems likely to maintain its ground a little longer, notwithstanding the efforts of Stuart, Cox, Beman, and others to effect its abolition There were no D Ds in the days of the Apostles, and if there were none now, the simplicity of the Gospel would be better consulted Let government and the schools keep their honors to themselves, or bestow them where they are needed An ambassador of the King of Kings, if he be truly such, has no occasion for earthly titles and distinctions—*N Y Jour of Com*

Friend Lundy, of Washington City, has just commenced a new volume of his spirited and able paper, the Genius of Universal Emancipation We are pleased to hear him state that he has recently received about two hundred and fifty new subscriptions but sorry to learn that some of his subscribers, like some of ours, forget to make their remittances He deserves better encouragement, or rather, the people owe their own interests better attention than to permit such labors as those of Lundy to go unrequited—*Genius of Temperance*

A thief in Philadelphia lately stole a lottery ticket, which drew a prize of ten thousand dollars—another instance tending to illustrate the general fact, that the *benefits* (?) of lotteries are chiefly enjoyed by *plunderers*—*Ibid*

A young gentleman and lady residing in England being violently attached to each other, and the relatives refusing to consent to their union, they agreed to go abroad, and put an end to their existence They arrived at Lisbon, and, with loaded pistols pointed at each other's bosoms, they agreed to fire at the same moment. His pistol took effect, and laid the young lady dead at his feet, but her's missed fire On his arrival in England, he was arrested, tried by a Special Commission, and was hanged at Newgate.

In the examination of the colored man at New-York for beating his grandfather named Slaughter, 103 years old, his wife testified that the old man was accustomed to rise by break of day, that he never drank ardent spirits, except a glass of bitters in the morning sometimes, and drank only a little buttermilk and water with his dinner, was always a hard working man, and had been a sawyer in N York for 60 years

Female Friends.—We have remarked that, as the ground of general truth, the females of the society of Friends are more intelligent than any other class, and we attribute this to the fact, that their time is not spent in finding out new fashions, or in altering dresses, or inquiring how Miss Such-a-one's bonnet is trimmed, but in improving their minds and fitting themselves to be useful members of society, to fill stations of high and unassuming respectability—*Greensboro' Pat*

Death of Capt Woodfall.—Letters from Alexandria of the beginning of May, mention the death of Capt Woodfall, a gentleman who had been sent by the African Society in this country, to explore the interior of Africa. Capt Woodfall was to have penetrated into Africa through Abyssinia, and had arrived at Koundelan in the last mentioned country, where death put a stop to his career

Conversation.—Avoid quotations unless you are well studied in their import, and feel their pertinence. My friend ——, the other day, while looking at the skeleton of an ass which had been dug out of a sandpit, and admiring and wondering at the structure even of that despised animal, made a very mal-adroit use of one. 'Ah!' said he, with the deepest humility, and a simplicity worthy of La Fontaine, 'we are fearfully and wonderfully made'!

A good humored Jackson man having been asked how he could stand this new *eruption* from the Jackson Vesuvius—"Stand it," replied he, "we shall stand it as Pompeii did—we shall be buried a mile at least under the lava—and, if we have luck, we may be dug up in some thousand years or so."—*Steubenville (Ohio) Herald*

N E Society's Sale.—The tenth sale of the N E. Society was well attended, and the goods went off at high prices and with great spirit. The sales will amount to upwards of $400,000 We observed many Southern purchasers present, more than at any previous sale We understand that a very large lot of Prints was offered for sale, amounting to nearly $220,000—*Patriot*

The Railway.—Since the opening of the branch of the Liverpool and Manchester Railway from Bolton, there have been conveyed 1845 passengers The average receipts for fares and carriage of merchandise is at the rate of £10,000 per annum, and the effect has been to drive every stage coach from off the road between Bolton and Liverpool

Mr Rush, in a letter published in the Lancaster (Pa) Examiner, written in reply to one from a number of Anti Masons of that county, inviting him to be a candidate for the Presidency, declines the proffered honor, and announces his determination to remain in private life

The Boston Patriot says—'Dr King, of North Carolina, a philosopher of considerable repute, who has lectured in this city for some time past, maintains a new theory respecting lightning rods, that they should not be smooth, but rough and jagged, that each point may detach its portion of electric fluid. It is said that the rod upon the State House is altered in this manner

The fair and capricious Parisians are just now flocking to some new baths, instituted for the embellishment of the complexion They are composed half of goat's milk and half of plantain water, and have little floating bags of chervil-seed by way of perfume

Dreadful Shipwreck.—The schr Perseus, Capt Monroe, arrived this evening with Capt. Gambler, the mate, five of the crew, and twenty-seven passengers, the only survivors of 300 souls, from the barque Lady Sherbrooke, from Londonderry, bound to Quebec, lost on the 19th ult. near Cape Ray, Newfoundland—*Halifax paper*

It has lately been determined in France, that a foreigner cannot contract marriage in that country, without a *certificate* from the proper authorities of his own, stating that there is no obstacle to his marrying in France

A mutiny took place on board the brig Mary, of Philadelphia, off the Capes of the Delaware, recently, and the captain and mate were killed. The vessel and mutineers have been secured

A colored woman named Mary Fredericks, died lately at Baltimore, at the age of one hundred and twelve. Ten years ago she became blind, but was able to work till within a few days of her death

Sir Walter Scott, at the last accounts from Edinburgh, was dangerously ill.

MORAL.

For the Liberator

A CHRISTIAN'S DYING HOUR.

My dying hour has safely come—
My cares, my sorrows, now are done,
Rise now, my soul, to bliss above,
And ever sing thy Saviour's love.

A dying hour! how sweet the thought!
A Saviour, dear, I long have sought,
I've offered up my soul, in prayer,
To Jesus who is ever near

A dying hour! ah! how sweet
To lay my soul at Jesus' feet!
I'll sing his praise, proclaim his love,
And ever dwell with him above

Philadelphia, Aug 20, 1831. ELLA

From the Alexandria Gazette.

STANZAS.

If half the pains that we bestow
To gain a little name below,
'Mong fellow worms of earth,
Were but directed to acquire
A title to a station higher,
We should not shame our birth

'T is strange! that, seeing, we are blind,
Casting the pearl of Truth behind,
To pick up Folly's sand;
Wandering in mist to left and right,
When forward shines the steady light,
Of our best, promised Land

'T is strange! possessing nat'ral thought,
With Revelation's volume brought
Home to our very door,
That we should trifle years away,
And still put off, and still delay,
To make our 'calling' sure

How! when the end of life draws nigh—
How shall we dread to meet the eye
Of Mercy's kindest God?
How shrink, to know we must appear
Neglectors of our duty here,
And strangers to His road!

The Sun for us yet sheds his ray,
For us yet lingers waning Day,
Each moment be our own,
Precious as lessening on our eyes,
The righteous steps on which we rise
Up to our Maker's Throne VERITE

On Pulpit Ostentation.—How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side, and of admiration on the other; and surely, it were a sight to make angels weep when a weak and vaporing mortal, surrounded by his fellow sinners, and hastening to the grave and the judgment along with them, finds it a dearer object in his bosom, to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge on the business of repentance and of faith by the impressive simplicities of the gospel—*Dr Chalmers*

Who make drunkards.—A little boy not long since, speaking of his father, said, 'He gets drunk and falls down in the road, so he can't come home.' 'But what makes your father drunk?' asked a gentleman in reply 'Rum,' answered the boy 'And don't you drink when your father does?' 'No, sir, 'cause he makes it too strong; but I drink some when mother mixes it'

Let it not be said that females have nothing to do in the abolition of intemperance There is reason to believe that many have become drunkards by drinking a little when mother makes it.

Christian Soldier

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 37.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, SEPTEMBER 10, 1831.

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☞ All letters and communications, *excepting from Agents*, must be POST PAID.

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THE LIBERATOR.

☞ 'What would you say to a man in private life, who should pretend to be no thief, because he only bought stolen goods, or that he was no villain, because he did not forge a deed himself, but only paid another to do it, and enjoyed the estate by that honorable security? Yet this is literally the title which the Americans plead to the unfortunate inhabitants of Africa.'—THOMAS DAY

THREATS TO ASSASSINATE.

☞ In attacking the system of slavery, I clearly foresaw all that has happened to me I knew, at the commencement, that my motives would be impeached, my warnings ridiculed, my person persecuted, my sanity doubted, my life jeoparded but the clank of the prisoner's chains broke upon my ear—it entered deeply into my soul—I looked up to Heaven for strength to sustain me in the perilous work of emancipation, and my resolution was taken Thanks be to God, that resolution grows loftier with time, and sinks its base deeper and broader as danger approximates

The following letters infuse new blood into my veins Sure I am, that, if the sacrifice of my life be required in this great cause, I shall be willing to make it, only regretting the meanness of the offering, and the want of a thousand lives to lay down in the same enterprise. Sure I am, that the progress of liberty cannot be arrested by the dagger of the assassin; that the principles of justice, being eternal, cannot be overthrown by any tyrannical machinations, that the murder of one *white man*,—however insignificant he might be,—endeavoring in effect the complete emancipation of the slaves by moral suasion alone, would kindle a fire of indignation and sympathy in the breasts of the people intense enough to melt every chain Such a sacrifice may be necessary to hasten the day of deliverance, and, undoubtedly, it would accomplish more for the anti-slavery cause, than even the violent death of Morgan has done for the anti masonic cause This consideration is in the highest degree consolatory

The first letter is dated Princeton, N J August 4th, and was written probably by the son of a slaveholder in one of the schools in that place I publish it *verbatim* It is impossible to gauge the vastness, stupidity and depravity of the mind which endited it.

'Mr William Lloyd Garrison—
You d——d rascal—

I have misfortune to fall in with your hellish paper called the Liberator, and must say that I have never been so much disgusted with bad grammar, silly expressions, in short sir, I have seen many silly papers, but never has it been my lot to be bored with one of the same stamp as that now before me—You seem to hope to rouse the slave to some act of desperation, but let me assure you that no writing of yours will ever accomplish it—It would require a man of more sense and mettle than yourself—O! you pitiful scoundrel! you toad eater! you d——d ass of a ——— ! hell is gaping for you! the devil is feasting in anticipation! O you wooden ass—You blackguard—You traitor—God —— your soul for ever and ever amen—You devil incarnate go to h—! you black ——, h—l is boiling and you will soon be burning—

Your most inveterate foe—
and one who despises you——'

Enclosed in the foregoing scrawl was a piece of paper, containing the following lines, in order to make *double postage*

'You d——d yankee, you hypocritical son of a ——, you worthless puppy you are not worth—— [&c &c. &c]

The second letter, it seems, is from one who is avowedly a slaveholder It is impudent, audacious and inconsistent to a marvel How jealous the writer is of his own rights—how utterly regardless of the rights of others! Was there ever a more signal display of tyranny and folly? I deny that I have made any efforts to rouse the slaves to rebellion, but, on the contrary, I am endeavoring to save the lives of the planters, by warning them of their imminent danger, and urging them to make that immediate restitution which justice demands I would not, willingly, harm a hair of their heads, nor injure them in their lawful property I am not their enemy, but their friend It is true, I abhor their oppressive acts, nor will I cease to denounce them in terms of indignation They will surely be destroyed if they do not repent. MEN MUST BE FREE; and whoever unjustly takes away their liberty, must expect a dreadful retaliation American slaveholders sin against the light of nature, against reason, against the bible, against their own heaven-attested declaration, and, if they continue to oppress, they must not expect to go unpunished

'A Freeman'—what a libel upon the name!—says the slaves are 'dead to every proper principle, ignorant as hottentots, degraded to a level with brutes, and lost to every sense of virtue' Who have plunged them into this condition? He and other slave owners. Why does he not join with me, in calling for their instruction? As a sane man, he can not deny that they are rational beings, capable of vast improvement, for brutes never plot against their masters, and the most patriotic appeals would be lost upon *them*.

He assures me that the Liberator 'cannot be much longer tolerated' Judging from the increasing number of subscribers, I think otherwise.

He talks of the Constitution acknowledging the blacks to be slaves. The term slave or slavery is not found in it

He would make a worthy member of the Colonization Society, for he urges the free people of color 'to go to Africa, to become Kings and Queens.' How benevolent!

Ere he 'speak in a voice, loud and terrible as thunder,' let him attend school and learn to mend his orthography

'WASHINGTON CITY, Aug 26th, 1831.

SIR—As a freeman and slaveholder—as a son of the South—as an American citizen—as a man knowing, duely appreciating, and determined at all hazards to maintain my rights—I conjure you by every thing that makes life valuable, and death dreadful, by all the precious ties which bind Americans together as a band of *breatheren*, by the best interests of the slave population; and by the fearful consequences inseparable from exasperating freemen—to desist your infamous endeavors to instil into the minds of Negroes the idea that '*men must be free*' You cannot be ignorant of the fact, that your efforts to rouse the slaves throughout the Union, to rebellion against their rightful owners and protectors,—if they succeed at all,—will only call down upon them the vengeance of freemen, and ensure their entire *annihallation*. What! turn loose upon society a race of beings, dead to every proper principle, ignorant as Hottentots, and by nature fierce as savages, degraded to a level with brutes, and lost to every sense of virtue! And for what?—why, because the 'colored gentlemen of Boston' would have it so No, no, Mr Lloyd Garrison! you miss your mark amazingly, If you suppose those who hold in their hands the *lives of slaves*, are to be so easily frightened into measures

Your paper, sir, cannot be much longer tolerated Freedom of the press can only be allowed, where efforts are used to enlighten the minds of freemen, and make men, who are already free, *realy* happy What right does the constitution of these United States vest any set of men with, to rouse up to *resistance*, those whom that very constitution acknowledges to be slaves, and whose owners that very Government is bound to protect in their rightful property, and assist them in maintaining a righteous authority over them? Sedition, treason, lurks in every line of your outrageous sheet, and the growing evils which it occasions among us cry aloud for [illegible] redress Shame on the Freemen of Boston, for suffering such a vehicle of outrage and rebellion to spring into existence among them! Are they not famed for love of order, and a jealous regard for the well being of those who are ever ready to go hand in hand with them for their protection and welfare? Why, then, tolerate in the very heart of patriotism, an engine whose efforts are pointed against the peace, happiness, security, and even *life* of their *breatheren* of the South? But, sir, if the freemen—(don't understand me to mean by the term 'freemen,' yellow skins or knotty heads—those I do not recognize as such, nor are they looked upon by men of high honor and noble feeling as in any degree elevated above a level with slaves)—if the freemen of Massachusetts have no regard for their welfare, or respect for themselves—if they are dead to every ennobling sentiment as to suffer the circulation of your vile paper among them!—be it known to your *August Highness*, that we of the South know what is due to ourselves and our children too well, to look on with indifference at your base endeavors to raise up among us a band of outlaws and cut-throats

You think Negroes should be put on an equality with whites,—do you? Then go to Africa, and become Kings and Queens, for what we care; but none of your insufferable insolence here!—The people of Boston may make companions and equals of you, 'colored gentlemen,' if they choose, and bow and scrape to your flat nose men, but rather than thus degrade ourselves to so low a level, we of the South, who know and will have our rights and preserve our dignity, would suffer ourselves to become *annihallated*

You will hear from me again, perhaps, ere long, when, if you continue your infamous career, I will speak in a voice loud and terrible as thunder

Yours, &c A FREEMAN'

The following letter, received on Monday, is from a highly respectable clergyman in a neighboring town I thank him for his friendly disclosure they confirm the threats in the preceding epistles, but only add to my strength and stature

To the Editor of the Liberator

'DEAR SIR—I shall make no apology for troubling you with this letter I write it to discharge what I conceive to be a duty, and if you should not receive it as a favor, yet it will afford me pleasure to reflect that, in this case, I have done to you, as I would have others do to me

A few days since, I was travelling in the stage from this place to Boston There was a number of gentleman passengers in the stage, and the conversation turned upon the recent insurrection of the blacks in Virginia. One of the passengers stated that it was his opinion, and the opinion of many others, that Wm L Garrison had contributed in no small degree to the excitement among the blacks, which had eventuated in that sad catastrophe—that he was inclined to think that 'Mr Garrison would not be permitted to live long'—that he would be 'taken away, and no one be the wiser for it.' He also stated, that this was the opinion of many persons at the South where he had been living the season past; and he added, that 'he had not the least doubt if Mr. Garrison were to go to the South, he would be dispatched immediately,' and that he had heard this opinion expressed by persons at the South, *repeatedly* There was another gentleman in the stage who concurred in this opinion, though each of them appeared to feel *perfectly friendly* towards you, themselves.

I observed to the gentleman who expressed this opinion, that if such was the state of feeling in the minds of many towards Mr Garrison, he certainly ought to know it, and he replied he thought so too

The conversation was carried on between us some time, upon the course you were pursuing in relation to Slavery, from the tenor of which, I understood it to be their deliberate conviction, that there were persons at the South who were now ready to make use of the first opportunity to take your life, wherever you might be found, whether in the Northern or Southern States

I know not but you may have received such intelligence as the above from others before now; however, you will not for one moment suppose that I have given you a knowledge of the above facts to intimidate or alarm you, as I have always approved of the end you have in view, and, so far as I know them, I approve of the means you make use of to accomplish it.'

JAMAICA.

A letter from Kingston, (Jamaica,) dated July 5, 1831, appeared in the New-York Courier of the 5th ult. apparently from a slaveholder, but possibly of domestic manufacture The writer bitterly declaims against the powerful efforts which are making in England for the overthrow of slavery in the colonies, and confesses that by these efforts of the '*Saints*,' immediate emancipation 'has, in fact, already virtually taken place The finest negro brought to the Havana would not now realize more than £50!!! and landed property has consequently fallen off 60 per cent under value' This is cheering news, and shows in a striking manner the potency of moral power A short time since, we had some conversation with a Jamaica planter in New-Haven, who confirmed the verity of the above statement, and stated that he should hurry home to sell his slaves at any price. 'We planters know,' said he, 'the determination of the British people, and that the Government never lifts its arm but with power and purpose to crush That arm is now extended, and the system of slavery must be speedily overthrown.'

The Kingston writer anathematizes 'the conduct of the Missionary Methodist Society' in that place. 'Is a refractory negro punished for rebellious conduct' His case is immediately espoused by the Methodist Parson,' &c &c He grows desperate in contemplating the immediate abolition of slavery

'It is hardly possible to bring one's mind to the contemplation of the scenes of confusion which must necessarily follow the emancipation of our slaves! But, for God's sake! if such be the ultimatum of the English Cabinet, what can we lose by one last desperate effort!! What is it to us if we perish by the hand of a black assassin, or by that of an English hired slave!'

The writer then swallows, with a keen relish, a rumor brought by a packet from England, that in St Domingo 'the blacks had risen on the mulattoes, and massacred all they could lay hold of'!!! And, finally, to cap the climax of his impudence and ignorance, he gravely makes the following declaration

'It cannot be denied that the present state of St Domingo requires the interference of some of the European powers. In fact, the poor blacks are in a worse state of slavery than ever they were before, and the mulattoes have had the good sense to take

care for themselves all the dignities privileges and emoluments of the state. It is said that the Blacks are demanding loudly their old masters which would, in a measure, confirm the report of their having risen against the Browns A few days will put us in possession of the real facts

The above paragraph is but a sample of the countless slanders which are constantly manufactured by the West India planters, relative to the condition of Hayti. Wo be to the foreign army which shall tread upon her soil!

☞ The following pacific conference, which is copied from the Friend of Peace for January and April, 1826, may be republished at the present time, in all our newspapers, with very considerable benefit to slave owners and their slaves Will editors extend its circulation?

THE ART OF PREVENTING SLAVE INSURRECTIONS.

ILLUSTRATED IN FOUR CONSULTATIONS

Meeting I—Cesar *and* Henry

Cesar (*alone, talking to himself*) I cannot, *I will not* endure such treatment much longer To be so abused by a man younger, no better, and not half so stout as myself, is too much for African blood to bear

Henry. (*overhearing Cesar, approaches and addresses him.*) What, Cesar, is the matter? I am sorry to see my friend so troubled

Cesar Matter enough, Henry, my master went this morning to greet General Lafayette, and to praise him for fighting for liberty He returned half intoxicated, and abused me and others of his slaves for only intimating how happy we should be if we could share in the freedom for which the good General fought. He even threatened to sell us to the New Orleans slave-traders, and said he would break our heads if we should say another word on the subject You know, Henry that the slaves in this state are nearly as numerous as the white people, and they are much more inured to hardships and privations It is time for us to assert our rights If you will join me, we will see what can be done At worst, we can only lose our lives, and, as the white men say, 'It is better to die fighting for liberty, than to live slaves' We shall have the *principles* and the *examples* of the white men to justify our conduct.

Henry I know very well, Cesar, that the slaves have more reason to complain than the white men had when they made war for liberty, and I have been astonished that they should dare to talk as they do before us, of the justice and the glories of their war I have a great desire to be a freeman and to see all the slaves liberated. But, my friend, we are not prepared for war, and I fear that we should not succeed were we to make the attempt. Besides I have a kind master and mistress When he returned from his visit to Lafayette, he cast his eyes on me with a look of compassion and regret His benignant countenance seemed to say 'I know the slaves have more reason to be dissatisfied than the white men had when General Lafayette fought for them, I will do all I can to make them happy' My master has taught me to read and write—granted me many privileges, and he enables me to do good to other slaves He confides in me as his friend How can I render evil for good, and expose him and his family to perish by violence?

Cesar You know, Henry, that but few slaves have such a master as yours, and can you be willing to see so many abused from year to year, through fear that your master would be destroyed in the case of an insurrection? I will, however engage to do all I can to save your master and mistress. If you and our friend Alfred will join me, I shall be willing that both of you should be above me in command With him and you for leaders, I think we may find the way to freedom and glory I know we have not been trained to war, and shall be in want of arms. So it was with the white men in their Revolution, but God favored their cause, provided arms for them and gave them victory As we are much more oppressed than they were, we may expect that God will favor us, and that foreign Lafayettes will come to our aid Indeed, to be consistent, I think that all or nearly all the white men must be on our side, and should this be the case, we shall have but little fighting to do

Henry I know that Alfred is an able, prudent and worthy man I shall rely much on his opinion If you please, we will consult him to-morrow evening Should he think favorably of our project, and consent to be our Chief, I will do my duty He is not only able and enterprising, but he is a very religious man, and I know he wishes to see all the slaves happy But he has lived near a worthy Quaker, who has been very friendly to him, and done much to improve his mind I do not know that Alfred has imbibed the Quaker principle relating to war, he is, however, frank and honest, and will tell us his mind freely

Cesar We will then consult him as you propose I know he is a religious man, and that he has a Quaker friend But religious men among the white people thought it right to engage in a war for liberty,—even ministers of the gospel encouraged the war by *preaching* and *praying*, and some of them *even* by *fighting* I am not without fears that Alfred has imbibed the Quaker principle, but I have been told that General Green and General Mifflin were Quakers,—yet in a war for *liberty* they took an active part. Should Alfred engage with us, he may become the *liberator* and *father* of his country

Henry Another thought has occurred to me Alfred has a portion of white blood in his veins On his father's side he is supposed to have descended from one of the first families in the state. It was abominable in his father to enslave such a son. These things may have some influence on his mind and dispose him to assert his own rights and the rights of others I cannot doubt that Lafayettes will come to our aid, and should there be need of it, we can take the pirates into our service, as the white men did at New-Orleans in the late war It is said that Jackson's pirates were of great use in this famous battle. For the employment of pirates and highwaymen in war, we should have the example of *Christian governments* But we must now adjourn

Meeting II—Cesar, Henry *and* Alfred

Cesar As we cannot be long together without exciting suspicion, I will introduce the object of our meeting without ceremony. Last evening I had a conversation with Henry on a project for our emancipation For sometime my mind has been impressed with the idea that our *duty* requires an effort for freedom The praises generally bestowed by the white people on their fathers for hazarding their lives in a war for such a purpose, and particularly the unbounded eulogies of General Lafayette for fighting in their battles, have fired my soul with a thirst for freedom and glory Besides, the recent abuse I have received from my master, has made me adopt the popular motto, '*Freedom or death.*' Henry has mentioned but one objection of much weight. He is unwilling his kind master and mistress should be involved in the general calamity To obviate this, I have promised to do all I can to save them from harm. Now if you will consent to become our Chief, I think something may be done which will immortalize your name and free all the slaves from bondage

Alfred I have a strong desire for liberty, and to see the country freed from slavery, but if I understand you, a general insurrection is what you propose To this I should object on more accounts than one. Henry's objection is of weight; and he is not the only slave who has a kind master to be endangered by your project. There are doubtless many such masters not known to us, and for whose safety it might be impossible for us to provide, in the event of a general insurrection

Cesar In all wars, the innocent suffer with the guilty It was so in the white men's Revolution, and this was doubtless anticipated, yet the thought did not deter them from engaging in the glorious work

Alfred If it be true that in all wars the innocent suffer with the guilty, this consideration should of itself be regarded as an objection 'It is better that hundreds of criminals should escape, than that one innocent person should suffer death.' This is a maxim of the philanthropists of this age. On the plan you propose, it is probable that the greater number of the sufferers would be innocent in respect to the wrongs of which we complain Thousands of innocent men, women, and even children, would probably fall victims to revengeful passions

Cesar The philanthropic maxim which you repeated, has, I believe, reference to proceedings in courts of justice, without any regard to wars Do you believe, Alfred, that the white people in making war have any respect to such sentiments?

Alfred I fear they have not, but we should imitate nothing in them except that which is good Many of them think, or pretend to think, that they do right in perpetuating their system of slavery—as they always justify their conduct in waging war It is therefore unsafe to follow them, without first examining the nature of their conduct In regard to the revolution which you propose it is very doubtful whether we should succeed, but whether successful or not, it is very certain that we should sacrifice the lives of many thousands of slaves, and bring great calamity on the Negroes, as well as on the white people.

Cesar I expect that many of our party will be slain, but they will die in what the white men call 'the field of glory,' or 'the bed of honor.' If ever there was a just war for liberty, ours will surely add one to the number, and if successful, it will be glorious indeed As to the evils which will be brought on the white people, I do not see that these should be of much consideration It is now more than fifty years since they began to fight for liberty—more than forty years since that war ended—all this time the slaves have been increasing, and still their oppressors are not disposed to lift a finger towards our emancipation I should indeed be sorry to bring evil on such kind people as Henry's master and your master, but such people are scarce, and some such sufferings as I should regret, are a matter of course in a just and necessary war

Henry Cesar talks like what the white men call a patriot—one who is willing to hazard his own life and plunge a nation into the calamities of war, rather than to overlook an insult, or endure any abridgment of just rights Had he lived in the time of the Revolution, with a white skin, he might have been a general I think too that what Alfred has said against the proposed plan is worthy of serious attention, but I expect that he has other objections yet to state I wish to hear all that may be said on both sides, that I may be able to judge for myself

Cesar A *patriot* I mean to be at the hazard of life and all on earth that is dear to me; but if Alfred has other objections, I am willing to hear them. Prudence, however, requires that we should now disperse, lest suspicions arise on account of our meeting As Alfred was called here without being informed of the object, he may wish for an opportunity to arrange his thoughts, and an adjournment will give us all time for reflection

[*Remainder next week.*]

African Sentinel—Albany, N Y. This paper, we are informed by the last number, will after the lapse of a fortnight be published weekly Four monthly numbers have appeared, which furnish sufficient proofs of Mr Stewart's competency to make a useful sheet. As this is the only periodical in the country, conducted by a man of color, we think Mr S has peculiar claims upon the patronage of the public—especially of his brethren We are authorised to act as Agent for the Sentinel, and feel desirous to send him some scores of subscribers. The terms are $2,50 per annum, payable half yearly in advance

☞ Gen. Hayne, the South Carolina hotspur, in a treasonable address at Charleston on the 4th of July, exclaimed, *as if his soul were upon his tongue*, 'Are you for submission?' to which his valiant hearers responded, by a simultaneous impulse and with a feeling correspondent to his own, unanimously, 'NO!' In imitation of a statesman so heroic and infallible, some of the slaves in Virginia have risen up and exclaimed, 'Are we for submission?' to which the response has been promptly, 'NO!' The traitors and tyrants at the south must not complain if their example be strictly followed by the victims of their cruelty They are daily teaching them lessons of insubordination, resistance and bloodshed.

Extract of a letter from a colored gentleman in a distant city

'I should not be surprised were friend Hepburn to take up the 'gauntlet' you have so fearlessly thrown down. One thing is certain should he engage in the combat, he will be victorious, *before he removes* to his terrestrial paradise, the salubrious clime of Liberia. I have read his letter, and cannot but be, with every colored man who has a soul in him, indignant at his cowering sentiments. Surely colonizationists themselves cannot really approve his opinions. You have said enough to *lay* him forever, but, be assured, he is not to be *laid* in the red sea I do not think that you, and all the priests in America, could get him so near Africa'

☞ A writer must possess one grain of humanity, two grains of common sense, and three grains of decency, ere we sink ourselves to his level in a contest. The aspiring blockhead who scrawls for the Noveaul Republican, at New-Haven, may thus learn why we keep him under our feet

Several communications are on file for insertion Our limits are narrow, and we therefore beseech our correspondents to be patient For Zelmire's favor, we return our best acknowledgments May we hear from the writer frequently?

☞ Our correspondent at Brooklyn, N Y was in error, it seems, relative to the Rev Mr Gurley's visit to that place He will doubtless make an explanation We shall only reiterate our opinion of the craftiness and littleness of Mr Gurley's conduct, in endeavoring to get us proscribed by the Abolition Society of Washington We deny that the object or tendency of the Liberator is to inculcate lessons of insubordination upon the minds of the slaves We denounce oppression as criminal and dangerous, but never advocate retaliatory measures. Our principles are constantly, often wilfully, misrepresented

Office of the Colonization Society,
Washington, August 26, 1831

To the Editor of the Liberator

Sir—As you have given publication in your paper of the 23d of July and of the 13th of August, to certain statements in regard to myself which are *untrue*, I trust you will do me the justice to insert this letter in the Liberator Your correspondent from Washington states that at the meeting of the Abolition Society in this city, 'I drew a few numbers of your paper from my pocket, and garbled handsomely to show its inflammatory character, and how calculated it was to excite to rebellion and massacre' If by this it be intended, that in my selections, I so separated sentences, or omitted or misquoted any or all of them, in such manner, as to misrepresent the views of the writer, or the character of the Liberator, I pronounce the charge *false* The Gentlemen of the Committee to whom the papers from which I read were referred, would, if requested, I am sure, bear witness that my representations of the sentiments of the Liberator were made with fairness and candor I pass over your remarks on the letter to which I above referred, because I consider them as deserving of no special notice.

Your correspondent from Brooklyn, whose letter appears in the Liberator of the 13th of August, has doubtless *written under mistake*, as I had never the pleasure or the opportunity of making an address to the people of color of that place. None of the statements therefore of his letter can *in truth have* any application to *myself*

Very respectfully, sir, your obedient servant,
R R GURLEY

Barbadoes—A hurricane passed over this island on the night of the 10th ult. lasting about eight hours. It destroyed every thing, the island itself is said to be ruined The number of lives lost is estimated at between four and five thousand—among them many slaves. At St Ann's, many of his Majesty's troops were killed, and upwards of one hundred wounded, by the fall of the barracks No force of language can indeed convey an idea of the horror and distress everywhere observable throughout the island, and which ever way the eye is turned, the head grows dim and the heart becomes faint, at the saddening and sorrowful picture.

☞ THE NATURALIST, for September, edited by Daniel Jay Browne, is received. Contents—Man (Strength), The Horse (with a plate), The Peach, The Vine, Wine, Lead The papers for this work are remarkably well written, and convey much useful information in a very neat style.

For the Liberator

ADDRESS,

Delivered by a Member of the Society co-operating with the General Convention of Philadelphia, in the African Church in Temple-street, New-Haven

Since we have been brought out of darkness into light, we discover something ahead that we have not yet come up to It is that which is spoken of in the Declaration of Independence that 'all men are born free and equal,' but the sons of Africa are denied this freedom and equality, and, of course, are not men, but rather compared to baboons or some other dumb beasts. But if we are men, and entitled to the rights of men, we would ask the people of this republic whether we must fight for liberty in America, and go to Africa to possess it? If so, we would have but little faith in such a warfare. What recompense did the blacks get in fighting for liberty in the war of the revolution? I think the answer may be—'Why, the negroes were recommended for their bravery'

We perceive that a majority of the whites have an earnest desire for the removal of the blacks to Liberia, where they will be out of sight, and we find that some of the most faithful christians (pretendedly) in the United States are to be found in the Colonization Society We would ask these colonization christians, in what book they have been seeking their religion? Is there any part of Scripture that authorises a christian to advise his neighbor to go out of his own country into an unknown land, when he knows it will be an injury to him, because he has a darker skin than he has? Is there no charity in christians? None, evidently, in the colonization christians, for we all know that 'charity begins at home'

We do not wish any advice, in the way of getting to heaven, from the colonization christians, for we fear that they would tell us that we blacks cannot go to heaven until we go to Liberia, and advise us to cross the Atlantic ocean without boat or barge; but we, the foreigners as they call us, entitle ourselves to the name recently suggested, which is, Afric-Americans, and hold up both hands to the Colonization Society, and utterly declare that we will not go to Liberia to be christianized, nor for the improvement of our condition in any respect. If, therefore, they still insist upon our removal, they will be pleased to select some other channel for our conveyance; but we would have them recollect, that our fathers have planted trees in America for us, and we intend to stay and eat the fruit, and all we submissively ask is, the civil rights of free countrymen.

☞ 'A Voice from the West' shall be heard next week

SLAVERY RECORD.

INSURRECTION IN VIRGINIA!

FURTHER PARTICULARS

Extract of a letter from the senior Editor of the Richmond Whig, to his partner

'It was hardly in the power of rumor itself, to exaggerate the atrocities which have been perpetrated by the insurgents: whole families, father, mother, daughters, sons, sucking babes, and school children, butchered, thrown into heaps, and left to be devoured by hogs and dogs, or to putrify on the spot At Mr Levi Waller's, his wife and ten children were murdered and piled in one bleeding heap on the floor Waller himself was absent at the moment, but approaching while the dreadful scene was acting, was pursued, and escaped into a swamp, with much difficulty One small child in the house at the time, escaped by concealing herself in the fire place, witnessing from the place of her concealment, the slaughter of the family, and her elder sister among those Another child was cruelly wounded and left for dead, and probably will not survive All these children were not Mr Waller's A school was kept near his house, at which and between which and his house, the ruthless villains murdered several of the helpless children

☞ At the Cross keys summary justice in the form of decapitation has been executed on one or more prisoners. The people are naturally enough, wound up to a high pitch of rage, and precaution is even necessary, to protect the lives of the captives—scouring parties are out, and the insurrection may be considered as already suppressed

☞ Several prisoners have been taken, and in one or two instances, *put to death forthwith by the enraged inhabitants* [!!!] Some of these scenes are hardly inferior in barbarity to the atrocities of the insurgents, and it is to be feared that a spirit of vindictive ferocity has been excited, which may be productive of farther outrage, and prove discreditable to the country

A gentleman from Norfolk, one of the mounted volunteers from that Borough, in a letter of Monday last, from Southampton, states that the celebrated Nelson, called by the blacks 'General Nelson,' Hercules or Hark, (as abbreviated by his comrades) Gen Moore and the other ringleaders, except Nat Turner, the prophet, had all been shot or taken prisoners, that several had been taken who confessed assisting in the murder of their mistresses' children, that he saw several children whose brains were knocked out, and that they had accounts of 63 men, women and children, that had been massacred, that things were becoming quiet at the date of his letter, and the people were returning to their houses.

Gen Eppes, in his letter dated Tuesday last, writes, that every thing was quiet in Southampton, and was likely to continue so In consequence of exaggerated rumors which have spread through some

parts of the low country, and the universal state of feeling there in consequence of war had been held, which determined on keeping up a strong patrol for sometime in the counties of Nansemond and Isle of Wight, &c.—*Richmond Telegraph.*

A letter from Petersburg says, 'the negroes fought bravely, but were so courageously repulsed, in some instances, by faithful blacks.' Some accounts say 'about of the insurgents have been taken.' Others say that only the taking of twelve. The probability is, that the greater part have found shelter in the swamps.

HALIFAX, (N C) Aug 24, 1831

'I want you to send me per first boat 2 kegs gunpowder

'The negroes have risen against the white people, and the whole country is in an uproar. We have to keep guard night and day. We have had no battle yet, but it is expected every hour.'

REMARKS OF EDITORS.

☞ We continue our publication of the commentaries of editors upon the Virginia insurrection.

The Insurrection.—Never has it fallen to our lot to record so melancholy a tale connected with the history of our State as that to which we are now called. For never since the burning of the Richmond Theatre, and the destruction of nearly a hundred lives has there occurred an event in the history of Virginia that has produced such general and painful excitement, destroyed so many lives, and involved so many families in grief and woe. Seldom in the most incensed and vindictive warfare have we heard of human passions breaking forth in such acts of wanton and cold blooded cruelty, upon helpless women and children. Even the infant in the cradle could find no mercy in the relentless hearts of the deluded wretches.

The country is filled with flying rumors, many of them strangely exaggerated. They will, if not corrected produce much needless alarm. The reality is surely bad enough without any exaggeration or embellishment. The blood chills at the thought and recital of these horrors.—To contemplate at one moment the full and satisfying bliss of a lovely, domestic circle, and then in a single hour, to behold them cruelly massacred, the father, mother, daughters, sons, and the cradled infant, mangled and bleeding, and thrown into heaps to putrify, or be devoured by dogs and beasts of prey!—This is a scene of which the spirit faints.

The ringleader was a slave, known by the name of Nat Turner. He calls himself General Turner. He pretends to be a Baptist preacher—is a great enthusiast. He has enlisted his comrades to join with him by declaring to them that he had been commissioned by Jesus Christ, and that he was acting under inspired direction in what he was going to do, and that the late singular appearance of the sun and moon, &c was the signal from heaven for them to arise and commence the work of destruction.

Richmond (Va.) Telegraph

Insurrection in Virginia.—We give in our paper to day an account of an insurrection among the slaves in Southampton County, Virginia. Though we admit that all movements of this kind may be easily checked by the whites, yet we should think their frequent recurrence would lead the citizens of the southern states to reflect seriously on the difficulties and dangers of their situation. There may not be perhaps more than one person out of a thousand murdered in a year by the negroes. But how can any family living in a thinly settled district sleep quietly at their beds, when they cannot avoid the thought that they themselves may be the next victims of negro violence! We should think if there were no other reason for putting an end to slavery at the south, even if religion, justice and humanity did not all cry out against the system, that the frequency of insurrections and acts of violence among the black population would lead the white inhabitants of that section of our country to give their slaves freedom, the only measure which can prevent the perpetual recurrence of these outrages.—*Christian Reg.*

Insurrection in Virginia.—A remarkable slave insurrection has taken place in this State. We do not yet know whether it originated in a desire of plunder, or in deep design. It was too extensive for the former, and not sufficiently so for the latter. While we will never swerve from the principle that the oppressed and enslaved of every country, Hayti and Virginia as well as France and Poland, have a right to assert their 'natural and inalienable rights' whenever and wherever they can do it, and that they also have a right to judge of the fitness of the occasion yet we do not see that a movement of this kind can produce any other effect at present but to inflict useless misery on both parties. God grant that it may come to good.

U S troops from fort Monroe, from vessels of war, and large detachments of militia, have gone in pursuit of them, and it is stated had killed 120, at and near Jerusalem in Southampton. Many others were captured alive. Probably they will be hunted alive, Washington would have been hung if he had been vanquished and captured.—*Mass Jour*

It is evident that the alarm has not subsided, and this appears manifest from the labored expressions made to convey a contrary impression, and to remove apprehension. A resident of a few years at the south has, we think, taught us the true interpretation of newspaper paragraphs inspecting the public tranquility and security. They generally abound most, when most needed. We know too well, the unutterable sensation of horror that thrills a southern population at seasons less portentous than the present, not to feel a sympathy for our friends still subjected to it. And we do most earnestly pray that they may take such efficient measures in favor of a speedy emancipation of their slaves, as we are persuaded, are absolutely necessary to shield them from a more awful calamity than the world has ever yet witnessed.—*Genius of Temperance*

Insurrection in Virginia.—Viewed in all its bearings, this is one of the most distressing occurrences which has ever taken place in this country. Nothing can exceed the savage ferocity of the negroes, in the execution of their purposes whatever they may have been. The mind shrinks with horror from the spectacle, when it contemplates whole families murdered, without regard to age or sex, and weltering in their gore. It is not strange if under such circumstances the whites should be wrought up to a high pitch of excitement, and shout down without mercy, not only the perpetrators, but all who are *suspected* of participation in the diabolical transaction. We do not say that they have gone too far in this matter. When the lives of a whole community are in jeopardy, severe measures are not only justifiable, but necessary. And yet the second scene of the tragedy is not without its horrors. No man can contemplate the slaughter of so many human beings as will perish by the white man's hand in consequence of the insurrection, without the most painful sensations. Some of them no doubt deserve to die; others may be comparatively or altogether innocent.

We cannot imagine what infatuation could have seized the minds of these negroes, that they should even dream of success in attempting to recover their freedom by violence and bloodshed. Do they not know that in addition to the forces of the white population among whom they are placed, the whole strength of the General Government is pledged to put down such insurrections? that if necessary, a million of man could be marshed, on short notice, from the non-slaveholding States, to defend their brethren in the South? For, much as we abhor slavery, much as it is abhorred throughout the Northern and Eastern States, there is not a man of us who would not run to the relief of our friends in the South, when surrounded by the horrors of a servile insurrection.

It has been said that the leaders of this band of murderers are white men. It seems incredible. Who or what can they be? Monsters in human shape, undoubtedly, by whatever other names they may be called. But we shall know more on this head hereafter, together with the motives which prompted the insurrection.—*N Y Jour Com*

[☞ People of the free states! ponder deeply the foregoing declarations of the New-York Journal of Commerce, a paper which is the ostensible organ of the moral and religious portion of a wide community. How do you relish such language? Are these, indeed, your feelings and sentiments? Are you emboldened to gather fresh strength against oppression? Are you willing to imbrue your hands in innocent blood, and to assist in forging new fetters for the limbs of your fellow creatures? HOW MANY THROATS COULD YOU CUT IN VINDICATION OF TYRANNY?

We are amazed at the abominable sentiments contained in the above article. Can the editors of the Journal of Commerce imagine what infatuation could have seized the minds of the heroes of the revolution, or the Poles, or the Greeks, 'that they should even dream of success in attempting to recover their freedom by violence and bloodshed,' when they well understood the colossal power of England, of Russia, of Turkey? If so, he can easily solve the present problem. Men who arise to assert their rights, scorn to count numbers. The race is not to the swift, nor the battle to the strong.

Look at the humanity, the justice, the principles of these editors! 'Much as we abhor slavery'—conscious, as we see, of its being contrary to the rights of man, and condemned by every precept of the bible—yet 'there is not a man of us who would not rise to the relief of southern tyrants, and violate every principle of rectitude, because they have white skins, and slaughter the slaves, because they have black skins. A fine exhibition of morality! It combines every thing odious in cruelty, robbery and murder.

But the picture is not yet finished. Badger's last Weekly Messenger, which also professes to be a moral and religious paper, alluding to the servile revolt, says:

'The heart of northern philanthropy and *valor* cannot but throb with the tenderest sympathy for the distresses of the south.'

In other words, where southern taskmasters are involved in difficulty by their wicked conduct, our 'valor' rises instantly, and makes us willing to render our express to get them out of it! But for the poor, benighted, bleeding, famished slaves, we have no bowels of compassion! 'Ay! down to the dust with them!' O, the depravity, hypocrisy and blindness of the times!]

JUVENILE DEPARTMENT.

For the Liberator

THE FAMILY CIRCLE. NO. 11.

ECLIPSE OF THE MOON

George and his sisters felt too much interested about the eclipse of the moon not to be ready, before four o'clock, to accompany their father on a walk to find a spot where they might have a good view of it. Lucy was the first to perceive the loss of brightness on the moon's edge, and to call out with delight, 'Oh, it is begun!' *'The sage Astronomer, He had not seen it, 'twas a speck so small!'*

'The moon is just entering the earth's shadow,' said George.

'And is that dark part of the moon, where the shadow is,' said Helen, 'the people cannot see the sun, can they?'

'No,' said Lucy, 'it is plain they cannot; the north is just between them and the sun, it is no eclipse of the sun to them!'

'You can see plainly,' said her father, 'that the earth is between the sun and moon, for there is the moon on one side of it, in the west, and presently the sun will rise directly opposite to it, in the east.'

'Oh, there is a cloud,' said Helen, 'how fast it comes, it has covered the moon quite up, now it has gone, and the moon is brighter than ever, except the part that is in the shadow.'

'Lucy,' said her father, 'what is the shape of the shadow?'

'It is rounding, as if it might be part of a circle,' said Lucy.

'The earth's shadow on the moon is always round,' said her father, 'and that is one way by which it is known that the earth is round, as a sphere or ball, for nothing else would always make a round shadow whatever way it was turned.'

'I thought,' said Lucy, 'it was known to be a great ball, or sphere, by people's having sailed all round it, and get to the place they set out from without having to turn back.'

'It is known by that too,' said her father, 'but people had seen the shadow of the earth on the moon, during eclipses, many times before they had ever sailed round it.'

'Oh, what a great black cloud,' said Lucy. And the moon, about one third eclipsed, was soon hid by the black cloud; not to appear again. It was a great disappointment to our little friends, but they were children who when they had lost one pleasure knew how to turn to what was left, and a walk with their father was always enough to make them happy. Lucy recounted George of his promise to explain to her about the changes of the moon, and the reason why it looks so different at different times.

'How large a part of the moon does the sun shine on at once?' said George.

'Just half, does it not?' said Lucy.

'Yes,' said George; 'the half *towards* the sun is bright, the half *from* the sun is dark. Now, sometimes we see the whole bright half, then it is full moon; and sometimes the dark part is towards us, and we do not see any of the bright part at all. Now consider in what part of her orbit round the earth the moon must be to have it full moon.'

'Oh, I cannot possibly tell,' said Lucy.

'My dear Lucy,' said her father, 'if you will not take the trouble to think about it, George may as well leave off talking to you, for it is impossible to make you understand these things without your thinking.'

'I will try to think,' said Lucy; 'I will not be *lazy to think*.' Let me see, in what part of her orbit round the earth must the moon be to have it full moon, that is to have the whole of the bright side next the earth? Why, it must be in that part which is farthest from the sun, for then the same side that is towards the sun is towards the earth.'

'Right,' said George.

'And that is just the part,' said Lucy, 'where it sometimes gets into the earth's shadow and is eclipsed.'

'You will always remember and understand this better,' said her father, 'for having thought it yourself, than if you had learned it from George's telling you.'

'And when must it be,' said George, 'that the whole of the dark side is towards us?'

Lucy thought a little while, and then said,

'When it is between the earth and sun, for then a different side will be towards the earth from that which is towards the sun, and if it is *exactly* between them it will hide the sun from the earth and eclipse him.'

'Then, you see,' said George, 'that it is only at new moon that we can have an eclipse of the sun. We call the moon *new* when its dark side is towards us, or rather just after the dark side has been towards us, when we begin to see one little edge of the bright again. How do you suppose the moon looks, Lucy, when it is just half way between new and full moon, between the part of its orbit which is nearest the sun and the part which is farthest from him?'

'I think,' said Lucy, 'that half way between the place where the whole of the dark, and the place where the whole of the bright side is towards the earth, you see half the bright, and one half the dark part next to towards the earth.'

'Quite right,' said George. 'As the moon moves on in her orbit, after having had the whole bright part turned away from us, we soon begin to see a little edge of it on one side, then more and more of it, every night, till it gets quite round to the opposite part of its orbit, and is full moon, and from there we see less and less of it as new moon again.'

In the evening, when the lamp was lighted, George asked Helen for his cap and ball.

'I am going to take this ivory ball for a moon,' said he. 'You see the lamp shines upon one half of it.' Now, Lucy, I will move it round your head, and do you turn yourself round so as to keep looking at it, and tell me how it looks.'

'Now,' said Lucy, 'when it is just between you and the light, I see only the dark half. Now, as you move it on, I begin to see a little of the bright part on one side, and the part of the bright which I see is just the shape of the new moon. Now I see a larger and larger piece of the bright, and it is still just the shape of the real moon. Now I see all the bright—it is full moon. Now I begin to see the dark part again. Now more and more of the dark, less and less of the bright—now all dark again. Oh, how pretty this is, and how well it explains all the changes of the moon. Now do it round Helen's head that she may see it too.'

'I wonder what the earth looks like to the people in the moon,' said Helen.

'Just as the moon looks to us,' said George, 'only thirteen times as large.'

'What a fine large moon that must be,' said Lucy.

'I thought you said the earth was *fifty* times as large as the moon,' said Helen.

'So it is,' said George, 'the whole bigness of it, inside and out, but the outside of it, which is all that can be seen, is only thirteen times as large.'

'And is the earth sometimes new and sometimes full, and does it have all the changes which the moon has to us?' said Lucy.

'Yes,' said George, 'the earth, like the moon, only shines with the light it receives from the sun, and sometimes more and sometimes less of its bright part is towards the moon. Now consider how the earth will look to the moon when the moon looks full to us.'

'Of course,' said Lucy, 'it is the side of the earth which is next the sun that is bright, but it is the other side, the dark side, which will be towards the moon. So the earth will then be like new moon to the moon. And when the moon is new to us the earth is full to the moon, so you will easily understand by thinking about it. But I believe we have talked and thought quite enough upon the subject at present. I am afraid Helen will be tired.' U. I. E.

* *Note.* In doing this, there must be only one light in the room, and the more perfectly white and smooth the ball is, the more distinct the shadow will be. Both the light and the ball should be raised a very little higher than the head, that the ball may not get into the shadow of the head. Another way is to have a ball, half black and half white, one half representing the dark, and the other the bright half of the moon. In moving it round the head, the white part must always be turned the same way, so the enlightened or bright part of the moon is always towards the sun.

PETITIONS TO CONGRESS.

'*One last, best effort now!*'

A great effort will be made in various parts of the country to petition Congress, at its approaching session, to ABOLISH SLAVERY IN THE DISTRICT OF COLUMBIA, over which that body has entire control. There are only a few thousand slaves in that District, who may be safely liberated at once, and then our national reproach be wiped away. It ought to cover our faces with burning blushes of shame, to reflect, that in the Capital of our Union, human beings are offered at public sale, like cattle, and the harrowing sounds of the lash are heard, to know that secret dungeons are there kept, for the purpose of confining purchased slaves till they are numerous enough to be driven off hundreds of miles of the south; and that around the Halls of Congress, the chains of the slaves are constantly clanking, to mock any of our boasted liberties.

Now, christians, philanthropists, patriots, lovers of liberty and equality, your co-operation is wanted in this noble enterprise. Petitions will shortly be circulated in this city, and throughout the State, praying Congress to emancipate the slaves in the District of Columbia. Let these rapidly circulate from house to house, let every man, who can write, sign his name to them, and he who cannot, let him make his mark. God will bless your efforts, history shall speak well of you; the slaves shall bless you, in after life, you will remember the deed with pleasure, if performed with a right spirit, it shall be recorded in the Book of Life.

We regret that the crowded state of our columns prevents us from extending our remarks. More hereafter. It gives us pleasure to learn, by the August number of the Genius of Universal Emancipation, that a committee of twelve has been appointed in the city of Washington to distribute petitions in the District. In the first ward of the city, upwards of THREE HUNDRED names were signed in a few days. Among there were those of the mayor and one of the judges of the court, as well as many other persons of high standing, numbers of whom are actually slaveholders. With a little exertion, two thousand names may be obtained on the petitions in Massachusetts. Again we say to the friends of the cause, here and abroad—One *last*, NEXT effort now!'

Poland.—The Messager des Chambers, Aug. 1, says: 'An inhabitant of Mintz received, on the 26th of July, a letter from Frankfort, which states, that in a general battle the victorious Poles took prisoners or killed 14 000 Russians, and took 80 pieces of cannon.' Other accounts represent the Russians as actually besieging Warsaw.

DIED.—In this city, on Tuesday, the 30th August, Mr Daniel Cutter, a respectable man of color, for many years a resident of this city, and at the time of his death a member of the African Baptist Church

LITERARY.

From the New England Weekly Review.

REFLECTIONS OF A BELLE.

I'm weary of the crowded hall, I'm weary of the mirth,
That never lifts itself above the grosser things of earth;
I'm weary of the flatterer's tone, its music is no more,
And eye or lip may answer not its meaning as before;
I'm weary of the heartless throng of beings deemed as one,
Whose spirit kindles only to the blaze of fashion's sun.

I speak in very bitterness, for I have deeply felt
The mockery of the hollow shrine, at which my spirit knelt;
Mine is the requiem of years, in reckless folly past,
The wail above departed hopes, on a frail venture cast;
The vain regret that steals above the wreck of squandered hours,
Like the sighing of the autumn wind above the faded flowers.

Oh, it is worse than mockery to list the flatterer's tone,
To lend a ready ear to thoughts, the cheek would blush to own;
To hear the red lip whispered of, and the flowing curl, and eye,
Made constant themes of eulogy extravagant and high;
And the charm of person worshipped in a homage offered not
To the perfect charm of virtue, and the majesty of thought.

Away! I will not fetter thus the spirit God has given,
Nor stoop the pinion back to earth, that beareth up to heaven;
I will not bow a tameless heart to fashion's iron rule,
Nor welcome with a smile, alike the gifted and the fool.
No! let the throng pass coldly on, a treasured few may find
The charm of person doubly dear, beneath the light of mind.
WHITTIER.

THE WOMEN FO'K.

BY THE ETTRICK SHEPHERD.

O sairly, Meg, I rue the day
I fancied first the womankind;
For aye sinsyne I ne'er can hae
Ae quiet thought or peace o' mind!
They hae plagued my heart and pleased my ee,
An' teased an' flattered me at will,
But aye, for a' their witcherie,
The pawky things I love them still.
O the women fo'k! O the women fo'k!
But they hae been the wreck o' me;
O weary fa' the women fo'k,
For they winna let a body be!

I hae thought an' thought, but darena tell,
I've studied them wi' a' my skill,
I've lo'ed them better than mysel,
I've tried again to like them ill.
Wha sairest strives, will sairest rue,
To comprehend what nae man can;
When he has done what man can do,
He'll end at last where he began.
O the women fo'k, &c.

That they hae gentle forms an' meet,
A man wi' half a look may see;
An' gracefu' airs an' faces sweet,
An' waving curls aboon the bree;
An' smiles as saft as the young rose-bud,
An' een sae pawky, bright and rare,
Wad lure the laverock frae the cludd—
But, laddie, seek to ken nae mair!
O the women fo'k, &c.

Even but this night nae farther gane,
The date is neither lost nor lang,
I tak' ye witness ilka ane,
How fell they fought, an' fairly dang.
Their point they've carried right or wrang,
Without a reason, rhyme, or law,
An' forced a man to sing a sang,*
That ne'er could sing a verse ava.
O the women fo'k! O the women fo'k!
But they hae been the wreck o' me;
O weary fa' the women fo'k,
For they winna let a body be!

* 'The above,' says Mr Hogg, 'is my own fac-simile humorous song, when forced to sing by the ladies against my will, which too frequently happens, and notwithstanding my wood notes wild, it will never be sung as well again.'

WOMAN.

O, woman! in our hours of ease
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!
SCOTT.

MISCELLANEOUS.

FOREIGN ITEMS

Female Warriors.—The Hamburg Correspondent contains the following, dated Warsaw, July 7. An eye witness gives the following sketch of the detached Lithuanian corps of Countess Plater and Count Casar Plater. The Countess is about 25 years old. Her pale and beautiful features are indicative of a romantic melancholy. Her dame (lady's maid) supplies the place of Aid-de-Camp, and is younger than her mistress. The former is the Chief of the Staff, and at the same time Intendant General of the corps. No corps can be better managed. Both ladies are almost worshipped by the whole corps. They are dressed as men and are constantly among the troops. The Countess has assumed the name of M. Cwiecietiec. From her the soldiers receive orders, provisions, and ammunition. Count Plater is well known at Warsaw, where he spent all last winter. He is a young man of about 21 years, of feminine features, and middling stature. When he is not engaged in military duties, he devotes his time to prayer.

It is said that Countess Plater has fallen into the hands of the enemy.

St Petersburg, July 5.—CHOLERA.—Between June 30 and July 6, there had been 586 cases, only five cures, but 272 deaths! There were at that period 315 cases pending, of which but a small portion were expected to recover. The alarm and consternation cannot be described. In consequence of this dreadful mortality, the lower orders of the people took it into their heads that the sufferers had been poisoned, or buried alive, as none of those carried to the hospital had returned. Riots broke out in different parts of the metropolis, which were only suppressed by the appearance of the Emperor, who was obliged to leave his seclusion at Peterhof, and frequently exhibit himself in the streets. Dr Seymour, a German physician to one of the hospitals, was murdered by the populace, and his body dragged about the streets. Other individuals lost their lives. The mob took possession of the principal Hospitals, broke the windows, and threw the furniture into the streets. They also totally destroyed two of the temporary Hospitals which had been erected. The military at last interfered. The disease was increasing in all parts of the city in a most frightful manner. The English families were leaving as fast as possible, abandoning their property. At Riga there had been, between the 4th and 7th of July, 308 cases, and 52 deaths.

Reform Bill.—The discussion of this bill still continues in the House of Commons. The Morning Chronicle gives the following account of its present situation: 'The English bill contains thirty-seven folio pages; and the committee is now sitting (after the lapse of ten days) on the twelfth line of the first page.'

The Journal des Debats states that 'the quantity of Gunpowder in store in France, is nearly 12,000,000 kilogrammes (2 lbs. French) without reckoning 5,000,000 in the Marine Arsenals,—sufficient for a three years war with armies in action as numerous as those in the times of the Republic.'

A Polish proverb says—'You may strip a Pole to his shirt—but if you attempt to take his shirt, he will engage all.'

The French troops in Algiers had something like a battle with a host of Bedouins, who came down upon them at Belide. The French loss was 300 men, the Arabs some thousands.

The Kilmarnock Chronicle states that recently at a wedding party in that vicinity when the company were seated at supper, the bride instantaneously dropped down and expired.

A most remarkable monument has lately been discovered at Orleans. It is no other than the greater part of the turrets of the old Bridge, that formed so distinguished a scene in that interesting episode of the History of France, of which Joan of Arc was the heroine.

The Cholera.—This disease has swept off four millions of the inhabitants of India since 1817; has travelled at an average of twenty miles a day, and passed through China and the Islands of the East, through Arabia, Persia, Syria, and by the route of the Volga to Moscow, and has now appeared at Riga, and is passing through Russia, Poland, and other parts of Europe—desolating some countries, and bearing terror and dismay with it wherever it appears.

The American residents at Paris, instead of giving a dinner in honor of the 4th of July this year, sent the money to Poland.

Mr Simond, the Traveller in England and Italy, died lately in Geneva, of apoplexy. Mr Simond was for many years a resident in America.

A medical council has been recently held at St Petersburgh, which was attended by 40 physicians. Thirty eight of them declared it to be their opinion, that the cholera is contagious, and only two maintained the contrary.

Dram-drinking in England.—At a late meeting in Manchester, the practice of dram-drinking was reprobated in very forcible terms; and among other proofs of its bad consequences, it was stated that, according to authentic records, about twenty deaths were caused by it annually in that town alone. Two dram-shops in Manchester, it was mentioned, sold 120*l.* worth of ardent spirits in one day; another took on an average 150*l* per day; and at another, in one day in June last, customers entered at the rate of 500 per hour, of which number six tenths were men, three tenths respectable looking females, and one tenth girls!

Prince Talleyrand, by authority of his government, has proposed to the British government that a copy of every work published in England shall be sent to Paris to be deposited in the National Library for the public use, and that in return a copy of every work published in France shall be sent to England and deposited for the public use in the British Museum.

A bright looking, neatly dressed, *colored man* came into our office, to-day, and civilly asked if we ever published poetry. He said he was a stranger here, but he liked the looks of the town so well, he wanted to publish something about it. We could not decline the compliment to our town, nor be so rude to a civil stranger as to refuse his manuscript. Here it is, word and letter.—*Portland Courier.*

Poetry on the town of portland

I have been a round
This your portland town
And saw her swift increase
May all within her Bounds
Unite in love and peace
Use no Deception with
Great nor small
Let equal right be free to all
When blessings will upon
You rest
No heathen Dust to
Me molest

By Jacob C Dickson
Boston mass

Copied from the back of a Five Dollar Note, of the Morris Canal Banking Company:—

'This is the last of Eight Thousand Dollars, brought to this city by me the 7th January, 1830, most of which has been lost at the Gambling Table; myself a pennyless vagabond, ripe for the commission of any deed that will supply my immediate wants—for after this moment, I am a desperado. C.
New-York, 13th Dec 1830.'

Some painters on board a scow at Hartford, busily painting a schooner, were woefully discomfited recently, by a sturgeon 7 feet long and 3 round, which leaped from the water among them, mixed their paints together, and with his tail laid it on thick, spattering the painters also. They, thinking his style was in *bad taste,* seized the dabster and held him to bail for the mischief.

The Royal Council of St Bartholomews have ordained that the fines will be tripled, which have been laid on white persons for injuring or insulting those 'heretofore called free persons of color,' if it appears that the quarrel arose from difference of color or extraction.—*N Y Daily Adv.*

A Dartmouth boat was overset in Halifax harbor on the evening of Sunday, the 14th ult. and twelve persons were drowned, including the ferryman and assistant and one woman. It was suspected that the ferrymen and some of the passengers were intoxicated.

A very serious riot has taken place near New-Market, Md. between the white and colored laborers employed on the rail road. Many persons were injured—one or two, it is believed, mortally. The whites (Irish) appear to have begun the assault.

On the 25th ult three young ladies were drowned in Connecticut river near the Ferry in Chatham, by the upsetting of a boat.

The Eulogy on James Monroe, by Mr Adams, is in the press of Mr Eastburn, city printer, and will appear in the course of the week, making a pamphlet of a hundred pages or upwards.

The Evening Gazette states that Ex-President Adams is preparing a version of the Psalms,—and that he has nearly completed the Life of his father.

According to the N Y Commercial, 1665 convicts are loose upon the community, who have been pardoned by the Governor.

Three colored boys, bathing at Southwark Island on Saturday afternoon last, were drowned.—*Poulson's Philad. Adv.*

A gentleman in Newport has received through the post office a letter enclosing $13 with the following note—'Ten dollars, borrowed six years ago without leave.'

John M Forbes, Esq chargé des affaires at Buenos Ayres, died in that city on the 14th of June, and was buried with public honors.

Thos May has been sentenced in New-York to 10 years in the State Prison, for highway robbery on a colored man.

Messrs Meacham and Mathewson of Lowell, propose publishing a new paper in that town, under the title of '*Middlesex Telegraph, and Manufacturers' and Farmers' Advocate.*'

Many hides are produced in Hayti, and a large tannery is about to be established at Port au Prince, with a capital of $16,000, in 60 shares.

John G Miller advertises in the Cherry Valley Gazette—"All persons are hereby forbid *marrying* my Daughter Betsey."

Commerce of Boston.—The amount of Revenue on goods entered at the Custom House on Friday last week, was upwards of *three hundred thousand dollars!*

DEATHS.

In Hunterdon co. N J 14th inst Rev. Benjamin Collins, Minister in the Methodist Episcopal Church, and a member of the Philadelphia Annual Conference, 47. He was attending a Camp Meeting held upon Asbury Circuit. Being in ill health, he had occasion to retire after dark, to a remote part of the ground, when he insensibly approached a precipice, from which he fell a distance of from twelve to sixteen feet. Here in the unbroken silence of a dark forest, he remained for several hours, until his groans were heard by some who hurried to his help, but alas! too late to save him; from the bruised state of his head and the extreme swelling of his neck, it is probable he fell headlong upon the craggy rocks among which he was found. After suffering from the midnight of Friday until the dawn of the Sabbath, he expired.

In Crunaugh, Ireland, near Coleraine, Miss Elizabeth Adams, 44. What is very singular, her two brothers dropped down and expired instantly, and her father, grand father, and great grandfather, all went to bed in good health, and were either found dead or in the act of dying before morning.

MORAL.

Addressed to the Editor of the Liberator.

FAITH.

Let faith suppress each rising fear,
Each anxious doubt exclude;
Thy Maker's will has placed thee here,
A Maker wise and good.

He to thy every trial knows
Its just restraint to give;
Attentive to behold thy woes,
And faithful to relieve.

Though griefs unnumbered throng thee round,
Still in thy God confide,
Whose finger marks the seas their bound,
And curbs the headlong tide.

SWEET HOME.

An alien from God, and a stranger to grace,
I wandered through earth, its gay pleasures to trace;
In the pathway of sin I continued to roam,
Unmindful, alas! that it led me from home.
Home, home, sweet home,
O Saviour! direct me to heaven, my home.

The pleasures of earth, I have seen fade away,
They bloom for a season, but soon they decay;
But pleasures more lasting, in Jesus are given,
Salvation on earth, and a mansion in heaven.
Home, home, sweet home,
The saints in those mansions are ever at home.

Allure me no longer, ye false glowing charms!
The Saviour invites me, I'll go to his arms;
At the banquet of mercy I hear there is room,
O there may I feast with his children at home!
Home, home, sweet home,
O Jesus, conduct me to heaven, my home!

Farewell, vain amusements, my follies, adieu,
While Jesus, and heaven, and glory I view;
I feast on the pleasures that flow from his throne,
The foretaste of heaven, sweet heaven, my home.
Home, home, sweet home,
O when shall I share the fruition of home?

The days of my exile are passing away,
The time is approaching, when Jesus will say,
'Well done, faithful servant, sit down on my throne,
And dwell in my presence, forever at home!'
Home, home, sweet home,
O there I shall rest with the Saviour, at home.

Affliction, and sorrow, and death shall be o'er,
The saints shall cease to be parted no more;
There loud hallelujahs fill heaven's high dome,
They dwell with the Saviour, forever at home.
Home, home, sweet home,
They dwell with the Saviour, forever at home.

Extract from a late Report of the Windham County (Ct.) Peace Society.

'The procedure of the present King of England often awakens our high admiration. Under his patriotic sceptre, the nation will be blessed. The prospect which he has opened of a momentous reform (to be effected without bloodshed) is too distinct to be delusive. The men whom he has placed at the head of affairs, are men of peace no less than of power unequalled. Witness their whole political career. Turn to the sentiments they have promoted in the House of Parliament. If there is a man living in whom the world may repose unlimited confidence, that man is HENRY BROUGHAM. We reluctantly withhold ourselves from a detail of his unwearied exertions in the cause of popular education; and again of his fearless, determined assaults upon the whole system of Slavery. Whatever may be done to enlighten mankind, or to relieve them from oppression of any sort, will always be gratefully recognized by the friends of peace, as co-operative to the end they have in view.'

JOHN B. PERO,
NO. 2 & 3,
In rear of Dock Square, near the City Tavern
BOSTON,
KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Cerasel Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Tooth Brushes; Swan's Down Powder Puffs, Emerson's and Pomroy's Straps, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H Barber's do. Gunthorne's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do; Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Suspenders, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. March 26. eop6m

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 38.

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☞ Agents allowed every sixth copy
☞ All letters and communications, *excepting from Agents*, must be POST PAID

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THE LIBERATOR.

☞ 'He who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins—the oppressors and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantly take away mine, for I want to have yours.'—Abbe Raynal

INTERESTING ANECDOTES,

No I

☞ We select the following anecdote, which is eminently illustrative of the African character, from the London Magazine for October, 1745

A MERCILESS PLANTER, AND TWO GENEROUS NEGROES

York, Oct. 6

Sir—A gentleman newly come from Virginia, where he has lived these ten years past, and whose veracity may be depended upon, entertained me with an accident of so extraordinary a nature, which happened not long since there, that I thought it might deserve a place in your magazine.

A planter of that country, who was owner of a considerable number of slaves, instead of regarding them as human creatures, and of the same species with himself, used them with the utmost cruelty, whipping and torturing them for the slightest faults.—One of these, thinking any change preferable to slavery under such a barbarian, attempted to make his escape among the mountain Indians, but, unfortunately, was taken and brought back to his master.

Poor Arthur (so he was called) was immediately ordered to receive 300 lashes stark naked, which were to be given him by his fellow slaves, among whom happened to be a new negro,* purchased by the planter the day before. This slave, the moment he saw the unhappy wretch destined to the lashes, flew to his arms, and embraced him with the greatest tenderness; the other returned his transports, and nothing could be more moving than their mutual bemoaning each other's misfortunes. Their master was soon given to understand that they were countrymen and intimate friends, and that Arthur had formerly, in a battle with a neighboring nation, saved his friend's life at the extreme hazard of his own. The new negro at the same time threw himself at the planter's feet with tears, beseeching him, in the most moving manner, to spare his friend, or, at least, to suffer him to undergo the punishment in his room, protesting he would sooner die ten thousand deaths than lift his hand against him. But the wretch, looking on this as an affront to the absolute power he pretended over him, ordered Arthur to be immediately tied to a tree, and his friend to give him the lashes, telling him too, that for every lash not well laid on, he should himself receive a score. The new negro, amazed at a barbarity so unbecoming a human creature, with a generous disdain refused to obey him, at the same time upbraiding him with his cruelty, upon which, the planter turning all his rage on him, ordered him to be immediately stripped, and commanded Arthur (to whom he promised forgiveness) to give his countryman the lashes himself had been destined to receive. This proposal too was received with scorn, each protesting he would rather suffer the most dreadful torture than injure his friend. This generous conflict which must have raised the strongest feelings in a breast susceptible of pity, did but the more inflame the monster, who now determined they should both be made examples of, and to satiate his revenge, was resolved to whip them himself. He was just preparing to begin with Arthur, when the new negro drew a knife from his pocket, stabbed the planter to the heart, and at the same time struck it to his own, rejoicing with his last breath that he had revenged his friend and rid the world of such a monster.

What a glaring instance is here of barbarity in one bred among christians, and of a noble, disinterested friendship, and true greatness of soul, in these two unhappy wretches!—Had they the happiness of a good education, and been blessed with the lights of christianity, such geniuses, in all probability, would have exerted themselves in a glorious manner for the service of their country, or all mankind. Then what manner of excuse can we make for treating this part of our species with such contempt and partiality? What in an European would be called a glorious struggling for liberty, we call in them rebellion, treachery, &c. Perseverance we term obstinacy, and melancholy (the constant attendant of slavery in a thinking soul) sulkiness and a savage gloominess; nay, we put them so little on the footing of common humanity, that there is only an insignificant fine set on a white man that murders any of them. In a breast sensible of the least touches of humanity, compassion must arise to see our fellow creatures (for they are not the less so for being of a different climate and complexion) reduced to the most abject state in the whole creation;—and how base is it to add to the weight of their misery by the barbarous usage they generally meet with! To take these unhappy people, without the least provocation, from their own country, from every thing that is dear to them, a tender, loving wife and children, perhaps, and plunge them into irredeemable slavery, is shocking to think of!—Nay, the misfortune does not end here, for their posterity in general are to undergo the same fate, and life, which Heaven designed the first and greatest blessing, is to them a continued scene of misery. Hope, the great comforter of mankind, is forever excluded; nor have their masters any more regard to their immortal part, never instructing them in the lights of christianity, themselves forgetting the chief precepts of it in their usage of them, viz *doing as they would be done by*.

The only arguments that can be urged in defence of this barbarous trade are, that the slaves they purchase are such beforehand, and that it is but an exchange of savage for christian masters; nay, that it is saving the lives of thousands of them, who would otherwise be sacrificed to their idols. But, in reality, 'tis the Europeans are the idols, to whose cruelty and avarice these poor wretches are sacrificed.—'Tis they who are the authors of all the wars, bloodshed, treachery, &c. we so much condemn in them.—'Tis to get them slaves they do this, and practise crimes unknown among them before the arrival of the white people; and when an European ship appears on the coast, 'tis a sure forerunner of rapine, murder, and the greatest calamity. Then how unworthy human nature, and how opposite to the rules laid down in the gospel by our great master, is that kidnapping sort of traffic! But in a free people, as the English are, who on all occasions show the greatest abhorrence of slavery, 'tis doubly criminal.

Nature is not so partial as to confine her favors to any nation or climate: virtues as well as vices are the produce of all countries, and a nobleness of soul among these savages, as we call them, often breaks forth in spite of that cloud of ignorance that hangs over them; nor, indeed, is it possible, when one reflects on the surprising revolutions arts and sciences have made, but that some centuries hence, they may be transferred to Africa or America, and the natives of those countries have it in their power to revenge the injuries done to their forefathers on the Europeans, who may at that time make as despicable a figure in the world as the natives of those places now do.

J R

*So they call those slaves just brought from Africa

No II.

This anecdote is copied from the *Albany Evening Journal*. If Gabriel had been a Pole or a Greek, what piles of panegyric would have been heaped upon his memory!

GABRIEL'S DEFEAT.

The present very alarming insurrection of the Africans in the slaveholding states, imparts a thrilling interest to every thing relative to their projects for self-emancipation.

About thirty years ago, it was discovered that in the neighborhood of Richmond a plan had been devised by the colored people to spread slaughter and devastation among the whites. Three negroes had been seen by their master riding out of his stable-yard. This was sufficient to create alarm. On their return, the then absconding blacks were tried by the court of three.* Though no direct evidence was adduced, yet enough was elicited to induce the belief that there had been an extensive combination formed for dreadful purposes. The Governor of Virginia offered the sum of $10,000, and the gentlemen of the city of Richmond, $10,000 more, as a reward to any one who would give information of the head of the project. No one was tempted to betray the secret.

A few days after the $20,000 reward was offered, a little African boy came into a grocery-store in Richmond, and asked for a quart of rum. The grocer asked him for whom he wanted it. He said, for his uncle Gabriel. That African, when twenty one years of age, had asked his master how much he would take for him. His master replied, 'Gabriel, no money would buy you.' 'But,' said Gabriel, 'should I buy myself?' 'In that case,' said the master, 'I would take $500 for you.' 'Then I am ready to pay,' said Gabriel. 'Had I thought so,' said the master, 'I would not have made the offer. But as I have said it, I will not draw back.' Gabriel was manumitted. He then commenced the learning of the English language, and in a short time, learned reading, writing and arithmetic. He was intelligent, sober, and amiable. All people who knew him, esteemed him highly. He was 26 years of age, when the $20,000 reward was offered. Such was the man who sent his nephew for a jug of rum, which cost him his life. The grocer asked the boy where his uncle Gabriel was. He replied, in the Sally Ann, a vessel at the dock, just ready to sail for St Domingo. The grocer told the boy to wait a little for his return. Notice was given to an officer, and Gabriel was apprehended. When put on his trial he thought some one had been tempted by the great reward to betray him, and he confessed the whole. He said their plan was to fire the city at the end opposite to the arsenal, men were appointed to ring the fire bells, and while the citizens were drawn off to extinguish the fire, they intended to seize the arsenal, rush into the city and slaughter all indiscriminately, except a few young ladies who were selected to be the wives of some of the leaders.

All these measures, Gabriel avowed as his own device. He said his earliest thoughts were occupied with these plans—that he had landed in his peculium, and increased his stock to $500 at the age of 21—that he had made himself acquainted with learning for this sole object—that he had travelled expressly through the Southern States by night, riding down one good horse, in preparing the Africans for his measures—and that he had formed in caves and remote places, depots of arms. He also told the court that had God not interfered by a great rain, that so swelled a stream in the neighborhood of Richmond that his assembled band could not pass, they would not that day have been sitting as his judges. 'But,' said the court, 'Gabriel, we all esteemed you. You have not been thought so cruel. How could you desire a scheme of such almost indiscriminate bloodshed?' Gabriel coolly replied, 'It is not that I delight in shedding the blood of men, but there is no other way of procuring our freedom. I love my nation.—We have as good a right to be free from your oppression, as you had to be free from the tyranny of the king of England. I know my fate—you will take my life. I offer it willingly, as a martyr to liberty. My example will raise up a Gabriel, who will, Washington-like, lead on the Africans to freedom.' Gabriel was executed by having a horse attached to each of his four limbs, and was thus torn asunder. He died without a murmur, cool, collected in the faith that his death would not be in vain.

The incidents are embodied by some Africans in the song called 'Gabriel's Defeat,' and set to a tune of the same name, made also by a colored man. The writer of this has heard the tune, in Virginia. It is a favorite air in the dances of white people. It need not be added, that the song is popular among the colored *population of the South*.

*Three planters in any case of emergency, form a court to try slaves.

THE ART OF PREVENTING SLAVE INSURRECTIONS.

ILLUSTRATED IN FOUR CONSULTATIONS.

Meeting III.—Henry, Alfred, *and* Cesar.

Henry. As the particular object of the present meeting is, to hear and consider what Alfred has further to object to the proposed war, I move that he proceed without reserve, and without delay.

Cesar. I second the motion.

Alfred. The subject proposed demands of each of us the most serious and impartial consideration. It is emphatically a case of life or death to thousands of our fellow mortals. Such a case should never be decided by prejudice or violent passions, but with strict regard to justice, to the requirements of the Most High, and to our accountableness to him. I agree with each of you in the belief that Negroes have as just a claim to freedom as the people of any other color; that the slaves have a hundred fold more reason for complaint than the white people had when they made their appeal to arms in the cause of liberty;—that, on their own principles, our oppressors would have no ground to object, should we immediately resort to violence to effect our emancipation, though the measure should involve the destruction of half the people in the United States.

But, my beloved brethren, we ourselves have sinned more against God, than the white men have against us. Yet he has not cut us off—he has been long suffering and kind—he has waited to be gracious—he still waits, and is ready to pardon all our offences. Not only so, he is forbearing towards the white men who oppress us, though he sees and abhors all their cruelty. Should we not then be followers of God as dear children, and show our love and gratitude for his forbearance towards us, by exercising the same spirit towards all who have done us wrong?

I must also observe to you that I have professed to be a Christian, a disciple of the Prince of peace, who was meek and lowly of heart—who never rendered evil for evil—who loved us, and suffered for us, leaving us an example that we should follow his steps,—who in the agonies of death prayed for his insulting persecutors, and who has said to us all—'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven.' He has also required us to pray to God to forgive us our trespasses as we forgive those who trespass against us—with a solemn assurance that if we do not forgive, we shall not be forgiven. 'Be not overcome of evil, but overcome evil with good,' is also a divine injunction.

By these passages you may see what a kind God we have to serve—what a merciful Saviour has died for us—what a benignant temper he has displayed—what a blessed example he has set—what holy precepts he has given us, respecting our feelings and conduct towards our 'enemies,' or those who 'curse' us, or 'hate' us or 'persecute' us. Supposing then that all the slaveholders were as bad as the characters here described, would our making war on them be *loving* them? Would killing them be *blessing* them, or *doing good* to them or *praying* for them, or *forgiving* them? Is this the way to 'overcome evil with good,' and to show ourselves the followers of him 'who died the just for the unjust that he might bring us to God?' Can I be a follower of Christ in becoming a leader, or a partner, in a work of insurrection, violence, and revenge? Whatever I can do from *love* I am willing to do for the emancipation of myself and all the slaves, but I cannot indulge hatred, and sacrifice my soul for the emancipation of my own body, or the bodies of my brethren. Nor can I offend my God and dishonor my Saviour, to acquire the name of a *patriot* or a *hero*. Indeed I think true patriotism always seeks the peace of one's country; and true heroism is shown by facing dangers in doing good.

Cesar. You have astonished me, Alfred, by your sermon. But I must ask—Were those instructions and commands in the Bible before the white men's Revolution?

Alfred. Yes, Cesar, they have been in the Bible more than a thousand years, and they were brought to America by the first settlers of the country.

Cesar. It seems to me that there must have been some mistake about the matter. If such sentiments were in the Bible, and as plain them as you have stated them, how could the white men make their wars? and how could ministers of the gospel approve their conduct?

Alfred. I cannot account for these things any better than I can account for their making slaves of us. I suppose, however, that in both cases they explain the scriptures so as to make them agree with their passions and prejudices. They profess to

think it is right to hold us as slaves; yet their Bible tells them to do unto others as they would that others should do to them. But you should do right, whatever wrongs the white men may do, and imitate them no further than they 'walk in love.'

Cæsar. *Walk in love!—Walk in love!*—I see but little of this in the conduct of my master. But when I have calmly reflected on what must be the horrors of a general insurrection and indiscriminate war against the white people, I have been shocked at the prospect before me, of carnage and distress. Indeed I think I never should have projected such an enterprise, had it not been for the successful example of our white men, and their unceasing praises of a war for liberty,—and of the agents concerned in their Revolution.

Henry. I was about to make a few remarks, but I perceive that the moment has come for us to disperse. Let us be punctual to-morrow evening. Adjourned.

COLONY IN UPPER CANADA.

The Rev Nathaniel Paul, agent of the Wilberforce settlement in Canada, and formerly pastor of the African Baptist Church in this city, arrived here on Wednesday, the 10th Aug bringing with him letters of instruction and other credentials, authorizing him to visit Great Britain, to solicit such aid as may be conducive to the prosperity and future welfare of that infant settlement. Mr Paul's papers were signed by his Excellency the Lieut Governor. The information received from the above gentleman was truly gratifying, and it is to be hoped that the friends to that and every other good cause, will exert him in his philanthropic exertions, in requests to the immediate prosecution of his mission abroad. The state of affairs in the settlement may be seen from the communication in this number from the above place. Editors friendly to the above mentioned settlement will please give the communication an insertion in their papers.—*Albany African Sentinel.*

Wilberforce Settlement U C

Mr Editor—It will no doubt be gratifying to our friends who in different parts of the state of New York and elsewhere, have taken an interest in our welfare, and have aided us in effecting this infant settlement, to hear from us, to know how we are getting along; we therefore beg the favor of communicating to them, through the medium of your very useful paper, a short account of our affairs. Through the blessing of God, we have all enjoyed our usual degree of health. We have erected for our accommodations comfortable log buildings, and have a portion of our land in a state of cultivation, our crops at present continue to smile upon the labor of our hands; we shall raise the present year nearly enough to supply the present number of settlers. The people are industrious, and well pleased with their present location, and it is believed that none of them could be hired to go back to the states. Two religious societies have been organized, one of the Baptist, under the pastoral care of Elder Nathaniel Paul, and the other of the Methodist, under the care of Elder Enos Adams; and we are happy to add, that the utmost degree of harmony exists between the two churches. A sabbath school, under the superintendence of Mr. Austin Steward, late of Rochester, is in successful operation; and a day school for the instruction of the children, is taught by a daughter of Elder Benjamin Paul, late of the city of New-York; and in addition to which, a temperance society has been formed, consisting of about thirty in number, and the voice of the people is decidedly against ardent spirits ever being introduced as an article of merchandise among us. There are, however, a number of families who have emigrated from the states, whose pecuniary circumstances will not admit of their coming at present to join us, but are compelled to take lands in the neighboring settlements upon shares, and hundreds more in the states are longing to join us, but on account of their limited means are not able to carry their designs into effect. We feel grateful for past favors, but will not the eye of the Philanthropist be turned toward their condition, and his hand opened to supply their wants, that they may thereby be enabled to join their brethren, to help forward one of the most noble enterprises that ever was started to elevate the too long degraded African, this side the Atlantic?

The annual election of the board of Managers, whose duty it is to appoint agents, and to take the oversight of the general concerns of the settlement, took place July 11th, when the following persons were duly elected:—Austin Steward, Benjamin Paul, Enos Adams, William Bell, Philip Harris, Abraham Dangerfield, Simeon Wyatt. The newly elected board, considering the limited means of the colored people generally, and the absolute necessity of pecuniary aid, and in order to carry so desirable an object into effect, and to secure its permanent character, have re-appointed Mr Israel Lewis their agent to obtain collections in the states, and the Rev Nathaniel Paul, late of Albany, whose standing as a minister of the gospel, and whose devotedness to the cause of his colored brethren, are too well known to need any recommendation from us, to embark for England, for the same purpose. He will probably sail as soon as the necessary means shall be obtained to defray the expenses of his voyage—and should a kind Providence smile upon the exertions of our agents, we have no doubt but in the course of a few years, that this settlement will present to the public such a state of things as will cheer the heart of every well wisher of the African race, and put to silence the clamor of their violent enemies.

By order and in behalf of the Board

AUSTIN STEWARD, *Chairman*

Benjamin Paul, *Secretary.*

The freeholders and slaveholders of the West India colonies of Great Britain, are much excited by the disposition manifested in the mother country, to emancipate their slaves, and meetings have been held and resolutions adopted, in Jamaica and Grenada, in which the purpose of separation from Great Britain is avowed, in case the scheme of emancipation should be persisted in.

COMMUNICATIONS.

For the Liberator.

SLAVERY IN LOUISIANA.

Mr Editor—Knowing that you take a deep interest in whatever relates to the treatment of that part of the human family who are held in bondage by their white brethren, I send you an extract of a letter from the graphic pen of Arthur Singleton, Esq alias Rev Henry C Knight, late Rector of Prince George's and St Bartholomew's Parishes, in Montgomery county, Md. Mr Knight is now a resident of this city, and has recently published two volumes of Lectures and Sermons, which are spoken of in terms of high commendation by all who have read them, among whom are several distinguished divines in this city.

'The plantation mansions are commonly of one story, light and airy, with surrounding piazzas, and delightfully fragrant orangeries. You can imagine nothing more grateful, than to walk among these orange groves. Not far from the mansions, may be seen immense sugar-houses, and long rows, or squares like a fort, of slave-quarters, with a tall belfry in the midst, to summon the slaves from their repose to their tasks at day-break. It appears rather a paradox, that a planter, although he may buy slaves, yet has an abhorrence of a slave-dealer. I learnt many particulars about the living, and punishment, of slaves. The planters, although kind and hospitable to visitors, are, perhaps more from custom and policy than inhumanity, cruel task-masters to their slaves, or boys and wenches, as they call them, however old. A sugar planter is discouraged, if he cannot pay for his plantation in five or six years; and thinks, if he gets ten years' labor from a slave, he does well, although the slave then dies. The slaves have three distinct tasks on every day, the before-sun-task, the day-task, and the evening-task. A planter is not rich, unless he owns a hundred slaves, and, in the cotton season, may be seen, sometimes, four or five hundred at once in a field, in their loose gaberdines, picking the bolls. Little children can do this work, and small boys go entirely naked, in some places. Under some masters, the slaves, unless they raise poultry themselves, which they are permitted to do, receive flesh only three times a year, and then on holidays. Their usual fare is, a peck of corn in the ear a week, which they must break in their hand-mills; and the *grit*, or refuse, of rice, like the western *screenings* of wheat; and for relish, a salt herring. I regret to say, that the slaves will frequently exchange even this their scanty unsavory meal for whiskey, which is sometimes distilled from the Carolina potato; an expedient to aid them to forget themselves. When they proceed in droves to their several tasks, a driver follows, with a huge long heavy [illegible]. If a slave be stuck in his labor, his feet are locked in the stocks, and his back answers it. A girl, for running out at nights may wear, for a week, under her chin, an iron ruff, with a sharp-peaked border. My desire is not, that the Creator would have mercy on the masters, as they have mercy on their suffering slaves. Even female nature here sometimes loses its commiseration for the slave, as may be exemplified by the following affecting story. A rich planter's lady had long been in a consumption, and was now in the last stages of life; when, one day, one of her old slaves came to the gate, nearly blind, and bending down under the burden of almost one hundred years of faithful service for herself, and her father and her grandfather, before her. His remnants of clothing were so patched, that you could hardly tell what patch was ever of any color, or substance. On his woolly head, all grey with age, was a cap of straw of his own twisting. He stood weeping like a child, and said that he had crept up once more from the cotton field, and had been three days coming, to see his sick mistress before she died. His mistress sent for him to come in, and spake kindly unto him; and when he was going to try to walk back again, he turned, and begged of his sick mistress to give him a little salt to put into his *grit*, or small hominy of rice. 'Begone,' cried the almost dying mistress, flying into a deep rage, 'begone, out this instant, you old white-woolled skeleton; out, out, I say, or I'll send you to the driver.' No words can add to this. It is painful to reflect, that, from the sweat of the brows of these trampled wretches, do we receive many of the comforts, and luxuries, of life.'

CAUSES OF SLAVE INSURRECTIONS.

To the Editor of the Liberator.

Sir—I have sometimes heard people say, that if it had not been for the Liberator, the slaves in Virginia would have been quiet. Opinions of this kind are uttered with the greatest gravity and confidence by persons who have never seen the Liberator, and in the absence of all evidence that any one of the persons concerned in the late sanguinary proceedings in Virginia had ever read the paper.

The truth is, that men are too ready to ascribe sudden and violent eruptions of evil to the operation of temporary causes. Every one is more ready to charge any sickness under which he may be suffering to some accident, rather than to a decaying constitution; he is willing to flatter himself that his malady is not deeply rooted in his frame.

There would, perhaps, be some show of justice in charging the recent insurrection to the Liberator, if no other obvious and sufficient causes of such things could be pointed out, or if this were the first occasion on which slaves had risen against their masters. But, sir, the causes of negro insurrections may be discovered without any deep research,—they obtrude themselves upon our observation.

Negroes, like other men, have a spirit which rebels against tyranny and oppression. It is their wrongs and sufferings which have driven them to the unjustifiable measures which we now lament. Let any unprejudiced person read the law, or observe the practice of slavery in the Southern States, and he will see sufficient causes of insurrections, and will only wonder that they are not more frequent. He will find that men are bought and sold like cattle, that the mother may be torn from the child and carried to a distant region where she will never see her face again, that negroes are compelled to work like brutes, that they are deprived of the produce of their labors, that they are hated and despised and regarded as inferior beings by the whites, that their color is a badge of ignominy, that the laws give them no protection against the insults and injuries of men of a different color from themselves; that the courts of justice are shut against them; that whatever may be their wrongs, they can bring no suit for redress; and that they are subjected to cruel punishments for trifling offences. Would it be strange if a people thus crushed and borne down should entertain feelings of indignation against their oppressors? Let a stranger go into a southern city and observe the squalid appearance and coarse and tattered garments of the blacks, perceive their brutal ignorance, and notice the unfeeling insolence and scorn with which they are treated by the whites, will he wonder that such a population should sometimes become uneasy and troublesome? Let him observe their sullen looks as they slowly retire to their dwellings when the evening bell informs them that they can be tolerated no later in the streets, will he be surprised at learning that they nourish a bitter feeling of hatred against that class which is thus daily interfering with their enjoyments; or that this bell, like the curfew in England which roused to an instant all the rage of the Saxons against their Norman oppressors, should operate in the same manner on the minds of the negroes? Let the stranger then listen to the military music of the armed watch which is kept all night in the city; and in case of an alarm of fire by day or night, let him watch the citizens rushing from their houses armed with muskets and cartridge-boxes, and then let him ask himself whether slaveholders do not anticipate insurrections among their slaves? And as these precautions were taken long before the Liberator was established, may he not conclude that symptoms of disaffection also existed among the slaves before that time?

Other obvious causes of insurrection might easily be pointed out; but I shall only advert to one.—This is a land of freedom. Nothing can prevent the slaves from hearing conversation and declamation of liberty and the rights of man. They perceive our annual celebration on the fourth of July. Can they fail to learn something of its causes? Do not our boastings of our resistance to British oppression sometimes reach their ears? Are they deaf to the sympathising applause with which the accounts of the noble resistance of Poland to Russian despotism, have been received in America? It cannot be. Even if they had less of a human nature than the whites, even if they were not keenly sensible of their wrongs, they would soon learn from their masters how to prize freedom.

But, sir, every one who is at all familiar with ancient or modern history, must be aware that conspiracies and insurrections have always been frequent among slaves. They are the natural fruit of oppression. It would fill volumes to give an account of all the risings of slaves which are recorded in the history of Greece, Rome, South America, the West Indies, and the United States. Hundreds of such cases have probably occurred long before the invention of printing, and in places where newspapers were never circulated. For slaveholders then to ascribe the recent disturbance in Virginia to the Liberator, seems very much like the charge of the wolf against the lamb of muddying the stream from which he was drinking, while she was standing at a point below him. It is as unreasonable to call the Liberator the author of the outrages of the blacks, because it has endeavored to warn the southern people of their danger, as it would be to charge a man with having set fire to your house, because he woke you and told that it was in flames.

O L.

A VOICE FROM THE WEST:

Pittsburgh, (Pa.) Sept. 1, 1831.

At a large and respectable meeting of the colored citizens of Pittsburgh, convened at the African Methodist Episcopal Church, for the purpose of expressing their views in relation to the American Colonization Society, Mr J B Vashon was called to the chair, and Mr R Bryan appointed Secretary. The object of the meeting was then stated at considerable length, and in an appropriate manner, by the Chairman. The following resolutions were then unanimously adopted.

Resolved, That 'we hold these truths to be self-evident: that all men are created equal; and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.'—Liberty and Equality now, Liberty and Equality for ever!

Resolved, That it is the decided opinion of this meeting, that African colonization is a scheme to drain the better informed part of the colored people out of these United States, so that the chain of slavery may be riveted more tightly; but we are determined not to be cheated out of our rights by the colonization men, or any other set of intriguers.—We believe there is no philanthropy in the colonization plan towards the people of color, but that it is got up to delude us away from our country and homes to the burning shores of Africa.

Resolved, That we, the colored people of Pittsburgh and citizens of these United States, view this country in which we live as our only true and proper home. We are just as much natives here as the members of the Colonization Society. Here we were born—here bred—here are our earliest and most pleasant associations—here is all that binds man to earth, and makes life valuable. And we do consider every colored man who allows himself to be colonized in Africa, or elsewhere, a traitor to our cause.

Resolved, That we are freemen, that we are brethren, that we are countrymen and fellow-citizens, and as fully entitled to the free exercise of the elective franchise as any men who breathe; and that we demand an equal share of protection from our federal government with any class of citizens in the community. We now inform the Colonization Society, that should our reason forsake us, then we may desire to remove. We will apprise them of this change in due season.

Resolved, That we, as citizens of these United States, and for the support of these resolutions, with a firm reliance on the protection of divine providence, do mutually pledge to each other our lives, our fortunes, and our sacred honor, not to support a colony in Africa nor in Upper Canada, nor yet emigrate to Hayti. Here we were born—here will we live by the help of the Almighty—and here we will die, and let our bones lie with our fathers.

Resolved, That we return our grateful thanks to Messrs Garrison and Knapp, editors of the Liberator, and Mr Lundy, editor of the Genius of Universal Emancipation, for their untiring exertions in the cause of philanthropy.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Liberator.

J B. VASHON, *Chairman.*

R. Bryan, *Sec'y.*

For the Liberator.

MEETING AT ITHACA.

A meeting of the people of color was held at Ithaca, Tompkins Co N Y on the evening of Sept. 2d, 1831. Stephen Myers was chosen President, C S Morton, Vice President, William Augustus, Secretary, and a committee consisting of the following persons—S Myers, Henry Thompson, C S Morton, Wm Augustus, James Lewis, and Nicholas Woods—after which choice the following resolutions were unanimously adopted.

Resolved, That the object of this meeting is to see how many there are in favor of the Wilberforce Colony in Canada, and how many there are who will support the papers which advocate that cause.

Resolved, That we deem it proper that a Convention be held in Albany on the 1st of Nov 1831, for the above mentioned purpose, at the house of Mr James Thompson, three days successively.

Resolved, That the proceedings of this meeting be published in the 'African Sentinel,' and a public invitation given to all the colored community.

Resolved, That Mr John G. Stewart, of Albany, be nominated candidate for President of the Convention.

Resolved, That as many as can, throughout Tompkins County, will attend the Convention.

Mr Henry Thompson, of Albany, was appointed to deliver an address before the Convention.

Meeting adjourned *sine die.*

S. MYERS, *President.*

Wm. Augustus, *Sec'y.*

DREADFUL HURRICANES.

An awful and destructive storm of wind and rain occurred at New-Orleans on the 16th ult. It raged without abatement until the evening of the 18th.—Loss estimated at half a million of dollars. Great damage was done to the shipping.

On the 13th ultimo, the island of St Jago de Cuba was visited by one of the most tremendous hurricanes ever known in the West Indies. Several lives were lost and an immense amount of property.—Famine stares the inhabitants in the face. The hurricane extended its ravages to Martinique.

Port-au-Prince, Aug 25, 1831. The accounts of the late hurricane from Aux Cayes, Jeremie and Jacmel, are most deplorable—especially from Aux Cayes, not more than 12 houses remain standing there; the rest are levelled to the ground, and in Jeremie, 380 out of 400 were blown down.

The loss of lives is immense, supposed to be not less than from eight hundred to one thousand; the bodies of seven hundred persons were found after the storm had subsided. The vessels in the harbor were all destroyed; the brig Colina and schooner Princess, both loaded for Boston, were wrecked, the captain, mate and two seamen of the brig saved; the entire crew of the schooner perished.

President Boyer narrowly escaped being buried under the ruins of his house, which was blown down.

The town of Jacmel was nearly destroyed, and all the vessels in the harbor totally lost.

SLAVERY RECORD.

FURTHER PARTICULARS

SOUTHAMPTON AFFAIR.—At the last dates from Virginia, every thing was quiet in Southampton County, and the troops had all returned to their homes. The Richmond Whig gives a long and circumstantial account of the insurrection, in order to correct the thousand false and imperfect statements which have found their way into the newspapers from various sources. This account is too long for us to copy. The writer thinks that not more than 40 to 50 negroes have been engaged in the horrible massacre—that the plot was first conceived and commenced by Nat, a preacher and professed prophet. It seems these wretches spared their own color, however friendly the slaves might have been to their owners, so that the negro women are able to give and have given the most heart-rending descriptions of the murders where all the whites were dispatched. An old negro woman in the family of Mrs. Vaughan describes the approach of the negroes—Mrs. Vaughan was in the porch giving some directions for dinner—she had heard nothing of the insurrection—saw at a little distance a great dust raised by the horses on which the negroes were mounted—asked her female servant what that could mean—in a moment the murderers were before the house—she ran in, and from a window begged for her life, telling the negroes to take whatever they chose from the house—the answer was two shots, one of which was fatal—at this moment her daughter from a chamber (not knowing what was passing) descended, and seeing the villains armed begged for her life—she was at once fired upon and killed—a son of Mrs V aged 15, also still house not far off, hearing the firing, and as he supposed thinking his brother had returned from the village of Jerusalem, approached the house, and as he jumped over the fence was shot by the negroes. This is only one among many blood chilling narratives.

It seems from the confession of the prisoners that Nat had told a few choice spirits that 50 000 blacks in the neighboring counties and North Carolina, were ready to rise on the word being given. By some mistake a few commenced the work of destruction one week too soon, the rest were anxiously waiting for the 4th Sunday in August. Had it not been for this mistake, there is no doubt the rising would have been very general, and the slaughter of whites almost equal to that of St Domingo. Nat is a shrewd fellow reads and writes, preaches, (professing to be of the Baptist denomination,) has had a great influence over the minds of the blacks as a prophet—had lately seen signs in the sun which promised success to the cause of African liberty, &c. He had not been taken at the last dates. It is asserted that Mr Travers, the owner of Nat, who with his whole family were murdered was the most humane and fatherly towards his slaves, of any man in the country. But Nat had no respect of persons, his object was a total extinction of all those who held his race as slaves.

Extract of a letter from Southampton, to a gentleman in Richmond, Va dated

CERRADALE, Sept 4

We expected you would be a little uneasy about us, from the many rumors that were abroad in the land.

It came upon us so unexpectedly as any thing possibly could, and produced a pretty general panic, especially among our females. In fact it was a desperate affair. I have been engaged three or four days, trying those scoundrels, fourteen have been tried—thirteen of whom have been condemned, and one acquitted—these are some of the principal offenders. There are a number still in jail; about forty are supposed to have been shot in the woods and other places. One of the leaders, a free fellow, was found shot a few days ago, supposed by his own hand, as his hat was hung on a stake near him, and his pistol lying by him—so that all have been taken and destroyed, except their principal leader, Captain Nat. This fellow is very improperly represented to be a Baptist preacher. I wish you to see the editors of your papers on this subject, and say to them, that that account, from the best information I can obtain, is an entire mistake. He never was a member of the Baptist or any other church. he assumed the character of his own accord, and has been for several years one of those fanatical scoundrels that pretend to be divinely inspired of bad character, and never countenanced, except by a very few of his deluded black associates. To give this explanation, is as act of justice, to which I am sure they will readily accord.

Somewhat alarming.—A letter by yesterday's mail states, the militia of Norfolk, Nansemond, and Princess Ann counties, and the United States troops at Old Point Comfort, had been ordered out to scour the Dismal Swamp, in which it is asserted from 2 to 3000 blacks are concealed. It was ascertained that there had been a concert between those concerned in the late massacres and those in the swamps; and apprehensions were entertained that there would be a new breaking out.—*N Y Gaz*

Another Insurrection.—A detachment of United States troops, according to a letter from Norfolk, Va dated the 5th inst. was ordered to depart from Newbern, N C on Friday morning last, to quell serious disturbances among the negroes. The whole town was represented as being in the greatest confusion.—*Philad Gaz*

COMMENTS OF EDITORS.

The Richmond Whig contains an account, drawn up by the editor of that paper, of the events and circumstances which occurred in the late negro insurrection in that State. The editor belonged to a troop of horse that were despatched there that city to assist in the suppression of the insurrection, and therefore was able to relate what he saw, as well as something that he ascertained from others. The butcheries on both sides were dreadful. On the part of the insurgents, the indiscriminate slaughter of families—men, women and children, is shocking to the feelings and affords a melancholy and a not distressing, as well as a natural result of the state of things in a large portion of our country. It is one of the necessary consequences of slavery, and it is perfectly idle to attempt to conceal it. And we have no doubt the editor of the Whig, when he was preparing the account of the expedition, was forcibly impressed with the idea we have suggested. After speaking of the atrocities committed by the blacks, he says: 'It is with pain we speak of another feature of the Southamp on rebellion, for we have been most unwilling to have an sympathies for the sufferers diminished or affected by their misconduct. We allude to the slaughter of many blacks without trial, and under circumstances of great barbarity. How many have been thus put to death (generally by decapitation or shooting) reports vary, probably, however, some five and twenty, and from that to forty; possibly a yet larger number. To the great honor of Gen Eppes, he used every precaution in his power, and we hope and believe with success, to put a stop to the disgraceful proceeding. We met with an individual of intelligence, who stated that *he himself had killed* between 10 and 15. He justified himself on the ground of the barbarities committed on the whites.' The editor, however, acknowledges that his feelings were changed afterwards, and indeed him in some measure to apologize for these people and he adds, 'Let the fact not be doubted by those whom it most concerns *that another such insurrection will be the signal for the extirpation of the whole black population* at the *quarter of the State where it occurs*,' and he afterwards repeats his presentiment that another insurrection will be followed *by putting the whole race to the sword.*'

The language, and the ideas and feelings which it naturally and even necessarily excites, are shocking in the mind. It is obviously intended to be understood as a threat to the blacks, to deter them from the commission of such outrages in future. But the consequences of it, if it is understood by that description of persons, may be as terrible to the whole as to the blacks. Miserably ignorant and degraded as the latter are, a sense of their own situation, and the oppression under which they consider themselves as suffering, whenever they become so far excited by any cause, as to make an effort for their own emancipation, it is to be expected they will be roused to madness, and, in such bosoms, vengeance is the most natural feeling of the heart. Convinced there that, if subdued, they will be subjected to premeditated and indiscriminate slaughter, and the evils to be apprehended are of the most terrible and appalling character. All the whites who may fall within their power, must expect to be butchered without mercy. And as they will have the first opportunity to give vent to their feelings, the calamity will fall upon the whites, before there will be the least possible chance of interference from abroad to save them.

Whatever feelings, then, the editor of the Whig might have imbibed from the distressing scenes which he had so recently witnessed, we cannot but think it would have been more discreet in him to have withheld them from the public, lest the consequences of their promulgation might, in some possible emergency, have proved fatal to those whose security he was desirous of promoting. Nor do we see any particular use in thus predicting future events. By his own account, the persons engaged in suppressing the insurrection, adopted the practice which he suggests. Many of the negroes in the region of the insurrection were slaughtered under circumstances of great barbarity.—*N. Y. Daily Adv.*

STAVE INSURRECTION.—The Southampton tragedy appears to be drawing to a close. The insurrection is suppressed, and it only now remains to try and punish the offenders. During the progress of this affair, scenes have been enacted of a more savage and blood thirsty character, than any which have occurred in this country since its early conflicts with the savages, with the single exception of Gen Jackson's barbarous massacre of the Indians, after he had gotten them into his power, at the Horse Shoe Bend. The blacks made an indiscriminate slaughter of all who fell within their reach, without distinction of age or sex, and the whites, on their part, shot down the blacks, even when prisoners completely within their power, and frequently on suspicion only, with as little compunction or remorse, as they would destroy a venomous reptile or a ferocious wild beast. These barbarities indicate a callousness of heart, which could have been produced only by long familiarity with scenes of cruelty and oppression—a callousness and a desperation of character, which give fearful omen, of future conflicts, compared with which that now past, is but the merest child's play. The consciousness of insecurity and the dread of renewed troubles, are apparent in every thing we see from the vicinity of the late rising, even in those articles which are intended to quiet the fears of the community. So apparent are these fears, that, in papers of high standing, the strongest threat has been made and repeated, that another rising, like that in Southampton, shall be the signal for the indiscriminate destruction of the whole African race in the Southern Country! A more blood thirsty idea never entered into the imagination of the veriest despot that ever lived. To give over a whole race of more than two millions of human beings, to butchery and destruction, and all for the fault of a few misguided and deluded individuals, would be an act of fiendish enormity without its parallel in the history of modern times.

If such feelings are indulged on the part of the whites, how much stronger must those be which are now smothered and concealed in the breasts of the blacks, who considered themselves as deeply injured and oppressed, by being deprived of that freedom which they are taught as highly to prize, even by their masters, themselves, whenever they speak in reference to the Greeks, the Poles, or the oppressed of any other country than our own? With such feelings, then, we are mutually cherished, and with such dispositions we have been developed, a long period of quiet is not to be anticipated, and when the evil day shall come, terrible will be the coming thereof.—*Worcester Spy*

From the Kentucky Argus, Aug. 17

EXECUTION OF THE CRIMINALS.

The execution of the four slaves took place at Lexington on Saturday last. Gatewood's Bill for burning a barn, Ragan's Bill for rape and murder, Lewis's Harry for attempt to poison his master, and Regan's Moses for rape.

The crowd which attended at the place of execution has been variously estimated from ten to twenty thousand. There was unusually good order preserved, and no accident occurred, that we have heard of. The three first named persons, we are informed, confessed their guilt the last persisted in avowing his innocence. They each addressed the crowd, and expressed their hope in Jesus Christ as their Saviour, and a resignation to their fate.

INSURRECTION AT CARACCAS.

On the 11th May, the black population of the Caraccas rose and took forcible possession of the goal, from which they liberated about 150 prisoners. The Governor of the prison and several others were killed, but the Police, aided by the inhabitants restored tranquility. These formed themselves into a guard, and about 140 persons concerned in the rising were arrested, of whom thirty (including two women) were shot. At Santa Martha the Theodores revolted, and on the 25th July took possession of the fortifications and imprisoned the authorities. On the 27th, the rebels, assisted by the Indians, who came in to support the Government, succeeded in quelling the revolt.

BOSTON,

SATURDAY, SEPTEMBER 17, 1831

Our colored population, at the awful juncture, have no help or security but in God. Let them cry mightily to him for succor, and he will surely answer their petitions. It is better to pray than to fight. We insert the following notice with unspeakable satisfaction.

For the Liberator

FASTING AND PRAYER.

It was a custom in ancient times with the patriarchs, prophets, and all others who believed and worshipped the true God, when sorely afflicted by oppression, to assemble in their respective places of worship, and devoutly give themselves up to humiliation and prayer.

Believing in the example herein mentioned, as comporting with the true principles of christianity, the African Church, in Boston, in conformity to that custom, have appointed the 25th day of September, instant, to be observed among them as a day of fasting and prayer in behalf of their afflicted brethren, groaning so sadly under every species of cruel barbarity; that the Lord God of the holy prophets would extend towards them his arm of deliverance, and rescue them from present cruelties, and graciously save them from the evils to come. The Church have therefore thought proper, and do hereby respectfully give invitation to all the colored inhabitants of this city and vicinity, of every denomination, to unite with them in this solemn service. In the propriety and expediency of such procedure, they feel themselves fully justified by the Holy Scriptures, especially in the case of Queen Esther in behalf of her nation, the Jews, in the days of their lamentation.

The Church furthermore recommend to all the colored churches throughout the United States, to observe the day in the like manner with themselves, and to forget not to pray also for the prolonged life of all strenuous advocates for the cause of the bleeding sons of Africa. It is earnestly hoped, by this timely notice, that all will be prepared to attend to the duties of the day, as has been requested, by abstaining entirely from all worldly pursuits, and entire solemnity into the services of the occasion.

Done by order and in behalf of the African Baptist Church of Christ, in the city of Boston, this 12th day of September, in the year of our Lord one thousand eight hundred and thirty-one.

J. T. HILTON, *Church Clerk.*

EXTRAORDINARY CONDUCT.

It is known to our readers, that the establishment of a College in New Haven, for the education of colored youth, is contemplated by some philanthropic individuals. This benevolent intention has created a high effervescence of feeling in that city. A public meeting of the citizens was called on Saturday last, to take the subject into consideration. Here fellow its resolutions, as advocated by Judge Daggett, N Smith, R. I Ingersoll, and L H Townsend, Esq. and adopted by about 700 '*freemen*'!! The Rev S S Jocelyn (one of the most devoted philanthropists living) and three others opposed and voted against them. We are compelled to define the expression of our astonishment and disgust at these proceedings, until next week.

At a City Meeting, duly warned and held at the City Hall, in the City of New-Haven, on Saturday, the 10th day of September, 1831, to take into consideration a project for the establishment in this City of a College for the education of *Colored Youth*, the following Preamble and Resolutions were unanimously adopted, viz —

Whereas endeavors are now making to establish a College in this city for the education of the colored population of the United States, the West Indies, and other countries adjacent, and in connexion with this establishment, the immediate abolition of slavery in the United States is not only recommended, and encouraged by the advocates of the proposed College, but demanded as a right, and whereas an omission in some these measures may be construed as implying either indifference to, or approbation of the same;

Resolved, That it is expedient that the sentiments of our citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen, is warmly approved by the citizens of this place.

Resolved, That inasmuch as slavery does not exist in Connecticut, and wherever permitted in other states, depends on the municipal laws of the state which allows it, and over which neither any other state nor the Congress of the United States has any control, that the propagation of sentiments favorable to the immediate emancipation of slaves, in disregard to the civil institutions of the states in which they belong, and as auxiliary thereto the contemporaneous founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other states, and ought to be discouraged.

And whereas in the opinion of this meeting, Yale College, the institutions for the education of females, and the other schools already existing in this city, are important to the community and the general interests of science, and as such have been deservedly patronised by the public, the establishment of a College in the same place to educate the colored population, is incompatible with the prosperity, if not the existence of the present institutions of learning, and will be destructive of the best interests of the city.—And believing, as we do, that if the establishment of such a College in any part of the country were deemed expedient, it should never be imposed on any community without their consent.—*Therefore resolved*, by the MAYOR, ALDERMEN, COMMON COUNCIL, AND FREEMEN OF THE CITY OF NEW-HAVEN, in City Meeting assembled, that we will resist the establishment of the proposed College in this place by every lawful means.

And on motion it was voted that the proceedings of this meeting be signed by the Mayor, and countersigned by the Clerk, and published in all the newspapers of this city.

DENNIS KIMBERLY, *Mayor*
ELIZUR MUNSON, *Clerk*

☞ The whole city *turned out*, on Monday last, to witness the 'consecration' of the Polish Standards. Odes were sung and patriotic addresses delivered in Faneuil Hall, which was crowded to excess. There was a great military display, a long procession, and a variety of other matters. 'T was a successfully ridiculous farce. We are sorry to say, the 'consecrating' prayer was made by the Rev Dr Beecher. A fellower of the Prince of peace ought to shun all warlike associations. he cannot pray even for the slaughter of his enemies. Worldly patriotism is the opposite of a heavenly spirit.

We observed, in the immense multitude, a considerable number of persons of color. Their white teachers will find them apt learners of the art of war and the *glory* of dying in defence of liberty. Another insurrection will show their improvement of the lesson.

☞ For an account of the tragedy which is acting in Virginia, *side* our Slavery Record. The white butchers are slaying their victims in a most ferocious manner, and exhibiting a cannibal thirst for human blood. They have set the excuse of the infuriated slaves—ignorance and a deprivation of liberty. One person boasts of having himself *killed* 10 *or* 15 *blacks*'! Another writes from Virginia thus—'*We commence hanging the blacks to-morrow*' We have a volume of commentaries to make.

☞ We again invoke the patience of our correspondents. Let them remember that short essays are best adapted to our narrow limits. 'J. E'' M S.' 'S L. A.' 'Lines composed by a Friend,' 'David with his sling,' 'A Colored Philadelphian,' and communications from Providence and Middletown, are on file.

☞ Our Juvenile Department is reluctantly excluded to-day. Zebaire's favor shall obtain a place in the next number. Also, the proceedings of the anti-colonization meeting of the colored inhabitants of Wilmington, Del.

We have received the first number of the 'Middlesex Telegraph, and Manufacturers' and Farmers' Advocate,' published in Lowell, by Messrs Meacham & Mathewson. The paper is large, its typography beautiful, and its matter solid and interesting. The editors say—' Our highest purpose is *utility*—our only guide, *truth*—our motto, *independence*' Thus being the case, we wish them great success.

The Lowell Journal is now issued daily on a small sheet at $5 per annum. Mr E C Furby, late editor of the Hive of the Green Mountains, has been engaged as editor.

The enterprising publishers of the Daily Transcript have presented to the public the first number of the 'Saturday Morning Transcript,' a weekly publication, at $2 per annum. It is printed on a sheet much larger than the daily paper, and contains a large amount of intelligence. Mr Waters, the editor, drives a courteous, free and popular pen, and combines *tact* and *talent* in a remarkable degree.

Mr Reed has relinquished the Education Reporter, and his subscribers will be supplied with the Annals of Education, a monthly work, conducted by William C Woodbridge.

The celebrated Dr SAMUEL L. MITCHELL, of New-York, died in that city last week. He was seventy years old, and had acquired no extensive reputation in this country and in Europe, for his various knowledge.

A Map of Southampton County, (Va.) drawn in pokeberry juice, is said to have been found upon one of the insurgent blacks.

A duel has recently been fought at St Louis, Missouri, which resulted in the death of both parties, Major Thomas Biddle, and the Hon Spencer Pettis, member elect to Congress. They fought at the distance of only five feet!

LITERARY.

From the London Literary Gazette

TO AN ANCIENT SUN-DIAL.

An hour has passed with lingering pace,
Since, bent in careless musing nigh,
I marked upon thy moss grown face
The noiseless shadow stealing by,
An hour has passed—and wandering back
The fit of vacant idleness o'er,
I see that shade its onward track
Advanced one scanty inch—no more

Less blue the wide exulting sea,
More white the morning cloud may seem,
A little more the merry bee
Hath toiled beside the chiming stream,
A little bent appears the flower,
A little raised the mounting sun,
Less bright the dew—less cool the bower—
But other change on earth is none.

Yet in the world of stirring life
What has that hour of stillness brought?
Dance—Despair—far wasting strife—
The madness and the bliss of thought;
And Hope, that flutters to depart,
And Love, with unrequited chase,
And O! the anguish of the heart
Which knows its all of fondness vain

City and towns perchance have sunk,
To waste and howling ruin cast,
And ornaments embattled, shrunk
Like reeds before the rending blast
The mother to her new-born child
Has bared her life-bestowing breast,
And many a brow yet undefiled,
The ruthless grave has called to rest.

A knell for joys forever fled—
A dooming voice beyond recall—
A trumpet-signal, stern and dread,
Of warfare and of watch to all—
A sound o'er earth's wide scene sent,
To bid the strife of thousands cease,
Such is the gentlest moment, spent
Amidst the calm of halcyon peace.

But we, beneath the varying beam,
Whilst thus Time's onward waters flow
O'er straw and bubble dream and dream,
Nor heed the torrent's depth below
Destruction, wide as land and sea,
And life, and death, and waste, and power—
Alas! who thinks that such must be
The record of each sunny hour!

I CANNOT MOURN THAT TIME HAS FLED.

BY A LADY OF PHILADELPHIA

I cannot mourn that time has fled,
Tho' in its flight some joys have perished,
I cannot mourn that hopes are dead,
Which my young heart too fondly cherished

For time has brought me as it passed,
More valued joys than those it banished,
And hope beam'er the future cast
Still brighter hues as others vanished.

Nor can I mourn that days are gone,
With many a heartfelt sorrow laded;
Nor will I grieve for pleasures flown,
That only glow'd and quickly faded

For time with kind and gentle sway,
Still softens every passing sorrow,
And tho' it steals one joy to-day,
It adds another on the morrow

HE COMES NO MORE.

He comes no more!
The flowers are blooming,
Their fragrant breath the bower perfuming
Even as of yore—
But he who used to gaze enchanted
Upon me, when those flowers were planted,
He comes no more!—
No more!

He comes no more!
With voice of power,
Still thrills my lute at evening hour,
Sweet as before—
Ah me! 'tis now the mournful token
Of plighted faith forever broken—
He comes no more!—
No more!

TO MARY.

Mary! it is a lovely name,
Thrice hallowed in the rolls of fame;
Not for the blazonry of birth,
Nor honors springing from the earth,
But what Evangelists have told
Of three who bore that name of old
Mary, the mother of our Lord,
Mary, who sat to hear his word,
And Mary Magdalen, to whom
He came while weeping o'er his tomb;
These to that humble name supply
A glory which can never die
Mary! my prayer for you shall be,
May you in pious love be all the three!

MISCELLANEOUS.

From the Boston Commercial Gazette

THE NULLIFIERS BENT ON WAR!!

The following is an extract from a letter, read by Governor HAMILTON, in the course of his last speech at the Jacobin Speaking Club, and received with unbounded plaudits by his audience

"'The attitude which has been assumed by your State on this vital question, must keep her in the front of the resistance to oppression. She must feel herself so far ahead as to be without aid. But in this she is mistaken. There is wanting nothing but a Boston Tea affair, or even less, and she will find the whole South rallying to her support. Mr McDuffie is right in saying there is no danger. One State can achieve the emancipation of the entire South. There is no army that can assail you—for there is no one Southern militia-man who would march against you for the suicidal purpose of crushing her liberties in your defeat and ruin, and as for the northern militia, if they had no conscientious scruples about crossing the line on the left bank of the Potomac, they might even before they got to you discover by the instinct of their national thrift, that your invasion "would be likely to cost more than it would come to."'

The very spirit of civil war imbues the whole of this extract—its aspirations are after blood—kindred American blood. The 'Boston Tea Affair' is not spoken of as a thing to be lamented and avoided, but to be courted and desired. The idea excites no *patriotic fear* for the destiny of our Republic, but is hailed with exultation. The very dream of civil discord, panting for the work of domestic carnage, and anxious to light the funeral pile of our liberties, must have guided the pen that wrote it. The conflict of battle with 'Northern militia,' is alluded to as 'a consummation devoutly to be wished,' as something auspicious to Southern hopes, and consonant with Southern feelings. Shades of our departed ancestors! Can it be possible that your degenerate sons are already prepared to steep their weapons in each other's gore? Yes,—such must be the fate and the bloody truth. Nullifiers' bravura' strike but one blow, and you will mourn at once the infamy of traitors and the curses of your country

OMINOUS

COL. RICHARD M. JOHNSON.

That Col Johnson has had six or seven children by one of his slaves we have known for two years, and when we have heard his piety extolled by the enemies of religion, we acknowledge that we have often been tempted to speak out—but we thought it better that the fact should come from some paper in his own neighborhood. The Colonel has often been represented as a member of the Baptist Church, and we have been surprised that some of the papers of that denomination have not repelled the assertion as an indignity they would not brook.

Let it be remembered that Col Johnson is not married, and when his friends have remonstrated with him for the immorality of his conduct in this respect, he has silenced them by declaring that he would *marry* this woman if they did not cease to trouble him about her.

Comments in such a case we deem entirely superfluous. Our readers will recollect that this is the pure patriot and christian, who made the two *Sabbath Mail Reports*, and who has expressed himself as apprehensive of a union of Church and State. How fortunate would it have been if he had been as resolutely determined against a UNION of another kind!!! No wonder the Col has been nominated for President of the United States, by the followers of Fanny Wright and the disciples of Tom Paine!

Rochester Observer

Narrow Escape.—Arrived at Duxbury, 2d inst. brig Brilliant, Winsor, Liverpool, 55 days. July 23, strong gales and squally, George Davis, of Maine, seaman, fell from aloft overboard, hove to immediately, put the boat over the side to rescue him from his perilous situation; the sea being high and rough, she filled with water, and stove alongside; now ship stood to the Eastward, saw nothing of him, now again to Westward, stood on half a mile, saw him to windward, could not fetch him, hauled aboard fore and main tack, stood on until we lost sight of him, tacked ship, saw him to leeward, hauled up the courses, wore off down to him, hove all slack, hove over ropes, cask feeders, &c, ranged ahead of him, could not get him. Made sail, stood on the Eastward out of sight of him—again, in order to fetch him, tacked ship to the Westward, stood on about a mile, saw him on the lee bow, hauled up the courses, kept down towards him, hove to, jammed, backed and filled our topsails in such a manner as to drive down to him—at last succeeded in getting him on board, after being on a plank, 5 feet by 10 inches, two and a quarter hours

From the Chester (Pa) Weekly Visitor

Antiquities.—Our neighbor, C A. Ladomus, (our skilful watchmaker,) has been rummaging his house, which he recently purchased and occupied, with a view to making some repairs, and discovered a bundle of old papers, which excited a good deal of interest. They were chiefly of a legal nature. One in good preservation was to the following effect

"This is to Give notis that thear are to be sould at ye Courthous at Chester on the Seventeenth Day of this Instant Aprill Severall Sortes of good houshould goods and plate with a negro woman & Child from tenn oClock to two in ye afternoon on the sd Day

by JNO HOSKINS Sheriff

Aprll ye 1710

Horrid Murder.—Guy C Clark, of Ithaca, N Y on the 26th ult. murdered his wife Fanny, for having caused his imprisonment for beating her. He first knocked her down, choked her till she was senseless, and then nearly severed her head from her body with an axe, mangling her face, &c. She was 44 years old, and has left 6 children. C is in jail

FOREIGN ITEMS

The American census for 1830 has been completed and the result published. The population of the United States, which was 9,652,000 in 1820, was last year 12,976,000, or in round numbers, *thirteen millions*.—What a prodigy is the growth of this Republic! When the Revolution commenced, in 1776, it had less than three millions of inhabitants, and now it has thirteen!—Then it was on a level with Switzerland or Denmark in political consideration, now it is the second naval power in the world!—We rejoice in its progress, for its strength and its glory belong to the people, and to the cause of truth, justice and freedom all over the world.—It is pleasant to observe that the States in which there are no slaves, are advancing so much more rapidly than the others. This fact renders the evils of slavery more palpable, and holds out the prospect of its diminishing every year in relative importance. The population of Scotland and England, in 1821, was 12,353,000, 600,000 less than the United States last year, and New York alone has very nearly as many inhabitants as Scotland had in 1821—*London Morning Chronicle*

News from the Austrian Empire gives the afflicting intelligence, that the Cholera Morbus had spread from Austrian Poland into Moravia.—Its ravages already reach Olmutz, (famous for the imprisonment of Lafayette.) Between this fortress and Brunn, towards Iglau, an army of 30,000 men has been stationed, to arrest, if possible, its progress. Another cordon sanitaire is drawn farther towards Vienna. The Capital of Austria is in fear and consternation, and a number of measures have been adopted to repel this dreadful enemy; but as if to render vain all the efforts of policy, the dreadful distemper has also appeared in Italy, and along the shores of the Adriatic Gulph in Fiume and Ancona.—*N Y Courier.*

A Quakeress and the Queen of France.—A Paris paper, of June 21, says, that Elizabeth Robson, of the Society of Friends, with her husband, was recently in Paris, and at her own request, was admitted to the presence of the Queen. The fair Quakeress 'held forth' for nearly an hour, in presence of her majesty and the princesses, in vindication of her sect. The Queen received her courteously, and then dismissed her with much politeness and good nature. Next day, Mrs Robson with her husband departed for the South of France.

Portugal.—The French squadron forced its way into Lisbon on the 11th of July, after a battle of two hours and a half, captured the Portuguese frigates there, and took them outside. The tri colored flag was flying in that port. The English took no part in the affair, but appear to have looked on as gratified spectators. To such a scandalous length had the tyrant of Portugal proceeded, that the prisons are said to have contained the enormous number of forty thousand persons!

France.—Contrary to the apprehensions entertained by many persons, the anniversary of the French Revolution of three days, passed off without any popular commotion. The review which took place on the 29th July is said to have been one of the grandest scenes of military display ever witnessed, presenting upwards of 100,000 men under arms at the same time, attended by a train of 200 pieces of artillery.

The London Sun says,—'It is with satisfaction that we are able to announce the existence of a treaty between Great Britain and France, whereby the two Governments have bound themselves to an intercession with Russia in favor of the Poles. This treaty was concluded about a month since.'

General Gielgud has been assassinated by a Polish officer, at the moment when he was laying down his arms upon the frontiers of Eastern Prussia.

The French King's speech from the throne has produced salutary effects on the public mind.

The Duchess of the Grand Duke Constantine has become a victim to cholera morbus.

Gen Bertrand and Count Las Cases, the faithful followers of Napoleon, have been elected to the French Chamber of Deputies.

The London Morning Herald, of July 16, says—'The Salem, from New York, arrived at Liverpool on Saturday. She brought about 40 passengers, many of them emigrants, who had only arrived at New York a few days, and finding the weather so hot were afraid to stay.'

The Coronation.—The interior of Westminster Abbey now presents a most curious appearance,—that of an absolute ruin. Seats for 6,000 persons will be erected, an arrangement involving a consumption of at least 700 loads of timber. The monuments are all cased, to protect them from injury

Accuracy of Costume.—In the Royal Library at Turin is a curious volume containing the *Iliad*, illustrated by monks. One of the illuminations represents the burial of Hector, and a *train of Benedictines, assisting in the funeral ceremony*

Attempted Suicide.—On Saturday last, one of our villagers became intoxicated and quarrelsome. In this state, it seems, he resolved to beat a black man, but by mistake attacked a wrong one, and got soundly flogged himself. Mortified upon reflecting upon his folly, and that he should have been whipped by a little negro, he procured and drank on Monday morning, half an ounce of laudanum. The fact was soon discovered, and a forcible application of a powerful emetic prevented his death at the time. He has a wife and several children.—*Herkimer, N Y Free Press*

Murder most foul.—A negro woman and her two children were murdered at Mr Reuben L Coleman's, in the upper part of Spotsylvania, on the night of the 29th August. Suspicion rests strongly on the husband of the woman. He had threatened to kill her the same day, and has made his escape. He is an old man, between 50 and 60 years of age, with a hip out of joint, and goes upon crutches. It is hoped all the friends of humanity will use due diligence in bringing the villain to condign punishment.—*Fredericksburg Va Herald*

MORAL.

For the Liberator

SABBATH SCHOOL ANECDOTES.

'The wind bloweth where it listeth'

Among the benevolent and philanthropic efforts of the present day is the establishment and support of sabbath schools for our colored population. In this city there are several schools organized in which this class of people, from the infant of days to the hoary head of threescore and ten, are convened, from time to time, to receive religious and moral instruction. God, in the dispensation of his grace, has not left 'himself without a witness' that he is 'no respecter of persons,' as the present interesting state of one of these schools evinces. The influence of the Holy Spirit, convincing 'of sin, of righteousness and of judgement' are felt on many hearts, and elicit the important inquiry, 'What shall I do to be saved?'

As a teacher in this sabbath school, my heart has often rejoiced within me to witness the eagerness and intensity of interest with which they have applied themselves to the study of God's word, and listened to instruction. The prophetic declaration of scripture is fulfilling—'Ethiopia shall stretch out her hands unto God.' Connected with this school is an adult female who has long testified her gratitude for the sympathy and attention bestowed on her and her kindred, by her punctual attendance, sometimes travelling a long distance to reach the spot where her kind and affectionate teacher waited to impart instruction. Her habits of mind, however, have been thoughtless and gay, though she sometimes felt the sting of a guilty conscience, and when interrogated whether she felt herself a sinner or not, would answer that she did; yet any good impression made on her mind, was soon obliterated by engaging in scenes of worldly dissipation. The spirit of God has seemed to follow her, and often said, stop and think. Of late she has felt that the world could not afford her a satisfying portion, and that to defer the subject of religion was hazardous in the extreme. She became an anxious inquirer after the way of life. When reviewing her past life, she said she felt there was no hope for her. Her teacher explained the gospel to her; that there was hope for the very chief of sinners who would submit to Christ. A sabbath or two since I read a small piece from the Youth's Companion, to her hearing, entitled 'I have found Jesus,' with some remarks, and observed that it would give me much joy could I hear the same exclamation from those before me. Last sabbath she entered the school with an expression of joy on her countenance, and said '*I am happy*.' Towards the close of the school she came to me, and taking me by the hand, after a few moments pause, said, '*I have found Jesus*—I am happy—I can now rejoice.' I replied, nothing would rejoice my heart so much as her conversion, and endeavored to direct her mind to God as the author of any good work wrought in her, and told her to ascribe to him the praise. She burst into a flood of tears and left me. Previous to this she had called upon two christian females, teachers of the school, to declare what God had 'done for her soul.'

She can now bless God for the instructions of the sabbath school. A TEACHER.

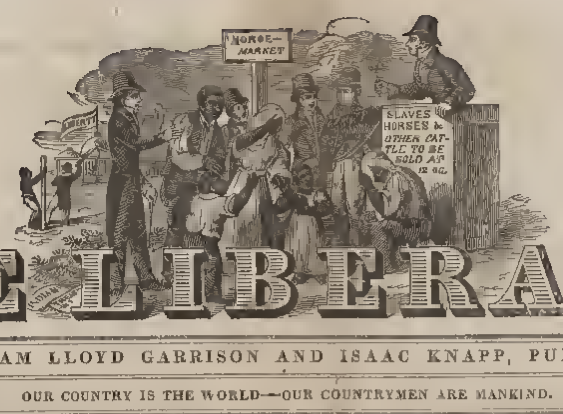
HOW TO LOVE OUR ENEMIES

Our Saviour, in his sermon on the mount, gave this commandment to his disciples. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' The following fact may serve as an illustration of what is required by this commandment.

In one of the large towns of New-England, there has been a considerable attention to religion among the colored people within a few weeks past. One of the converts is a lad about 17 or 18 years of age. Soon after he expressed a hope that he had become a Christian, he went to the minister by whose labors he had been brought to the knowledge of the truth, and gave him a sword. When asked how he came by it, he told the following story.

'Some years since,' said he, 'I went to the West Indies. While I was there, a slave dealer attempted to sell me for a slave to one of the planters. In order to accomplish this object, he forged a letter from my mother, stating that she wished him to sell me for a slave. The planter refused to purchase me, because the letter was not signed by my father also. When I discovered this plan, which had been contrived, to deprive me of my liberty, I was exceedingly enraged and determined to be revenged on the slave dealer. I accordingly procured this sword, and placed it in my chest, for the purpose of killing the man whenever I should see him again. But I left the island without seeing him, nor have I seen him since. I now give up this sword to you, for I do not want it any more. I wish I could see that man now, to tell him about Jesus Christ. The worst that I wish now is, that he may become a Christian.'

Let me ask every little child who reads this short story, Are you ready to imitate this colored boy? Suppose a man should take you and try to sell you for a slave, could you pray for him that he might become a Christian, as did this boy? Or, to take a case of more common occurrence; suppose your little brothers, or sisters, or playmates injure you, are you always willing to forgive them? If you are not always ready to pardon them the faults they commit against you, you cannot join with this colored boy, in the prayer, 'Forgive us our debts as we forgive our debtors.' Nor can you hope to have your sins forgiven by God, 'for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'—*Sabbath School Treasury*



THE LIBERATOR.

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THE LIBERATOR.

☞ A person *cannot* be a child of God, and live in the practice of that which his reason, his conscience, and Scripture disallow; and a man must be intellectually blind, not to see that all those faithful shepherds absolutely and unequivocally condemn slavery and its abettors.'—*Brannagan*

A VOICE FROM DELAWARE I

At a large and respectable meeting of the people of color of the Borough of Wilmington, convened in the African Union Church, July 12th, 1831, for the purpose of considering the subject of colonization on the coast of Africa!

On motion, the Rev. Peter Spencer was called to the chair, and Thomas Dorsey appointed Secretary!

The meeting was addressed by Abraham D. Shadd, James C. Morrill, Benjamin Pascal and John P. Thompson, after which the following resolutions were unanimously adopted

Resolved, That this meeting view with deep regret the attempt now making to colonize the free people of color on the western coast of Africa, believing as we do that it is inimical to the best interests of the people of color, and at variance with the principles of civil and religious liberty, and wholly incompatible with the spirit of the Constitution and Declaration of Independence of these United States.

Resolved, That we disclaim all connexion with Africa, and although the descendants of that much affected country, we cannot consent to remove to any tropical climate, and those and in a design having for its object the total extirpation of our race from this country, professions to the contrary notwithstanding.

Resolved, That a committee of three persons be appointed to prepare as soon as practicable an address to the public, setting forth more fully our views on the subject of colonization The following persons were appointed Abraham D. Shad, Rev. Peter Spencer and W. S. Thomas

Signed on behalf of the meeting

PETER SPENCER, *Ch'm*
THOMAS DORSEY, *Sec'y*

ADDRESS

Of the free people of color of the Borough of Wilmington, Delaware

We the undersigned, in conformity to the wishes of our brethren, beg leave to present to the public, in a calm and unprejudiced manner our decided and unequivocal disapprobation of the American Colonization Society, and its auxiliaries, in relation to the free people of color in the United States. Convinced as we are, that the operations of this Society have been inhuman and anti-republican in principle, and at variance with our best interests as a people, we had reason to believe that the precepts of religion, the dictates of justice and humanity, would have prevented any considerable portion of the community from lending their aid to a plan which we fear was designed to deprive us of rights that the Declaration of Independence declares are the 'unalienable rights' of all men We were content to remain silent, believing that the justice and patriotism of a magnanimous people would prevent the assails of our native and beloved country from receiving so deep a stain But observing the growing strength and influence of that institution and being well aware that the generality of the public are unacquainted with our views on this important subject, we feel it a duty we owe to ourselves, our children, and posterity to enter our protest against a device so fraught with evil to us That many sincere friends to our race are engaged in what they conceive to be a philanthropic and benevolent enterprise, we do not hesitate to admit, but that they are deceived, and are acting in a manner calculated most seriously to injure the free people of color, we are equally sensible

We are natives of the United States, our ancestors were brought to this country by means over which they had no control, we have our attachments to the soil, and feel that we have rights in common with other Americans, and although deprived through prejudice from entering into the full enjoyment of those rights, we anticipate a period, when in despite of the mere than ordinary prejudice, which has been the result of this unchristian scheme, 'Ethiopia shall stretch forth her hand to God' But that this formidable Sommy has become a barrier to our improvement, must be apparent to every indifferent who will but reflect on the course pursued by the emissaries of this enlightened project, many of whom under the name of ministers of the gospel, use their influence to turn public sentiment to our disadvantage by stigmatizing our morals, misrepresenting our character and endeavoring to show what they are pleased to call the moral policy of perpetuating our civil and political disabilities for the avowed purpose of indirectly forcing us to emigrate to the western coast of Africa That Africa is neither our native home, a due respect to the good sense of the community forbidens to attempt to prove, that our language, habits, manners, morals and religion are all different from those of Africans, is a fact too notorious to admit of controversy Why then are we called upon to go and settle in a country where we must necessarily be and remain a distinct people, having no common interest with the numerous inhabitants of that vast and extensive country? Experience has proved beyond a doubt, that the climate is such as ill to suit the constitutions of the inhabitants of this country, the fevers and various diseases incident to that tropical clime are such in most cases to bid defiance in the form of medicine

The very numerous instances of mortality amongst the emigrants who have been induced to leave this their native, for that their adopted country, clearly demonstrate the fallacy of those statements so frequently made by the advocates of colonization in regard to the healthiness of Liberia.

With the deepest regret we have witnessed such an immense sacrifice of life, in advancing a cause which cannot promise the least advantage to the free people of color, who, it was said, were the primary objects to be benefitted by this 'heaven born enterprise' But we beg leave most respectfully to ask the friends of African colonization, whether their christian benevolence cannot in this country be equally as advantageously applied, if they are actuated by that disinterested spirit of love and friendship for us, which they profess? Have we they in the United States a field sufficiently extensive to shew it in? There is undeniably within this republic, ruling one million free people of color, the greater part of whom are unable to read even the sacred scriptures Is not their ignorant and degraded situation worthy of the consideration of those enlightened and christian individuals, whose zeal for the cause of the African race have induced them to attempt the establishment of a republican form of government amid the burning sands of Liberia, and the evangelizing of the millions of the mahometans and pagans that inhabit the interior of that extensive country?

We are constrained to believe that the welfare of the people of color, to say the least, is but a secondary consideration with those engaged in the colonization project. Or why should we be requested to leave to Africa, and thus separated from all we hold dear in a moral point of view, before their christian benevolence can be exercised in our behalf? Surely there is no country of which we have any knowledge, that offers greater facilities for the improvement of the uneducated, or where benevolent and philanthropic hearts could find a people, whose situation has greater claims on their christian sympathies, than the people of color But whilst we behold a settled determination on the part of the American Colonization Society to remove us to Liberia, without using any means to better our condition at home, we are compelled to look with fearful diffidence at every measure of that institution At a meeting held on the 7th inst. in this Borough, the people of color were politely invited to attend, the object of which was to induce the most respectable part of them to emigrate The evening was addressed by several reverend gentlemen, and very flattering accounts given on the authority of letters and statements said to have been received from individuals, of unquestionable veracity But we beg leave to say, that those statements differ so widely from letters that we have seen, of recent date, from the colony, in regard to the condition and circumstances of the colonists, that we are compelled in truth to say that we cannot reconcile such contradictory statements, and are therefore inclined to doubt the fairness, as they appear to have been prepared to present to the public, for the purpose of enlisting the feelings of our white friends into the measure, and of inducing the enterprising part of the colored community to emigrate at their own expense. That we are in this country a degraded people, we are truly sensible, that our future situation is not attributable to ourselves is admitted by the most ardent friends of colonization, and that our condition cannot be bettered by removing the most exemplary individuals of color from amongst us, we are well convinced, from the consideration that in the same ratio that the meritorious part would emigrate, in the same proportion those who would remain would become more degraded wretched and miserable, and consequently less capable of appreciating the many opportunities which are now offering for the moral and intellectual improvement of our brethren We, therefore, a portion of those who are the objects of the plan, and amongst those whose happiness, with that of others of our color, it is intended to promote, respectfully but firmly declare every connexion with it, and decline our settled determination not to participate in any part of it.

But if the plan is intended to facilitate the emancipation of those who are held in slavery in the South, and the amelioration of their condition, by sending them to Liberia, we question very much whether it is calculated to do either That the emancipation of slaves has been measurably impeded through its influence, except where they have been given up to the Board of Managers, to be colonized in Africa, to us is manifest And when we contemplate them uneducated and situated state, destitute of the arts and necessaries to provide even for themselves, we are inevitably led to the conclusion that their situation in that pestilential country will be miserable in the extreme

The present period is one of deep and increasing interest to the free people of color, relieved from the miseries of slavery and its concomitant evils, with the vast and (to us) unexplored field of literature and science before us, surrounded by many friends whose sympathies and charities need not the Atlantic between us and them, before they can consent to assist in elevating our brethren to the standing of man We therefore particularly invite their attention to the subject of education and improvement, sensible that it is much better calculated to remove prejudice, and exalt our moral character, than any system of colonization that has been or can be introduced, and in which we believe we shall have the co operation of the wisest and most philanthropic individuals of whom the nation can boast The utility of learning and its salutary effects on the minds and morals of a people, cannot have escaped the notice of any rational individual situated in a country like this, where in order successfully to prosecute any mechanical or other business, education is indispensable Our highest moral ambition, at present, should be to acquire for our children a liberal education, give them mechanical trades and thus fit and prepare them for useful and respectable citizens, and leave the evangelizing of Africa, and the establishing of a republic at Liberia, to those who conceive themselves able to demonstrate the practicability of its new establishment by means of a people members of whom are more ignorant than even the natives of that country themselves

In conclusion, we feel it a pleasing duty even to cherish a grateful respect for those benevolent and truly philanthropic individuals, who have advocated, and still are advocating our rights in our native country Their indefatigable zeal in the cause of the oppressed will never be forgotten by us and embalm millions will bless them names in the day when the all wise Creator, in whom we trust, shall have hidden oppression to cease

ABRAHAM D. SHAD,
PETER SPENCER,
WM. S. THOMAS,
} *Committee to prepare an Address.*

MR ADAMS'S ORATION.

Extract of a letter from an intelligent colored gentleman in Philadelphia

'I am filled with admiration after reading the Oration of the Hon John Quincy Adams, on the last anniversary of American Independence, and am struck with observing your sentiments so completely expressed in it in relation to the creation of Man. No human power could deprive him justly of his unalienable rights, it must be arbitrary force, and not right, that makes a slave If time permitted, I would enlarge on this topic, but presuming you have read the pamphlet, I shall abstain from expressing more at large my sentiments on a subject, which has always most deeply interested my feelings

I think the Oration on Independence one of the best I have read, and is worthy of so great a scholar and so distinguished a statesman'

For the Liberator.

AFRIC-AMERICAN.

MR EDITOR—Your correspondent, 'A Subscriber, has suggested the appropriateness of the term Afric-American, in lieu of the many common names which are made use of, to distinguish us from other American born citizens. It appears to me, that the suggestion is as absurd as the sound of the name is inharmonious. It is true, that we should have, said the time demands, a distinct appellation for us—we being the only class of people in America, who find all the accumulated injury which pride and prejudice can suggest, but, sir, since we have been so long distinguished by the title, *men of color*, why seeks this change, so uncouth and jargon like? A change we do want, and a change we will have, and when it comes, we shall be called, in common with others, *citizens of the United States and Americans*. I think we should as soon subscribe to the term Afric-American, than the descendants of any part of the world, (natives of the United States,) would suffer the name of the country of their forefathers to be linked to the title of their native country

With much respect,

A Subscriber and Citizen of the United States.

Philadelphia, Sept. 1, 1831

☞ The Christian Examiner, for September, contains an interesting Review of Mr Stephen's invaluable work on the Slavery of the British West India Colonies A writer in the Courier, alluding to it, says

'It is principally composed of extracts from that work, extracts which are of thrilling interest, but enough to chill one's blood to read The abuse of slaves in the West Indies is ably pointed out, and then sufferings delineated An account is given of the trial of four slaves for a murder They were convicted *Subsequent to their conviction*, the master of two of them was able to prove an alibi, and of course they were pardoned The other two, however, who were convicted on the very *same evidence, were burned alive!* The article should be universally read'

THE ART OF PREVENTING SLAVE INSURRECTIONS.

ILLUSTRATED IN FOUR CONSULTATIONS.

Meeting IV.—HENRY, CESAR, *and* ALFRED

HENRY At the close of the last meeting, I was about to observe, that while the white man have ignored in their war for liberty, they have made severe laws to prevent us from walking in their steps A few years ago, they executed a large number of poor slaves for *planning* an insurrection for liberty I am astonished at the blindness and inconsistency of these slaveholders All their complaints of British oppression, and all their praises of their own revolt, imply that it would be just and glorious in us to destroy them, that we may of time our just rights; while on the other hand, all their cruel laws to prevent our following their example, speak in language intelligible even to a slave, that the conduct of their fathers in making the Revolutionary war was wicked, and deserving of the gallows!

CESAR What you have said, Henry, is very just. The white man are very inconsistent and very cruel My master has again been abusing me, because he *suspects*, as he says, that I am *discontented* with my condition as a slave I ventured kindly to ask him, whether he would be contented in such a state He answered by curses and blows. I could hardly refrain from letting him understand which is the stronger man. But Alfred's lecture had

left a powerful impression on my mind, it had either softened or paralyzed my feelings. But, occasionally, when I reflect on the injustice of the white men towards us, and hear their vauntings of liberty gained by war, my soul seems to burn for revenge and for freedom. As a professed christian, Alfred, you may be right in declining to be our Chief in a war for freedom; but answer me this question—Are those who have *not* made a profession of religion bound to observe those benevolent laws which you have mentioned? If not, Henry and I may yet proceed, and most of the slaves can join us—for few of them have been taught the Christian religion, either by precept or example.

ALFRED. I beseech you, brethren, not to indulge any of the passions of violence and war. They must be displeasing to God and injurious to yourselves. In answer to Cesar's question I would observe, that he who *knows* the will of God is bound to obey it. Not *our profession* but *his precepts* are the rule of our duty. Not the example of warring white men, but the example of Jesus Christ should be our guide.

HENRY. Are we, then, and our posterity, forever to submit to this state of degradation, rather than to destroy our oppressors?

ALFRED. It is better to suffer wrong than to do wrong. I hope, however, that God is preparing a way for our emancipation, more glorious than the one you proposed. He is stirring up friends for the slaves in all the United States, who plead our cause, and whose exertions will open the eyes of others, and cause a gradual change in our favor, till our freedom shall be effected. While others are thus engaged for us, it should be our care to avoid all acts of violence, and to display a meek and benevolent temper. This will excite sympathy for us under our sufferings, and increase the number and the ardor of our friends. You alluded to the intended insurrection at Charleston, and the cruel fate of many of our brethren. Had the white men duly considered that those unfortunate slaves acted on the very principles of their Revolution, and had the magistrates compassionately spared their lives, their conduct would have been more humane and noble, and would have had a much better effect. There was one circumstance in that affair which might be useful to both the masters and slaves. Information was given of the plot by one slave who had been kindly treated by his master. If the slaves were generally treated with such kindness, no formidable insurrection could ever occur. In this way the masters have their safety in their own power. The same thing may teach us the danger of attempting a violent insurrection, on account of the number of slaves who are kindly treated, and who, from the feeling of gratitude, would give information to their masters of approaching danger. Had the magistrates of Charleston spared the lives of all the conspirators, as a *reward* to the one who informed of the plot, this would not only have been a noble act, but an instance of sound policy. It would have encouraged others to give information in a similar case; but the course they took tended to increase their own danger. For who would be likely to give information in such a case, expecting that his oppressed comrades would be doomed to the gibbet? I hope, however, that we shall be restrained from all violent measures, from the noble principles of love to God, and a sacred regard to the precepts of the Gospel.

HENRY. I know that the thought of exposing my master and mistress was more than I could well bear, and I cannot doubt that some others are in a similar situation. But the reasonings of Alfred from the scriptures have had a still more powerful influence on my mind. I think I shall adopt his benevolent and forbearing principles, and do nothing for my freedom but what God can approve.

CESAR. When I first thought of ALFRED for a Revolutionary Chief, I was aware that he had a Quaker friend of considerable influence; and I could not but fear that he had imbibed the Quaker principles relating to war. But I was not aware of such testimonies from the scriptures against indulging the passions of war, which he produced; and as GREEN and MIFFLIN abandoned Quaker principles in a war for *liberty*, I had a hope that ALFRED would become the GREEN of the slaves, and conduct them to freedom and glory. But of that hope I am now deprived. Besides, when my passions are still, I perceive a beauty in his pacific principles that I never saw prior to his letters from the scriptures. I was too hasty in adopting the motto of the white men, and I am willing to relinquish the sanguinary project. I must, however, still say, that if the principles and examples of the white men could justify any war, they would justify the course which I proposed, and *all I intended to do*. My confidence in each of you precludes the necessity of my cautioning you against reporting the project which I have now relinquished. But if what has passed between us could be published under fictitious names, I think it might be useful to the slaves and to their masters. I have a strong desire that the white men should see Alfred's reasonings from the scriptures; for it seems to me that many of them have never reflected on the requirements of the Gospel. Had they duly reflected, they would, I think, have seen, before this time, their imprudence and inconsistency in celebrating their own fights for freedom, while they enact the most vindictive laws to deter us from indulging the same passions, and asserting their own principles.

ALFRED. If the slaveholders would only adopt and exemplify the spirit of the christian precepts, and cause the minds of the slaves to be properly imbued with the principles of the Gospel, they might be entirely freed from all danger of an insurrection. But if, instead of this course, they will still insult their slaves by glorying in their own battles for liberty, I cannot but fear that the consequences will be dreadful. Nothing surely could be more unwise than their present course of continually praising the feats of war,—and if they should persist in it, a heavy share of the guilt will lie on their own heads.

HENRY. You are right, Alfred, I see that you are right. Gospel principles in your heart have already set aside one projected scene of devastation and bloodshed. If the minds of all men were thus imbued, the dangers of wars and violent insurrections would cease from among men. *Such* principles must be Divine.

THE COLLEGE.

From the New-Haven Religious Intelligencer.

CITY MEETING.

We record with mortification and sorrow the proceedings of the city meeting held on Saturday last. Not out of regard for the African School, or College, as it has been called, for its location is a matter of policy, and our citizens have a right to say whether they will have it here or not; but on account of *the spirit* with which we have seen a sober and christian community, (it was so reputed,) rush together to blot out the first ray of hope for the blacks. Where was the necessity, or where is the apology for those resolutions drafted by the committee and supported by the speakers, as entirely gratuitous and alien to the business of the meeting? Was it not humiliating enough for us to acknowledge, that the unrighteous prejudices of the country constrained us to deny the poor blacks a place of education? Do not principle, and virtue, and *republican equality*, bow down low enough, when we own publicly, that it is *prejudice*, the companion of weak and stingy minds—a prejudice too which is the fruit of our own cruelty and crime, that compelled us to cut off a portion of our fellow beings from knowledge and intelligence, and the blessings which follow in the train of these gifts? No; our citizens have run hotly and imprudently together on this occasion, and framed other causes of shame and reproach which are entirely gratuitous; and some of our public speakers who rank high ordinarily for wisdom and discretion, have stept forward, we think, rashly, wantonly, and cruelly in this matter. We hold the reputation of all of them in too high esteem to take part in telling it abroad. Are we unnecessarily disturbed, or grieved without a cause, when those whose business it was fearlessly to stand up and stem this oppressive, miserable prejudice—to show that it is but a limb of that accursed system of tyranny which we all execrate and lament, and as such ought to be disowned by us—when such men, we say, join in and fan the flame, do we lament without a cause?

What is the purport of these resolutions and these speeches? What end can they subserve, other than to pass the wink to the slaveholder and the slave dealer, and say to them, 'screw on your fetters and put on the lash in your own way. You shall receive no molestation from this quarter. We will see to it that any remnant of liberty here, "*any sentiments favorable to the immediate emancipation of slaves*" shall be put down, until you shall see fit in your own way, and in your own good time to do it.' Are these the 'tender mercies' in which the poor black is to be commended? From whom, in the name of all that is more fair and just, are sentiments favorable to immediate emancipation to emanate? The '*municipal laws*' of our slaveholding States are daily putting the day farther off, and tending to make bonds and stripes perpetual. Who shall be found then to preach the way of duty? Whose province is it to importune humanity? Surely, 'judgment is turned away backward, and justice standeth afar off; for truth hath fallen in the streets, and equity cannot enter.'

It has not been our purpose to be reproachful, but rather to point out to our fellow citizens, matter for self reproach. For if any sober minded and humane man, who witnessed the spirit of that meeting and listened to the cruel and hope extinguishing tone of its addresses, does not by this time heartily regret it, then are our boasted gifts of toleration, equality and freedom, blessings just skin deep, and no more.

To bear us out in these remarks, we beg our readers to compare the proceedings here recorded, with the doings of an assemblage in England, published in last week's paper. Let them weigh the authority of the names there quoted, and compare the spirit of the addresses there delivered, with the spirit which ruled the meeting on Saturday. *Five thousand* petitions have been lodged in Parliament, unequivocally declaring the voice of the British people, in favor of complete and immediate emancipation. 'In defiance of the threat of being deemed an enthusiast,' says one of the speakers at this meeting, 'disregarding the imputation of imprudence, and want of regard for the lives and liberties of the white population—I profess myself the advocate of the *speedy* and *entire* emancipation of every slave. I am not content to wait till it pleases the good judgment of their masters—until they, who, almost up to the present moment, have defended the system itself, and who contend that on the continuation of that system is embarked their own earthly prosperity—I am not content to wait until they shall grant us that boon. Well I know that if we depend on their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day, when England shall be able to boast that slavery no longer prevails in any of her dominions. I verily and in my conscience believe, that the time is now come, when with prudent precautions as to the manner, every slave may receive his freedom without the smallest chance of injury to the rights and properties of the other inhabitants. Nay, I go infinitely farther; I believe, as far as relates to the property of the white inhabitants, their interest will be most materially improved. Instead of living as now in perpetual fear and agitation; instead of exacting an unwilling, precarious labor under the influence of the lash, they would then have a body of laborers, who, if paid but a very small proportion in the way of hire, would discharge a double duty with satisfaction to themselves, and a benefit to their proprietors.'

[From the New-Haven Herald.]

Friends of Light and Liberty.—

Our beautiful city is clothed in sackcloth. Our proud elms hang their heads. The temples of God, our halls of justice and our seats of learning break forth because of oppression. The slumbers of Davenport, Eaton and Ashmun are broken; and all the voices of the dead, who died for truth and liberty, cry out, 'Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity. Behold, is it not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.'

On Saturday last, a meeting of the citizens of New Haven was warned by the Mayor, 'to take into consideration a scheme (said to be in progress) for the establishment in this city of a "College for the education of *colored youth*," and to adopt such measures as may be expedient relative to the same, and to do any other business proper for said meeting.' But instead of a fair expression on the expediency of establishing such an institution here merely, we were called to give the fullest decisions for cruelty and oppression. For myself, I appeal to this community, to my enemies and friends, and to all residents present, if ever a viler and a heavier indignation has fallen upon any citizen for crimes of the blackest dye, than upon my head.

I had hoped that the principles of our fathers, of righteousness and liberty, were not to be invaded.—My hope was false. Our high minded patriots, our law-givers, [illegible] politicians, taking advantage of the excitement which prevailed concerning a question of local interest, were ready to bring out the cockatrice which they had hatched, and with the tongue of flattery to palm it off with all their pitiful sophistry upon the people, who had not given particular thought to more than one of the subjects introduced. I call for the annals of my country to show a specimen of more high handed violence in the form of language, than was used that day. I call for the annals of nations which we have so often denounced, to show any thing more unrighteous, as a whole, than the published doings of that meeting.—We, boasting of science and literature, shamelessly taking away the key of knowledge! We, proclaiming good will to afflicted nations, and kindness, with the same breath to the man of color, and yet shutting the mouth of truth in his behalf, and giving consent to the miseries of millions, whose cries have entered into the ears of the Lord of Sabaoth, and not in vain! And then, to cap the climax, to glory in our shame, and publish it to the everlasting disgrace of our city! The chemistry of the world cannot take the blot from our escutcheon.

With regard to the erection of another college here, every man certainly has a right to his opinion; but there should have been time given to the citizens to examine the subject. I have facts to state with regard to the history of that matter, which will show that in its early stages, while but a contemplated school, but of a high order, it was patronized by a body of literary men of this city. I shall show what the feelings of some others have been in other cities on the same subject. I shall show the reasons why this city was chosen for its location. Some of them, perhaps, must now be retracted, although with much pain to my feelings. Suffice it here to say, that I will take all the responsibility of the idea of the college location, and if any disgrace attaches itself to the project of such an institution, I glory in it. On my head alone, if need be, let the unbroken indignation fall.

To suppose that men propose to alter the Constitution of the United States with regard to state laws, or to alter the laws of the slave states, over which the United States has, it is said, no jurisdiction, or to deliver the slave except through the force of truth, and that too operating upon the minds of the slaveholders themselves, and the states in which they live, either immediately or at any future day,—is a new field, for me, I can say, I have not entered. But that we have no right to propagate sentiments contrary to the laws of any kingdom, state or country, is to say that there shall be a consent to all the ruin of our fellow creatures throughout the world.—To call the freedom of thought and speech on such subjects unwarrantable and dangerous, is but to say that we will go back to the time, when *thought* was matter for the inquisition, and *expression* ground enough for the gibbet. Such doctrines are fit only for Don Miguel and the Pope of Rome. No argument is necessary to show both the folly and the wickedness of such sentiments.

But colleges for colored people must be put down. Light must be put out, and man either be a brute, or no farther removed from it than will suit the convenience of the oppressor.

What folly in the *originators* of these resolutions, when, after the world has trodden down the colored man for ages, now, in the nineteenth century, to say in effect 'bind his fetters,' or what is worse, 'give none of the race a chance of intellectual elevation, and an extended sphere of usefulness,' to crush every full attempt to improve the immortal mind, and then to presume that by the simple expression of these sentiments, to move the world in array against the objects of their persecution. Noble minded men throughout our country will look with abhorrence at such doctrines. Already there is a re-action here, and not only are men of our own city disgusted with the doings of the meeting, but it is declared, by gentlemen from the south, that we are no better than the Georgians.* Now will the nullifiers rejoice, and perhaps give us credit for outstripping them, inasmuch as we profess to nullify freedom of speech on subjects of deep interest to man and our country. They may embrace the projectors of these doctrines, but cannot respect them. In return for casting down the portals of truth and liberty, they will turn round, as occasion may serve, and mock them. The *good people* of the south will not thank them for such compliments. Many slaveholders, who yet stumble on the subject of duty, detest the principle of slavery, and will detest these worst of all doctrines, the slavery of the mind.

To the honor of some of our citizens be it recorded, that there was a respectable minority who voted in favor of acting on the resolutions separately; and it is said by many that more than one hundred freemen of the city did not vote at all, when the final question on the resolutions was put, it was openly opposed by *five or six*.

* In their treatment of the Indians.

From a letter which a gentleman, who is deeply interested in the proposed College, has received from the President of the Western Reserve College, dated Hudson, (Ohio,) July 29, 1831, it will be seen in what light the subject will be viewed in other places. I make an extract:—

'The statement of the Prudential Committee of the Board of Trustees on the question you propose, is just what I supposed it would be, viz.—that the object of this Institution is to diffuse largely as possible, the benefits of sound education and piety.—And the Board will rejoice to be instrumental of accomplishing these ends, in relation to injured Africa and her sons, not less than in relation to other portions of our world. We shall cheerfully receive the colored youth whom you mention, to all the privileges of this college—provided they come to us with the same testimonials of recommendation which are expected of others.'

The precipitancy of the citizens generally at the meeting, in adopting those resolutions, which has led to this unpleasant duty, I sincerely regret, and shall only resume the labor again as due to the oppressed people for whom I hope still to plead, and to my country, which cannot exist except by the principles of truth and justice.

SIMEON S. JOCELYN.

From the Boston Patriot.

COLLEGE FOR THE PEOPLE OF COLOR.

I was very much disgusted by reading an account of the proceedings of a public meeting in New Haven, in relation to the establishment of a College for people of color in that place, and the comments of the New Haven Advertiser, upon those proceedings. I have never thought that city the most eligible situation for the proposed institution, on account of the probability of jealousy and quarrels between its pupils and those of Yale College. I had supposed that this and other reasons might have rendered the people of New Haven unwilling to have the new seminary among them. But, sir, I confess, I was not prepared for the ebullition of vulgar and unmanly prejudice which is exhibited in the proceedings and the editorial comments. Every word seems to me, to be dictated by that cruel and unreasonable contempt of the African race, which is too prevalent among persons of a different complexion.

It is intimated in the resolutions, that the college is intended as an engine to inculcate the doctrine of the right of the slaves to immediate emancipation, and therefore that its establishment would be an unwarrantable interference with the internal concerns of other States.—Though admitting the premises to be true, the conclusion would by no means follow, yet I must say that the object of the proposed institution is very much misrepresented. The object of the college would not be to inculcate any particular opinions upon the subject of slavery, but would be like other seminaries, to instruct the pupils in literature and science. The free people of color in this country, believe that their children cannot be educated at the colleges at present in existence in this country. They and their friends are therefore desirous of establishing a seminary where they can obtain a complete education without inconvenience. Is not the object a good one? Is not the scheme creditable to its projectors? It has no connexion with the rights of the slaves. The free people of color are at present generally ignorant and degraded. They are now exerting themselves to remove their ignorance and degradation, and by education to make the rising generation better men and better citizens. Ought their efforts for this object to be repressed or encouraged?

I hope that there is not another town in New-England which would be so barbarous and inhospitable as New-Haven, which would refuse to become the seat of a seminary of learning, and deny its shelter to a few children of an oppressed and persecuted race. There are in the United States more than three hundred thousand free people of color, and in the West Indies a much larger number; among them are many persons of wealth and intelligence. Would any town be injured by having the children of such persons educated among them? On the contrary, would not a college established in any place for the education of young persons of this description, increase its wealth and importance? Every one knows that an academy or college always benefits the place in which it is established, more or less, in proportion to its number of pupils and other circumstances. If a college for the education of young men of African descent were once put in operation under tolerably judicious management, I have no doubt that it would soon attract a large number of pupils, and rival some of our flourishing institutions. So far from wishing to discourage such a college, I should be very glad to have it in this town. And I believe that the citizens of this place, with their usual liberality and kind feeling, so far from opposing its establishment here, would welcome it with good wishes and pecuniary aid.

A. N.

College for Colored People.—While we regret sincerely the disgrace which the government and inhabitants of New-Haven have brought upon themselves, by their late ridiculous act, and more ridiculous reasons, we are glad of one consequence of their conduct, which is, that Boston itself may have the glory of the first establishment of a seminary for the instruction of a much wronged race of men. Boston had the first *printing press*, the first *canal*, the first *railroad*, and the first fighting for *Independence* in America.

She will be happy and proud to add to this list of honors that of having been the first to lure back into Africa the streams of science, which, originating there, fertilized ancient Greece and Rome, and Modern Europe. The ancient Egyptians were negroes, and were the fathers of European civilization and learning. For a liberal and honorable view of this subject, we refer our readers to a work entitled 'A-

america,' by A. H. Everett. We trust that some plan of concert and co-operation will immediately be adopted to secure to Boston the honor and advantage of this important institution. We know many who will give as soon as they know to whom to give.—*Mass. Journal.*

AN APPEAL TO THE BENEVOLENT.

The undersigned committee appointed by a general convention held in this city, to direct and assist the conventional agent, the Rev Samuel E. Cornish, in soliciting funds for the establishing of a COLLEGIATE SCHOOL, on the Manual Labor system, beg leave to call the attention of the enlightened and benevolent citizens of Philadelphia and its vicinity to the important subject. In doing which, they deem it unnecessary in this enlightened country, and at this enterprising era, to adduce arguments or multiply words by way of appeal. The contrast between enlightened and barbarous nations—between the educated and the vulgar, is the plainest demonstration of the utility of their plan, and importance of their appeal. The colored citizens of the United States, assembled by delegation in this city, June last, alive to the interests of their brethren and community generally, resolved at whatever labor or expense to establish and maintain an institution, in which the sons of the present and future generation may obtain a classical education and the mechanic arts in general.

Believing that all who know the difficult admission of our youths into seminaries of learning, and establishments of mechanism—all who know the efficient influence of education in cultivating the heart, restraining the passions, and improving the manners—all who wish to see our colored population more prudent, virtuous, and useful, will lend us their patronage, both in money and prayers. The committee, in addition, would respectfully state, that the amount of money required to erect buildings, secure apparatus and mechanical instruments, is $20,000, of this sum the colored people intend to contribute as largely as God has given them ability, and for the residue they look to the christian community, who know their wants, their oppressions and wrongs—and more particularly to the inhabitants of this city, celebrated for its benevolence, and in which so many preceding steps, taken for the advancement of our oppressed people, have had their origin. They would further state, that all monies collected by the principal agent, Rev Samuel E. Cornish, who is now in this city, and whom they recommend to the confidence of all to whom he may appeal, will be deposited in the United States Bank, subject to the order of Arthur Tappan, Esq of New-York, their generous patron and friend, and in the event of the institution not going into operation, to be faithfully returned to the several donors. The contemplated Seminary will be located at New-Haven, Conn., and established on the self-supporting system, so that the students may cultivate habits of industry, and obtain useful mechanical or agricultural professions while pursuing classical studies.

Signed in behalf of the Convention, by
JAMES FORTEN,
JOSEPH CASSEY,
ROBERT DOUGLASS,
ROBERT PURVIS,
FREDERICK A. HINTON,
Provisional Committee of Philadelphia.
Philadelphia, September 5, 1831.

PHILADELPHIA, September 7, 1831.
I wish success to every judicious measure for the improving of the minds of the rising generation of the colored people in literature.
WM. WHITE,
H. U. ONDERDONK.

I do most cordially approve of the foregoing plan for meliorating the condition of the colored youths of our country, and being fully persuaded that the Manual Labor system is well adapted to the habits, wants and peculiar situation of colored young men, I am of the opinion that liberal aid will be well and wisely bestowed on the proposed institution.
THOMAS M'AULEY.

My own views are entirely expressed in the above favorable notices of Bishops White and Onderdonk, and Dr M'Auley. G. T. BEDELL.

I cheerfully commend the Rev S. E. Cornish and the object of his application to my christian friends; particularly because I feel confidence in the wisdom and perseverance of Arthur Tappan, Esq in his efforts to promote the welfare of our colored brethren.
EZRA STILES ELY.

JUVENILE DEPARTMENT.

For the Liberator.

MR EDITOR,—The following is taken from 'An Evening at Home,' published in Birmingham, England, and, if you think proper, I should like to see it republished in your 'Juvenile Department.' It is a family dialogue between Emily Morrison, a little girl who had just returned from boarding school, and her parents, brother and sister. After the usual expressions of joy on such an occasion,—and Emma having given the history of many occurrences that had happened at school, and at her aunt's, where she had spent her midsummer holidays,—the conversation opens in the following manner. ZELMINE.

'AN EVENING AT HOME.'—NO. 1.

'I met Frank Allingham and Mr Walker, this evening,' said Mr Morrison, 'they tell me that Mr Rupsley will be at the Anti-slavery Meeting to-morrow morning, and they were very desirous to make me promise to be there too.'

'Oh, mamma,' said Helen, who had been listening to her father, 'will you let me go? I should like it of all things.'

Mrs Morrison was about to reply, when her attention was taken by storm by Master Henry, who exclaimed impatiently, 'Mamma! Mamma! do hear! What do you think? Emma says she eats West India sugar, and that she does not care about the slaves, and she says, she does not know what I mean! But, I'm sure, Emma,' continued he, looking indignantly at his sister, 'mamma won't love you at all if you don't care for the slaves.'

'Be quiet, Henry,' said his father, rather sharply; 'how can you be so violent! You frighten your sister; she has not been used to be amongst rude boys.'

'Did you care for the slaves, Henry,' said his mother, mildly, 'or did you care what sugar you ate, before you had heard a word on the subject? And when you returned from school last midsummer, did we fly upon you, as you have upon poor Emma, in the same circumstances?'

Henry looked quite abashed, and his mother turned from him to her gentle little Emma, who was half frightened, and quite astonished, and whose inquiring eyes asked what all this could mean.

'Come hither, dear little girl,' said her mother, pushing her own chair from the table, to make room for Emma to sit on her lap,—'come to me, and I will tell you all about the poor slaves, and when you know it, I am sure, Henry will have no need to scold you for not caring for them. And first, tell me,—don't you know that you are my own little girl, and that no one can take you from me? If the king himself took a fancy to your dear blue eyes, and curling hair, and wished to have you for his little waiting-maid, and were to send all his soldiers to fetch you away, still papa would not be forced to give you up against his will; and the child of the poorest parents in England could not be separated from them, without their consent, any more than the children of the rich; for we are a *free people*.'

Emma seemed perfectly to understand all this, and she held her mother's hand closely between both her own, while her expressive looks told the satisfaction she felt at being again *safe* at home with her own dear parents.

'But, do you know,' continued her mother, 'that in the West Indies, there are poor black people, who are not *free* as we are, although they are our fellow subjects, and ought to share in all our privileges; but they are *slaves*, they are obliged to obey their white master, to go where he pleases, to do what he pleases; and to work for him all their lives, without being paid any wages; and, what is almost the worst of all, their children *are not their own*, but they are their master's *property*, and he can take them from their poor parents, and sell them to other white men who live a great way off, and then, their parents never see them any more, or hear of them, or know whether they are alive or dead. When your dear brother William was to leave us, and go to the East-Indies, far away, over the wide sea, we were very unhappy, and could scarcely bring ourselves to part with him; but think how much more we should have suffered, if we knew that he had been bought by a cruel master, and had no one with him, who cared for him, or would be kind to him; and if we could never hope to see our dear boy again! But, when we parted from William, we knew it was for his good; and now we often receive good news from him; and we all look forward with such joy to the time when he will return to all he loves; and when we shall show him his new little brother, and his dear little Emma, grown such a tall, good girl!'

'Oh, my dear William!' said little Emma, whose heart overflowed at this mention of her favorite brother, 'how I wish you were here—how I wish I could see you, and how sorry I am for you, dearest brother! Will you pine after home, as I did, and be ready to cry, as I was, when I walked along the streets, and saw so many faces, and yet not one that I knew! And will you long to be on the top of the hill, and to hear the loud singing of the lark, and the whistling of the ploughboys as they follow their oxen? And now I am at home, my own sweet home again; and I shall breathe the nice wind that blows so freshly from the downs, and you will not be with me to feel it too. How sorry I am, my own dear brother! And I am sorry for the poor little Negroes too, mamma, for they can never come back again to a sweet home, as I hope William will, and sit by his mother's side again! But tell me, dear mamma, what else the poor Negroes have to bear?'

'Their master if he pleases,' said Mrs Morrison, 'may have brand-marks stamped on their flesh, with hot irons. I once saw the brand-marks of a Creole, who had come to England. He was very young, and yet he had been marked with the letters S. B. on his shoulder. When the slaves run away, their master hunts them down like beasts of prey, and chains and flogs them without mercy. Indeed he, or any other white man, may exercise greater cruelties than you can conceive on the slaves, if only care be taken, that none but slaves are by at the time; for, if a thousand Negroes were witnesses to the enormities a white man committed, still their testimony would not be taken, and he would remain unpunished.'

'But who gave their masters any right to serve them so?' asked Emma, who appeared almost confounded by all the new things she had been hearing.

'They have no right to serve them so!' answered Henry in an indignant tone. 'No one could give them any right at all!'

'No, indeed,' said Helen. 'No one could lawfully give their masters this power over them, any more than the Emperor of Russia could give his subjects a right to come and make slaves of all of us, and carry us away from our country. The Negroes were stolen originally in Africa, and driven along the desert as a herd of cattle would be, till they came to the sea shore; and then they were put on board a slave ship, and obliged to bid a last adieu to their country,—their legs in irons,—their hearts broken,—and themselves in the agonies of suffocation, from being crammed together in the hold of the ship, without room to turn, or air to breathe. Those who lived through the sufferings of their dreadful voyage, when they came to the West Indies, were bought for slaves by the Planters, who forgot "that the receiver is as bad as the thief," and that they could have no more right to *buy* their fellow creatures, than others had to *steal* them.'

SLAVERY RECORD.

BLOOD! BLOOD!! BLOOD!!!

ANOTHER INSURRECTION!

☞ North Carolina is thrown into a high fever! The Avenger is abroad, scattering desolation and death in his path! An insurrection has broken out among the slaves near Wilmington, the town is reported to be burnt, and *seventeen families murdered*!! At the last accounts, the insurgents were slaying and burning all before them, and women and children were flying in every direction almost distracted. All business was at a stand—the militia were assembling—persons of all ages and ranks had volunteered their services—Raleigh and Fayetteville had been put in a state of preparation for war. It was thought there was a general concert among the blacks to an alarming extent.

The Fayetteville Observer, of Sept 14, says, the first information of the contemplated rising was communicated by a free mulatto man. It appears that the object of the blacks was to march by two routes to Wilmington, spreading destruction and murder on their way. At Wilmington they expected to be reinforced by 2000, to supply themselves with arms and ammunition, and then return.

'Three of the ringleaders in Duplin have been taken, and Dave and Jim executed. There are 23 negroes in jail in Duplin county, all of them no doubt concerned in the conspiracy. Several have been whipped, and some released. In Sampson, 25 are in jail, all concerned directly or indirectly in the plot. The excitement among the people in Sampson is very great, and increasing; they are taking effectual measures to arrest all suspected persons.

A very intelligent Negro Preacher, named David, was put on his trial to-day, and clearly convicted by the testimony of another negro. The people were so much enraged, that they *could scarcely be prevented from shooting him on his passage from the Court House to the Jail*. All the confessions made, induce the belief that the conspirators were well organized, and their plans well understood in Duplin, Sampson, Wayne, New Hanover, and Lenoir.'

☞ We have no room for particulars—not even for comments. So much for oppression! so much for gradual emancipation! so much for the happiness of the slaves! so much for the security of the South! Where now are our white boasters of liberty? where the Polish shouters? where the admirers of those who die for liberty? Let the blood which is now flowing rest upon the advocates of war—upon the heads of the oppressors and their apologists. Yes, God will require it at their hands. MEN MUST BE FREE!

'Hath not' a slave 'hands, organs, dimensions, senses, affections, passions?—fed with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as his master is? If you lash him, does he not bleed? If you wrong him, shall he not revenge?'

The trials of the blacks who participated in the Southampton Insurrection have commenced and are proceeding. Eleven have been tried, condemned and executed. Of seven others found guilty, two have had the sentence of death commuted to transportation, and five are recommended to mercy. Thirty yet remain to be tried.

Virginia Barbarity.—A letter from Rev G. W. Powell, under date of Aug. 27, says that 'there are thousands of troops in arms, searching in every direction, *and many negroes are killed every day*; the exact number will never be ascertained'!!!

The Virginia Insurrection.—The Richmond Compiler states that a letter had been received from Prince William, asking for arms for the defence of the inhabitants. Apprehensions also existed in Orange County, and on the application of a committee of citizens appointed for the purpose, arms were to be immediately despatched.

Baltimore, Sept 15.—We understand, that the negro man confined in gaol as a runaway, and who was suspected to be concerned in the Southampton insurrection, has been demanded by, and delivered to, the Executive of Virginia.

We are much concerned to learn that the Island of Jamaica is in a very agitated state, caused by the assembling of disaffected Negroes. In a letter received from thence a few days since, by a merchant, it is stated that for several successive nights, attempts had been made by the negroes to destroy Kingston by firing it. Business was almost at a stand, the money holders being desirous of keeping that article, fearful of being driven to some dreadful resort.
Bermuda Royal Gazette, Aug 9.

☞ The New-York Daily Sentinel, of Saturday evening, contains the particulars of a most 'daring outrage' committed in Virginia upon the person of a white man, because he 'maintained that the blacks, as men, were entitled to their freedom, and ought to be emancipated.' He was 'dragged from his room, taken out of town, stripped almost naked, and scourged almost to death by a mob of cowardly and ferocious slaveholders'! We shall publish the account in full next week.

Death of Dr. Rice.—We learn from the Richmond Telegraph, that the Rev John H. Rice, D. D. President of the Union Theological Seminary in Virginia, departed this life on the 3d inst. in the 64th year of his age.

BOSTON,

SATURDAY, SEPTEMBER 24, 1831.

PROCEEDINGS IN NEW-HAVEN.

☞ Our remarks upon the late disgraceful proceedings in New-Haven, relative to the College for the colored population, are most reluctantly excluded to-day. These proceedings, we are glad to perceive, excite almost universal indignation. Many editors have taken a noble stand, on this subject, while a few exhibit a servility and meanness of spirit unworthy of rational beings—much more of American citizens. We have much to say, and more to quote, relative to this affair. In allusion to it, a correspondent of the N. Y. Journal of Commerce says:

'The fact is, the meeting was most disgraceful to the city where it occurred, and unprecedented, except by the recent Tammany Hall meeting, for personal invective and abuse. The sentiments expressed by a majority of the meeting are not those of many of the most respectable citizens of New Haven, nor the sentiments of enlightened philanthropists in other parts of our country.'

And the Genius of Temperance appends the following cutting remark:

'The friends of the College will do well to look to Virginia or Kentucky for a location. They could not find *more*, and would probably meet *less*, narrow prejudice and opposition.'

We refer our readers to the preceding page for liberal sentiments in favor of the College. The Rev Mr Jocelyn's Appeal is eloquent, lofty, irresistible. He has been shamefully assailed and misrepresented, but he is able to vanquish a host of assailants. Among the New Haven editors, Barber of the Columbian Register shows the least civilization and intelligence, and throws the most dirt. We have a rod in pickle for more backs than one.

INCENDIARY PUBLICATIONS.

☞ Under this head, the National Intelligencer contains a piece, relative to the Liberator, which is crowded with lies, gross and palpable misstatements. The spirit of murder and madness breathes in every line. Yet it is eagerly and approvingly copied into the American Spectator! The fabrication is monstrous. Mr Orr knows that he has understandingly asserted that which is false. His malignity has got the mastery of his conscience. We have circulated no papers extra in any part of our country. We have not a single white or black subscriber south of the Potomac. We have no travelling agent or agents. It is not the real or 'avowed object' of the Liberator to stir up insurrections, but the contrary. Our defence, we trust, will appear in the columns of the National Intelligencer. The remarks of Messrs Gales and Seaton are libellous and silly. We have put them in type, but are compelled to defer their publication.

'An Address before the Working-Men's Society of Dedham, delivered on the evening of September 7, 1831. By Samuel Whitcomb, Jr.' pp 24. This is a strenuous and readable defence of the working classes, by a self made man, who deserves great credit for his industry and talents. It is a lamentable truth, that wealth has more power than knowledge or merit in society. Every moral effort, therefore, which is made to reverse this unnatural superiority, deserves praise. Extracts from Mr Whitcomb's Address hereafter.

An explanatory communication from 'P.' of Brooklyn, N. Y. in relation to the Rev Mr Gurley's visit to that place, is received, and put on file for insertion as soon as we can find room. We are again driven out of our columns, in company with our correspondents, so great is the pressure of highly important matter.

Communications received since our last number—'Brutus,' 'Freedom,' 'Justice and Equality,' 'Philadelphia Evangelist,' 'M. S.,' and one from Hartford. Also a valuable letter from Georgia.

MARRIED—In this city, by Rev Mr Sharp, Mr Francis Standing, of North Carolina, to Miss Eliza Jackson, of Boston.

In Philadelphia, on Tuesday evening, 13th inst. by the Right Reverend Bishop Onderdonk, Robert Purvis, of Charleston, S. C. to Harriet Davy, daughter of James Forten, of P. On the 15th ult. by the Rev John L. Dagg, Mr John T. Mitchell, of Raleigh, N. C. to Miss Anna R. Miller, of P.

DIED—In this city, 22d inst. Mr Thomas Fisher, aged 49, a native of Falmouth, Jamaica. He fell a victim to consumption, after an illness of four months, which he bore without a murmur or complaint. The consciousness of having endeavored faithfully to do his duty here, enabled him to meet death with a smile, saying he was free from the cares of the world, and ready to meet his blessed God. He was a man of vigorous intellect and powerful mind. He was, indeed, without reproach, and his unblemished morals and amiable disposition secured the respect and love of all who knew him. His widow and children have been deprived of one who has cheerfully and faithfully performed the duty of a kind husband and father. Funeral from his house, in Poplar-street, this afternoon, at 4 o'clock.—*Communicated.*

In Cambridge, 17th inst. Mr George Richards, aged 35.

NOTICE.
TO THE COLORED YOUTH IN BOSTON, OF BOTH SEXES.
AN EVENING SCHOOL will be opened in this city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. ☞ Please apply soon. September 24.

LITERARY.

From the United States Literary Gazette.

AFTER THE TEMPEST.

The day had been a day of wind and storm ;—
The wind was laid, the storm was overpast,
And stooping from the zenith, bright and warm,
Shone the great sun on the wide earth at last.
I stood upon the upland slope, and cast
My eye upon a broad and beauteous scene,
Where the vast plain lay girt by mountains vast,
And hills o'er hills lifted their heads of green,
With pleasant vales scooped out and villages between.

The rain drops glistened on the trees around,
Whose shadows on the tall grass were not stirred,
Save when a shower of diamonds, to the ground,
Was shaken by the flight of a startled bird,
For birds were warbling round, and bees were heard
About the flowers ; the cheerful rivulet sung
And gossiped, as he hastened ocean-ward ;
To the gray oak the squirrel chiding clung,
And chirping from the ground the grasshopper upsprung.

And from beneath the leaves that kept them dry,
Flew many a glittering insect here and there,
And darted up and down the butterfly,
That seemed a living blossom of the air.
The flocks came scattering from the thicket, where
The violent rain had pent them—in the way
Strolled groups of damsels frolicksome and fair—
The farmer swung the scythe, or turned the hay,
And 'twixt the heavy swaths his children were at play.

It was a scene of peace—and like a spell,
Did that serene and golden sunlight fall
Upon the motionless wood that clothed the fell,
And precipice upspringing like a wall,
And glassy river and white waterfall,
And happy living things that trod the bright
And beauteous scene ; while, far beyond them all,
On many a lovely valley, out of sight,
Was poured from the blue heavens the same soft golden light.

I looked, and thought the quiet of the scene
An emblem of the peace that yet shall be,
When, o'er earth's continents and isles between,
The noise of war shall cease from sea to sea,
And married nations dwell in harmony ;
When millions, crouching in the dust to one,
No more shall beg their lives on bended knee,
Nor the black stake be dressed, nor in the sun
The o'erlabored captive toil, and wish his life were done.

Too long at clash of arms, amid her bowers
And pools of blood, the earth hath stood aghast,
The fair earth, that should only blush with flowers
And ruddy fruits ;—but not for aye can last
The storm, and sweet the sunshine when 't is past ;
Lo, the clouds roll away—they break—they fly—
And, like the glorious light of summer, cast
O'er the wide landscape from the embracing sky,
On all the peaceful world the smile of heaven shall lie !

BRYANT.

A WARNING FROM THE GOLD MINE.

BY MISS H. F. GOULD.

Ye who tend my bed of earth,
Mark me ! from my lowly birth.
Ye, as me, to light will bring
What will rise and be your king !
I shall rule with tyrant sway,
Till ye rue my natal day ;
High and low my power shall own,
I will make the world my throne !

He who worships me shall be
Martyr, dupe, or slave to me ;
Love and friendship, on the way
To his idol, he will slay ;
Conscience, I will stir her cry ;
Truth for me shall bleed and die.
I will be a chain to bind,
Down to the earth, the immortal mind.

Though ye try me by the fire,
It will only heat my ire ;
Though my form ye often change,
'T will but give me wider range.
For my sake, the poor shall feel,
On his floor, his neighbor's heel.
Then I 'll turn, and, taking wing,
Leave with avarice but a sting.

I will be a spur to crime ;
Ye will sell your peace through time ;
And a long eternity
Of remorse shall come for me ;
Now see I here without offence,
But if ever taken hence,
Men will eat a bitter fruit
Springing from a golden root.

False honor, like a comet, blazes broad,
But blazes for extinction. Real merit
Shines like the eternal sun, to shine forever.

MISCELLANEOUS.

The schooner Antarctic, recently arrived at New-York, was anchored near a group of seven small islands in the South Pacific, Lat. 4 56, Lon. 156 30, while the crew were engaged in erecting a house on shore, entirely unsuspicious of any danger from the natives, who had received presents and appeared friendly, an attack was made upon nineteen, thirteen of whom were killed ; five were rescued by boats from the schooner, and one of the men detained a prisoner ; the vessel immediately left for Manilla, and after an absence of three months, returned to the islands, to which the captain had given the name of *Massacre Islands*. Perceiving that the natives were still unfriendly, the crew commenced an attack, which induced the islanders to send by Leonard Shaw, the only man spared, a request that the firing might cease. From this man the information was gained, that his companions had been eaten by these cannibals, and that by a combination of circumstances, he had been permitted to live till that time. The natives are represented as being large negroes, and as entirely unacquainted with white men.

They tell us of the '*march* of intellect,' but that is a misnomer. The race of the gallop would be a more fitting term, for that is a quick movement, leaving behind it all old feelings, sympathies and prejudices. The following fact which I find in a French paper, will help to prove.

Agnes was young, pretty and twenty ;—her husband had been rich, for which reason she married him. But he became old, ugly, and what was worse, poor. He never in his life did but one sensible thing, and that was dying. What right had such a man to live ? Agnes, it may well be supposed, had a husband in reserve ; but he was exceedingly poor, and they were exceedingly puzzled how to pay the wedding expenses ! How do you think they effected it ? Agnes sold her dead husband's body to the surgeons, in order to secure the living one. 'This is the nineteenth century,' she said ; 'I am liberal, and will act according to the principles of utility established by the glorious days of July. My husband was useless while living, to me, and to the human race ; let him when dead, benefit both.' Her husband's dead body 'did coldly furnish forth the marriage table.'

Wholesale Murder.—One of the editors was in company with a gentleman on Wednesday last, direct from Halifax, who stated that he witnessed the trial of Henry Gambles, captain of the Lady Sherbroke, from Londonderry, shipwrecked near Cape Ray on the 19th ult. by which 273 persons lost their lives, the particulars of which were given in our last. Captain Gambles was convicted of intentionally wrecking the ship to get at the insurance, and sentenced to be hung, after which he confessed that he deserved the punishment. Our informant states that so heart-rending were the details of the horrid scene in which near 300 human beings were consigned to a sudden and watery grave, that the whole court, and apparently all the spectators, shed tears. One of the witnesses, whose arm was broken, had lost his wife and a large family of children.

Chambersburg (Pa.) Republican, Sept. 13.

Journal of Health.—The second volume of this useful and popular periodical is just completed. A new one is to commence immediately—and we trust with increased support.

The course heretofore pursued by this journal, with all subjects on which it has treated, commends it to the patronage of every family ; and the low price ($1,25 per year) places it within the reach of almost every one. No publication has taken a more decided stand against the common use of wine and other fermented liquors, and none, we believe, has more successfully battled intemperance under that flimsy covering.

The next volume will embrace a large variety of topics, and much, very much may be reasonably expected, from the ability heretofore displayed by its editorial corps.—*Temperance Advocate.*

The Difference.—In 1750 there were 52 journeyman millers in the city of Albany—only *two* of whom were temperate ! The whole fifty intemperate ones could not produce of their own funds *fifty dollars*, while the two who were temperate could shew of their own earnings *eighteen hundred dollars* ! This shows the difference between 'taking a little,' and 'total abstinence,' when so hazardous business is entered into by the individual.—*Ibid.*

With respect to the authority of great names, it should be remembered, that he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his own times ; who, like the peak of Teneriffe, has hailed the intellectual sun, before its beams have reached the horizon of common minds ; who, standing like Socrates on the apex of wisdom, has removed from his eyes all film of earthly dross, and has foreseen a purer law, a nobler system, a brighter order of things ; in short, a promised land ! which, like Moses on the top of Pisgah, he is permitted to survey and anticipate for others, without being himself allowed either to enter or to enjoy.

It is quite a mistaken idea that women cannot keep a secret—nobody as well. Trust her but with half, or try to keep it from her altogether, and she is sure to beat you, because her pride prompts her to find out what the man thinks it right to conceal, and then her vanity induces her to tell what she has found out ; and this in order to show her power of discovery. Trust all to her, and she will never betray you ; but half a confidence is not worth having.

MAXWELL.

At the recent Temperance meeting by the colored Presbyterian congregation in Duane street, New-York city, 29 members were added to their Temperance Society.—*Genius of Temperance.*

The Dromios.—A few days since, while Justice Hopson sat on the stoop before the Police office, he was approached by a colored man, whose person, dress, and manner of walking, so exactly resembled those of Wansley, the pirate of the brig Vineyard, that the magistrate involuntarily started, and exclaimed, 'Are you not Wansley ?' 'No, squire,' said he, 'but you are not the only person who asked me so ; but the last one who asked me, I knocked him down.'—*N. Y. paper.*

A smuggler in Hartford, Vt. being hard pressed with $2000 worth of goods from Canada, threw them over the wall, and went for assistance to conceal them. He asked the first one he met, who replied, 'Oh yes, I am a Custom House officer !'

England contains 10,000 leagues of roads, 1,500 leagues of canals, and 1,200 leagues of rail roads. The territory of France is twice more extensive than that of England, and has only 1,500 leagues of roads, 500 leagues of canals, and 40 leagues of rail roads.

Guineas were first coined in King Charles the second's reign, and had their name from the gold of which they were made being brought from that part of Africa called Guinea.

A white oak tree in Franklin county, Pa. was recently manufactured into 1400 shingles, 200 fellies, 2 saw logs, one 14 and the other 16 feet long, one house log 22 feet long, 4 rail cuts, making 50 rails, and 2 cords of wood.

A sweet Temper.—A gentleman when asked his opinion of a certain critic, a few days ago, gave it in the following terms. 'Why, he is a perfect crab apple ; a decoction of verjuice ; the quintessence of acidity. If I wished to convert the Thames into lemonade, I should first pitch him into it ; and if, after the first *dip*, it was not sufficiently acidulated for ordinary drinking, water must contain a greater quantity of saccharine matter than chemists generally imagine.'

The famous Magdalen Report, made by a highly respectable and benevolent society in the city of New-York, representing the number of licentious females in that city to be truly alarming, has given great offence to very many of the other sex, who are *deeply interested* in the subject, and who manifest great fears lest the *city* should be disgraced—*by the Report.* These have held meetings and passed pompous Resolutions. Their object, however, will be well understood by the public. The character of the committee is a sufficient pledge to the community of the truth of the Report.

Massachusetts Yeoman.

It is stated in the Louisville Advertiser that a number of fishermen and their families, amounting to no less than 250 persons, had disappeared during the late gale at Barrataria. The huts of these unfortunate people were all washed away, and the boats into which they had fled for safety in the storm, are no longer visible. It is much to be apprehended, that every soul perished.

Imprisonment for Debt.—A beautiful commentary upon the system is furnished in the advertisement of Aaron Vanscaver, published in the National Intelligencer. He is confined in Mount Holly jail, for a debt of thirty dollars, and offers to work for any person a *year*, who will release him from imprisonment. He is willing to make himself a slave in the free air, rather than endure the undeserved loathsomeness of a prison.—*Troy Sent.*

N. Y. Genius of Temperance.—There is not a paper on our whole list of exchange, of the character assumed by the one just named, which, as we think, so well and so consistently maintains it. It is, in our opinion, precisely of the right stamp to meet the exigencies and demands of the times. We admire its unswerving independence, its boldly speaking against "revelry in ruffles as well as revelry in rags," united with its cool, philosophical, gentlemanly and Christian-like manner of handling disputed points.—*Stonington Phenix.*

A letter from U. S. ship Ontario, Marseilles, July 9, says the John Adams proved herself the fastest sailing vessel in our Navy, having logged *fourteen* knots, and made the shores of Europe, on the 20th day of her passage.

Objections to enterprises of practical benevolence should be answered in the language of Washington, when, meeting Lee on the retreat from Monmouth, he was told that American militia could not be made to stand against regular troops,—*Sir, you never tried them.*

The Buenos Ayres Packet contradicts all the statements of Gibbs, the pirate, so far as they relate to his visit to Buenos Ayres ; and Admiral Browne says there is not one word of truth in it where he is spoken of.

Near the Patent Bread establishment in London, where alcohol is distilled from the vapor of the bread, an opposition baker has put up a sign—'Bread sold here *with the gin in it* !'

In London, the clerks in the Life Assurance Companies have been kept to work till 10 and 11 at night, by numerous applicants who are fearful that the Cholera Morbus will deprive their families of their services.

A lady was taken before the New-York Police on Wednesday, having been followed from Philadelphia, where she obtained a young infant by false pretences. The infant was restored to its mother, and the lady, after satisfying the mother, discharged.

It was reported that Dr Francia, the aged Dictator of Paraguay, had died.

MORAL.

SABBATH SCHOOL CELEBRATION.

BY THE REV. J. PIERPONT.

Father of lights ! we bless each ray
Shot from thy throne to lead the blind ;
With song we hail the holy day
That 's dawning on the youthful mind.

Gone is the gloom ! the cold eclipse,
In which the ignorant at thee gaze,
Has passed ; and now from infant lips
Art thou, O God, perfecting praise.

Bishop of souls, whose arms were spread,
To clasp and bless such little ones,
On these be thine own spirit shed,
That they may be thy Father's sons !

Friends of the young, whose toils are o'er,
Taste ye in heaven a purer bliss,
Or one that now ye cherish more
Than that which comes from days like this ?

Authors of life ! when death's cold hand
Is gently on our eyelids pressed,
May sorrowing children round us stand—
The children whom our cares have blessed.

THE TIMES IN WHICH WE LIVE.

We have fallen upon other times than the church of God ever saw before—times, in which the same amount of religious and moral influence which once availed to advance the cause of Christ, will not enable it to hold its own. The intellect of man has waked up to a new activity—has burst the chains that bound it, and the barriers that confined it, and with ten-fold means of influence, is going forth in its mightiness to agitate society. Old foundations are broken, and old principles and passions are undergoing a thorough and perilous revision, and that too upon a mighty scale.

In our colonial state, we were few, and poor, and feeble. Intercourse was difficult and rare, and social causes insulated and local. What was said in one colony was not heard in another, and what was done in one State was not felt in another. But now each colony is a state, and each state a nation, and intercourse is rapid, and local causes tell in their results throughout the whole, as every stroke on the body is felt through all the members. Nations compose our confederacy, and nations our religious denominations, and nations the army of the aliens.

Spirit of the Pilgrims.

Influence of Religion on Slaves.—The following is a note, to a published address by C. C. Pinckney, of Charleston, S. C.

"On a plantation in Georgia, where, in addition to superior management, the religious instruction of the blacks is systematically pursued, the crops are invariably the best in the neighborhood, and the neatness and order which the whole establishment exhibits, prove that the prosperity of the master and the best interests of the slave are not inconsistent. The same state furnishes another instance of this position. The people of an absentee's plantation were proverbially bad, from the abuse and mismanagement of the overseer ; the proprietors residing in England, and the attorney in Carolina, the latter dismissed the overseer, as soon as his misconduct was discovered, and employed another, who was a pious man. He not only instructed them himself, to the best of his abilities, but accompanied them every Sunday to a Methodist meeting-house in the neighborhood. At the end of five years, their character was completely changed, and has so continued ever since. After nearly fifteen years, the surviving attorney is now in treaty for the purchase of these very negroes, whom he formerly considered a band of outlaws."

Morality of the Gospel.—The most practical book, that ever was written, is the gospel ; and the great point, where it differs from human morals is, that human morals say,—do so for present convenience, and the gospel says, do so for eternal reward. —Human morals say,—do so, because it has appeared to wise men to be the best rule of life ;—the gospel says, do so, because it is the will of God. they both say, do it, but they differ in the authority and the motive, as much as Omniscience differs from frailty and eternity from time.

The only way to know Christ is, not to make our notions his notions, or to substitute any conjectures of our own as to what religion ought to be, for an humble and faithful inquiry of what it is.

Sidney Smith.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Oils of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Cornet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps ; Shoe, Head, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomeroy's Straps, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Gentlemen's Shaving Soap, first quality, from Windsor, England ; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite to gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. eoptfm March 26.

THE LIBERATOR.

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THE LIBERATOR.

☞ 'It is impossible to allow that Negroes are men; because, if we allow them to be men, it will begin to be believed that we ourselves are not Christians.'—MONTESQUIEU

From the New-York Daily Sentinel

DARING OUTRAGE OF VIRGINIA SLAVITES.

It becomes our duty to-day to record the particulars of an outrage more daring than any we remember to have heard of in this country, and one of more unjustifiable atrocity than any committed by the poor, degraded, ignorant blacks in Virginia, some of whom have been put to death, and others are under sentence of death, for their unsuccessful attempt to emancipate themselves.

No one laments more the occurrence of such scenes as the Southampton massacre than the writer of this paragraph, and no one is more desirous of preventing the recurrence of such scenes; but we believe that the only effectual method of preventing the recurrence is to speak the *truth* in relation to what has taken place, even though we are certain that it may prove unpalatable. Of what were the Southampton negroes guilty? Of putting to death men, women, and children. For what object? Plunder? No—there is no evidence that such was their object. On the contrary, almost all the accounts concur in stating that they expected to emancipate themselves, and they no doubt thought that their only hope of doing so was to put to death, indiscriminately, the whole race of those who held them in bondage. If such were their impressions, were they not justifiable in doing so? Undoubtedly they were, if freedom is the birthright of man, as the declaration of independence tells us. If their ideas respecting their chance of success were absurd, and their plans chimerical, it is attributable to their ignorance. But who kept them in ignorance? Those who have suffered so dearly by its effects. Would the blacks have attempted their foolish project, if they had possessed even the mere rudiments of a common education? Never. They were in a state of brutal ignorance, and however absurd or cruel were their proceedings, if their *object* was to obtain their freedom, those who kept them in slavery and ignorance alone are answerable for their conduct. They were deluded, but their cause was just.

Now let us look at the conduct of the slaveholders. They say the evil of slavery was entailed upon them—that they deplore its existence, and desire its removal, and so forth. We readily grant that the evil is not of their own choosing, and no one, we believe, will contend that they are responsible for it, *as they found it*. But have they done what they could and should do for eradicating the evil of slavery? Have they diminished the number of slaves? Have they prepared the present generation, or made provision for preparing the next, to enjoy freedom? The answer to each of these questions involves them in guilt. The number of slaves in proportion to the number of freemen is increasing! and instead of preparing them for the enjoyment of freedom, and providing means for their gradual emancipation, Virginia—yes, the state which gave birth to the immortal Jefferson, the author of the declaration that declares that *all* men are born *free* and *equal*—that declaration which no slaveholder dare dispute the truth of—Virginia! at the last session of its legislature, passed a law making it penal for a slaveholder to teach his own slaves to read and write! —Other slaveholding states we believe have passed similar laws. And *now*, we find that an individual, in open daylight in a populous town, in the face of the mayor and other officers of the law, and without the least interference from them, and contrary to all law, reason, and justice, is dragged from his room (after a forcible entry has been made to his boarding house,) taken out of town, stripped almost naked, and scourged almost to death by a mob of ferocious and cowardly slaveholders! and all this *not* because he had told them the *whole truth* in relation to their conduct—not because he had said or done aught against them, but because he had maintained an argument, which is asserted annually by innumerable orators on the nation's birth day, and universally acknowledged to be true *in theory*—that the blacks have a *right* to be *free*.

It remains to be seen whether slaveholders in general will sanction this outrage, though it is evident that no inconsiderable number of them have done so; justice, however, requires the statement that several individuals are indignant at it, one of whom, a member of the bar, has voluntarily offered to defend a suit against the perpetrators, but the gentleman who was the subject of it is not in a situation to incur the expenses of a prosecution. His friends with whom he has advised were of opinion that duty to the public requires that he should make public a statement of the case, and he has, in accordance with their wishes, furnished us with the following extracts from his Journal, which we give without further remark.

August 30th, (Tuesday.) **** Called on Mr Harthorn at 12 o'clock, A. M. Had a conversation on slavery. Maintained that the blacks, as men, were entitled to their freedom, and *ought* to be emancipated. Mr Harthorn, his clerk, and a country doctor were the only persons present. The doctor assumed that the blacks were not men, and that they ought all to be exterminated. 'They had declared war first,' he said—'let them be hunted like wild beasts.' I felt disgusted with the sentiment, although a similar want of sympathy for the unfortunate slaves was by no means new to me. Mrs ——— assured me that Mrs ——— told her last Saturday, that she would willingly cast her own slaves into the street, there to be shot, provided others, who had slaves, would agree to do the same. Mrs. ——— is a *pious* methodist, whose husband, also a methodist, has accumulated a little fortune by successfully gambling in lotteries; the loss of a few slaves would not be felt by this religious couple, and the shedding of innocent blood would be *nothing*. But, to return to my conversation with the savage doctor—the fellow asked me 'how I dared express myself as I had just done before blacks.' I told him that 'I had not done so, and would not do it for fear they might misunderstand me, and think I approved of their killing women and children, which I condemned as much as any man; and this, I said, I had proved last Friday, when an alarm was given at 11 o'clock at night, and five hundred of them said to be coming down the Halifax road. I was one of the first to fly to arms, and to take the command in one end of a party of men which was sent to guard the bridge at the end of Old street. This did not look as if I would countenance or defend their barbarous proceedings. Yet I would contend for their *right* to be free.' The man of blood disputed even the justice of my sentiments, and still contended that I was a dangerous man for expressing myself as I had done before blacks. I thought, said I, 'that here we were all white!' His reply was, that he had as much white blood in him as I had, which I had never doubted, nor did I say any thing to make him think I doubted it. But the rascal (I can use no milder expression) was determined to pick up a quarrel by misrepresenting all I said. I appealed to Mr Harthorn, and asked him, if he had understood my meaning, and whether what I had said was not as just as it was harmless. 'I understood perfectly well all you said,' said he, 'and think you are right.' Now, Mr H. is himself a slaveholder, and by no means prepossessed in their favor. In fact, there is not a Virginian, I truly believe whose mind would revolt at any cruelty, however atrocious, of which the blacks might be the object. I then left Mr H's store to go to my dinner.

I returned to Mr Harthorn in the afternoon, and complained of the unfairness with which all I had said in the morning had been twisted by my opponent. Mr H. repeated once more that it was impossible to put two constructions upon what I had said. Yet I have a *presentiment* of foul play; and, though I know not why, I feel uneasy. *****

31st, (Wednesday.) I was fast asleep at 8 o'clock this morning when Mr Carter entered my bed room, and informed me that some of the inhabitants were determined to mob me for what I had said the day before. He advised me to leave town immediately. I could scarcely credit what he was telling me, till he told me that it was a serious business—that my life was in *danger*, and repeated his earnest advice that I should leave Petersburg immediately. The mayor had received an anonymous letter the evening before, in which it was stated, that although the blacks had not succeeded in their recent attempt, they would ultimately, and very soon, overcome the white population of the State of Virginia. The Mayor thought I was the author of this note, which no doubt was written by one of the actors in this morning's atrocious assault on my person.

I agreed to leave Petersburg at 8 o'clock. This was told to the leaders of the mob, who expressed themselves satisfied, and promised to let me depart in peace. I made my preparations, ordered the conductor of the Richmond stage to call for me, and after parting with my worthy landlord and landlady, got into the coach, which was yet to stop at Powell's Hotel, Bolingbroke-street. When we arrived there, I saw a party of fifteen or twenty men coming down Bolingbroke-street. They looked into the coach, saw that I was there, and walked off towards the bridge leading to Richmond. I guessed their purpose, and as soon as they were at a distance, I told the driver that I had forgotten something, but would be back in a few minutes. I ran to Mr Carter's, and met Mrs Carter on the staircase, to whom I imparted my fears. She felt greatly alarmed. In a few minutes Mr C. made his appearance, and said he was glad to see me, for he had just ascertained that some of the ruffians were still bent on destroying me. The doors were locked, and he went to request the assistance of the civil authorities. But these, it seems, did not think it worth their while to interfere. A mob soon assembled in the street. I went up stairs where I provided myself with a musket and a pair of horse pistols, determined then to sell my life dearly. Fortunately for some, I had time to reflect; they allowed me full a quarter of an hour, and thus saved the lives of fifteen or twenty of them, which I could easily have taken away if I had put into execution my plan of defence. I reasoned with myself thus: 'I can easily kill a score of these fellows, although I must eventually perish. In defending myself, I must cause misery to many. Some of those I may chance to kill may be fathers of large families—they may be beloved sons, on whom depends, perhaps, the very existence of mothers—of sisters; is it not better I should devote my own insignificant self? Life is sweet, and dear to all sensitive beings; but is it worth all the misery I am about to inflict on innocent persons? No! no!' From that moment I felt perfectly resigned to my fate. I heaved a sigh for my friends in England, in France, and in New-York; but proud am I now to reflect that, in spite of the prejudices of education, the idea of appearing before the God of my persecutors never once crossed my mind. My only regret was, that I could not write a line to bid adieu to my trusty and beloved friends in New-York. This attachment I know well, and a few parting lines, I was sure, would give them pleasure. But this I could not do.

At last the ruffians forced themselves into the house, in spite of Mr Carter's exertions to keep them out. He talked to them a long time, but what he said I know not. I heard his voice, and occasional bursts of laughter from the mob—that 's all I know. I was in hopes the civil authorities would have thought it their duty to protect me—they thought otherwise.

The drawing room was first visited by the blood-thirsty *republicans!* I heard Mrs Carter exclaim, 'Oh! what do you want? what are you going to do?' 'Do not be alarmed, Madam, we will not hurt you,' and not finding me in the drawing room, they ascended the staircase leading to the place where I was. A little bustling prevailed at that moment, for I heard one of them cry out, 'Well! who comes with me? God damn—will none come?' As soon as they made their appearance at the foot of the staircase, I put down the musket I still held in my hand, and said, 'here willingly I give up my life!' They rushed on me. One dragged me down by one arm, another took hold of me by the other arm, and a third held me behind by the collar of my coat. As they were dragging me along, a pistol was fired behind me, whether at me I cannot tell. There were about a hundred or a hundred and fifty persons in the street, as near as I could judge. I expected to be murdered before the house, but the executioners led me towards the bridge. My idea at that time was, that they intended to drown me in the river. I made several attempts to speak, and told them a few plain and severe truths, the force of which they felt, and therefore did all they could to prevent my being heard. 'Do not let him speak,' was vociferated from the mob. 'Knock him down if he does not hold his tongue,' was often repeated; but whenever I had an opportunity, I made my voice heard. I asked them whether this was the country in which 'all men were born free and equal'—in which 'the freedom of speech' was guaranteed to every one; and, also, whether this was their reward for my flying to arms, last Friday, in defence of the helpless—of their wives, and of their children! I said I might have dreamed of such lawless proceedings in Portugal, where Miguel reigned over the most abject of slaves, but never in this country, and, more particularly in the State, which gave birth to the author of the DECLARATION OF INDEPENDENCE. I was here interrupted by a low Irish blackguard, who boards at Mr Harthorn's, with a 'do n't let him spake, by Jesus.' I turned towards him and in a voice of mixed contempt and pity, said, 'I thank you, sir.' These few words, or rather the tone in which I pronounced them, made the whole mob burst into a fit of laughter, and so much confused paddy, that he never after opened his mouth.

On the bridge we met a PARSON returning to town after an *early* walk on the Richmond road. I will not say positively that the *holy* man had taken this promenade to witness what those who had been out to meet the coach intended to do to me; but this I know, that he passed me with a *christian smile* on his lips, and never thought it his duty to interfere in any one word in my behalf. My crime was an erroneous, it is true, for I had asserted the day before that the poor blacks were entitled to their freedom; whilst his Reverence no doubt thought, with the Rev Newton, of Olney, (England,) that 'slavery was an appointment of Providence, respectable and profitable.' Be this as it may, the man of God passed me with as much unconcern as if I had been an ox led to the shambles, to glut his Christian appetite for 'raw flesh.' (1 Sam ii 15.)

Three hundred yards from the bridge, some proposed that we should turn to the right, and pointed out a huge tree, 'which,' they said, 'would do very well.' We were moving towards it, when others opposed it, and expressed a wish that we should turn to the left, into a wood leading to a retired and beautiful spot, near a spring of water, with which I had often assuaged my thirst.—I did not yet know what these sons of liberty intended to do with me, although I began to suspect that it was their intention to hang me to a tree, which was no doubt contemplated by some of them, as one had a rope, which I did not however see till we went towards the tree on the right side of the road. With this impression on my mind but without any hope of changing their purpose, I told them that 'they might take my life, and, like some of the cannibals who disgraced the French revolution, they might even drink my blood. I could not die in a better cause.' 'Oh! no doubt,' said the fellow who had hold of my right arm, 'you are a fine man, and never did any hurt in your life; we are only going to make you atone for what evil you might have done!' 'Oh he'll never do more,' said another.—'Now you are out of Petersburg,' said Doctor Cox, 'we will prevent you ever returning.' 'Ah! so we will!' from twenty. 'Do what you please,' said I, 'you have physical power, use it as you please.' 'So we will,' was the answer.

At last we arrived at the top of a small hill, shaded by trees, and this was the place fixed upon. Some of the savages pulled off my coat, others the rest of my clothes except my shirt. I asked to be allowed to speak before they proceeded to extremities, and though some opposed it, others insisted on my being heard, and these prevailed. Some said they had not come there to hear speeches, and if they had known it, they would not have left their stores. 'What,' said I, 'will you condemn and punish me unheard?' 'Let him speak, let him speak,' and I spoke thus:

'I admit that I had yesterday a conversation on the subject of slavery at Mr Harthorn's. To prove that this conversation must have been misrepresented I need only remind you of my readiness last Friday to go and meet men whom I looked on as murderers—men who did not hesitate to shed the blood of defenceless beings. But this also I stated, and still hold it to be an incontrovertible truth, *that black men have, in the abstract*, A RIGHT TO THEIR FREEDOM.' 'That's enough!' 'that 's enough!' burst out from the herd, 'do n't let him speak any more,' and my shirt was torn off from my back. I crossed my arms on my bosom, and waited, without adding another word, for the beginning of my martyrdom. A few exclaimed, 'do n't strike too hard.'

That the request was not complied with, was probably not then fault; for when I had received a certain number of lashes, which they deemed sufficient punishment for my *crime*, they again cried out, 'enough! enough!' but could not prevent the blood thirsty Cross—the wretch who had dragged me all the way by my left arm, from giving me three or four more severe cuts across both my naked back and bosom. They were severe, and made me advance one or two steps, yet not a word of complaint was heard from me. It was with much difficulty that this monster in human shape was stopped—indeed he proposed to fight some of them, who, more humane, wished to end my misery. I believe I got some friends by exclaiming, 'Gentlemen, do not fight on my account—let him go on!' This I said with perfect alacrity of heart. To had been brought, and now it was proposed by some to apply it on what they were pleased to term 'my lying whiskers.' Another altercation followed, which, fortunately for me, terminated in favor of those who were for mercy. Never can I forget a young man who stood near me with my clothes in his hands, and who strongly opposed the intended cruelty. I saw grief and compassion written in his countenance, and I am glad I had an opportunity of shaking him by the hand as he handed me my clothes. I am not sure I knew his name, although I believe it to be C C, but never can I forget his face, nor will ever my heart cease to remember the proofs of sympathy and kindness he gave me on this occasion.

I was now allowed to dress, and ordered to take immediately the road to Richmond. A line was drawn with a stick, and I was told that if ever I passed that line, it would fare 'worser' with me.

I took my departure, scarcely believing in my escape from those Virginian *brigands*; and, notwithstanding the soreness I felt all over my lacerated body, I walked as fast as possible. The sun, which was in my back all the way, caused me to suffer increasing pains. After marching 8 or 9 miles, my feet began also to feel sore, so that it was with difficulty I reached the half way house. The landlord knew already part of my story, which had been related to him by the coachman, who drove the 8 o'clock coach. Here I learnt that a party of men, the same that passed me in Bolingbroke Street, had stopped the stage on the other side of the bridge, from Petersburg to Richmond, that they looked in, and not finding me, said, 'he is not here,' and ran back towards the town.

The landlord advised me not to show my wounds to any one, but I assured him, that, far from being ashamed, I felt proud of them.

An Irish gentleman, who had left Petersburg three quarters of an hour after me, told the landlord to admonish me to make the best of my way to Richmond, as many had expressed themselves displeased with the *mildness* of my punishment, and regretted I had not been put out of the way. He assured the landlord that they were so incensed, that he thought it very possible they ought yet follow me. I begged of the landlord to furnish me with a horse, but he said he could not. He thought it very probable, however, that the landlord of the second half way house, who, he said, was a very humane man, would, on hearing my story, lend me a mule or a horse. I called on him, but without success. Nothing new remained but to walk, or as well as I could, with raw boots on, and my feet all over blistered. I thought it unsafe to follow the road, and therefore took to the woods, endeavoring not to diverge too much from the course of the road.

After sufferings which I cannot describe, but which may be conceived, when I state that both my big toes were swollen in a most frightful manner, and they are now (Saturday, Sept 3d) in that state of inflammation which precedes mortification, I reached the Richmond mail road, which passes a few yards from the Manchester bridge. It was my intention to avoid crossing this bridge, fearing that the Petersburg ruffians might have already paid a visit in Richmond for the purpose of seeing a mulatto, which they might easily have done by representing me as a leader of the blacks. I marched, for I could no longer walk, as far down as Rocketts, and there crossed in a small boat to the opposite side of the river. I went on board of the Effort, and heard with pleasure that she would leave Rocketts at 9 o'clock that evening for New York.

I endeavored to procure a hackney coach to go up to town and see Mr W, but could not get one. I made an effort to walk but found it impossible to proceed more than a quarter of a mile and I had at least one mile more to go. I sat by the side of the road, not knowing what next to do when a dray-cart passed by me, I called out to the driver to stop, and promised him 25 cents if he would carry me to Mr W's house. It was so dark that the man could not see me, and no doubt thinking my request strange, he asked me to pay him in advance which I did, and got upon the dray. I found Mr W at home, who received me with the utmost kindness. He thought it best at first that I should remain in Richmond, but on more mature consideration he approved of my plan to go to New York immediately. He went out for a hackney coach and saw me on board the Effort, where I learnt with chagrin, that she would not leave before 9 next morning. Shook my kind friend by the hand, and groped my way as well as I could towards a berth, to which I was led in the dark by the mate.

The narrator of the above, and the victim of the slaveholding desperadoes of Petersburg, (for to that place belongs the infamy of the proceeding) is now in this city, which he reached while yet unable to walk, from the effects of the treatment he received. We are furnished with the following names of the scoundrels among the most active in this *valiant* exploit.

JOSEPH MASON, THOMAS COGVILL,
DAVID CROSS, —— GIBSON,
DR COX, —— GALLAGHAN
THOMAS STROUD*

We will only add that if the above details of this affair are true, (and they have been corroborated to us by an eye-witness of the whole proceeding,) the Southampton *slaves are virtuous* in comparison with the lawless, merciless slave-holders of Petersburg.

* This individual, who passes for a *pious* religionist, told the others to '*lay it well on him*'

The Petersburg Outrage.—Soon we published the account (on Saturday) of the outrage—an outrage almost unparalleled in this country—committed by a mob of gentlemen slaveholders in Petersburg. We against Mr Robinson, who is now in this city, we have been informed that another gentleman from Petersburg has arrived, who confirms the truth of all that was said. In addition to the account of the treatment to which Mr. Robinson was subjected, and his being compelled, through fear of his life, to leave Petersburg without being enabled to obtain his baggage, we have now to state that Mr Carter, the gentleman with whom Mr R. boarded, and who in vain endeavored to keep the villains out of his house and from executing their diabolical purpose, has been compelled to leave Petersburg precipitately, and abandon his store and business, although he had but lately obtained a new supply of goods from New York. We mention this not for the purpose of magnifying the offences of the slaveholders, for it is unnecessary to do that, but to show that in Virginia, at least, no persons who dare to express their opinions on the subject of slavery in the south, even in the most harmless manner, *the laws afford no protection*, and the officers of the law, in contempt of their oaths and obligations, suffer them to be violated with impunity! Does not this show the very reverse of a disposition to lessen the evil of slavery? and is it not in vain for the people of the slaveholding states to tell us that they ought to be allowed to manage the slave question in their own way, while they prevent by outrage a discussion even of the means of lessening the evil complained of? As well might we be told that we ought not to sympathize with the brave Poles who are struggling for their birthright—that freedom which is alike dear to them and to the sons of the United States, and that we ought not to speak of their rights or their means of obtaining them. The recent events show clearly that it is necessary for the people of the non slaveholding states to interfere and save our country from the disgrace of adding to the horrors of slavery the crime of destroying hundreds upon hundreds of those who are only guilty of conspiring to aid the founders of our republic to obtain their freedom.—*N. Y Daily Sentinel, Sept. 21*

☞ The Southern *Religious* (!) Telegraph in noticing the foregoing affair, sneeringly says: "the smart brainwood upon Mr R. many very *sensible marks* of attention, through the medium of what is something nailed to a *switch*"—and that one of the party seized a tar bucket "and he thought cut a pillow, &c &c but the 'carnivorous coded here'" It does not utter one word of sarcasm!

A VOICE FROM ENGLAND!

AMERICAN COLONIZATION SOCIETY....LIBERIA.

This Society was formed in the United States, in 1817.

Its 13th Annual Report has just reached this country.

Its object, as expressed by itself, (see 13th Report, page 41, app 9, art. 2,) "Is to promote and execute a plan for colonizing the free people of colour, residing in the United States' in Africa, or such other place as Congress shall deem most expedient." The facts of the case are these;

1 That the United States have about 2,000,000 enslaved blacks. 2. That they have about 500,000 free blacks.
3. That both these classes are rapidly increasing 4. That both are exceedingly depressed and degraded

The duty of the United States to them, is the same exactly as we owe to our colored fellow-subjects in our slave colonies, viz. to obey God, by letting them go free, by placing them beneath wise and equitable laws, and by loving them all, and treating them like brethren, that is to say, the unquestionable duty of the people of the United States is to emancipate their 2,000,000 slaves, and to raise the 500,000 free coloured people to that estimation in their native country which is due to them.

But the American Colonization Society deliberately rejects both of these first great duties, and confines itself to the colonization in Africa of the free coloured people. They say, in page 5, of their 13th Report, "To abolition she could not look—and need not look" It "could do nothing in the slave states for the cause of humanity;" and in page 8, "Emancipation, with the liberty to remain on this side of the Atlantic, is but an act of dreamy madness!"

Now in thus deliberately letting the great crime of Negro slavery alone, and in thus substituting a little restricted act of very dubious benevolence to a few, for the great and sacred duty of right which they owe to all,—they hurt the great cause of everlasting truth and love, in the following particulars.

1. By offering to the nation a hope, at which many of their best men seem eagerly grasping, of getting rid of the coloured people abroad—they condone more and more, as this hope prevails, to keep out of mind the superior, unalterable, and immediate duty of righting them at home.

2. By removing whatever number it be, from their native country, the number which remains must be diminished,—and the more the number which remains is diminished, the more helpless will they become—the less will be the hope of their ever recovering their own liberty—and the more and the longer will they be trampled upon.

3. The more the people of the United States (and this is equally true of Great Britain) substitute a *half-way* duty, difficult, expensive, and partial as it must be, and criminal as it unquestionably is—for the *whole* duty which they owe their Negro fellow-subjects, of putting them, before the law, upon a par with themselves—the less will they be likely to feel their sin in continuing to wrong them, and the less they feel their sin, the less likely will they be to repent of it, and to do their duty.

4. The greater the number of slaves transported, the greater will be the value of the labour of those who remain; the more valuable their labour is, the greater will be the temptation to over-labour them, and the more, of course, they will be oppressed.

5. The American Colonization Society directly supports the false and cruel idea that the native country of the coloured people of the United States, is not their native country, and that they never can be happy until they either exile themselves, or are exiled, and thus powerfully conduces to extinguish in them all those delightful hopes, and to prevent all that glorious exertion, which would make them a blessing to their country. In this particular, the American Colonization Society takes up a falsehood, as cruel to the coloured people, as it is disgraceful to themselves; dwells upon it, as if it were an irrefragable truth; urges it, as such, upon others, and thus endeavours with all its force, to make *that practically true*, which is one of the greatest stains in the American character, which is one of the greatest scourges that could possibly afflict the free coloured people; and which, in itself, is essentially and unalterably false. For be the partiality of prejudice what it may, in asserting that the blacks of America never can be amalgamated in all respects, in equal brotherhood with the whites, it will not the less remain an everlasting truth, that the wickedness which produced and perpetuates the assertion, is the only ground of this difficulty, and that all that is requisite to remove the whole evil, is the relenting in love of the proud and cruel spirit which produced it. Could the American Colonization Society succeed in establishing their views on this subject, as being really true of the people of the United States, it would only prove that the people of the United States were past repentance; that they were given over, through their obstinacy in sin, finally to believe a lie, to harden themselves, and to perish in their iniquity. But they have not succeeded in establishing this fearful fact against themselves, and so long as they continue capable of repentance, it *never* can be true, that the proud and baneful prejudices which now so cruelly alienate them from their coloured brethren, may not, will not, must not, yield to the sword of the Spirit, to the Word of God, to the blessed weapons of truth and love.

The American Colonization Society is beautiful and beneficial as far as it supports the cause commenced at Sierra Leone, by introducing into Africa, civilization, commerce, and genuine christianity—by checking the African Slave Trade—and by serving in love the emigrants who choose to pass to Liberia.

But it powerfully tends to veil the existing and outrageous atrocity of Negro Slavery, and it corroborates against the people of colour, whether enslaved or free, one of the most base, groundless, and cruel prejudices, that has ever disgraced the powerful, or afflicted the weak.

The following calculations may throw further light upon the subject.

The United States have about 2,000,000 slaves, and about 500,000 free coloured people.

The American Colonization Society has existed for 13 years, and has exported yearly, upon an average, about 150 persons.

Meanwhile the natural yearly increase has been 56,000 souls, and nearly a million have died in slavery!!

But it may be said this is only the beginning—more may be expected hereafter.—Let us see.

The average price of transporting each individual is calculated at 30 dollars! suppose it to be reduced to 20, and then, as 56,000 must be exported yearly, in order, merely to prevent increase, 1,120,000 dollars would be yearly requisite simply for transportation. Where is this vast sum to come from? Or suppose it supplied, still, in the mass of crime and wretchedness, as it now exists, there would be *no decrease*! Two millions of human beings every 30 years would still be born and die in Slavery!!

But perhaps you wish to extinguish the crime in thirty years.

Then you must begin by transporting at least 100,000 yearly. In order to do this, you must have an annual income of upwards of 2,000,000 dollars; and if you have not only to transport, but also to purchase, you would probably want yearly, *twenty millions* more!!

Where are you to get this?—

Or suppose it got, and still one generation would perish in their wretchedness, 2,000,000 of immortal souls—plundered by you of the most sacred rights of human nature, of rights *always the same*, and everlastingly *inalienable*, however plundered—would have perished *unredressed*, and gone to confront you at the bar of God.

And will He not make inquisition for blood? And what will it avail you to say, "Oh, we satisfied ourselves, and traversed land and sea, and spent thousands to satisfy others, that if we transported a few hundreds or thousands of our oppressed fellow-subjects to a distant country, yearly, with care, we might guiltlessly leave the remaining hundreds of thousands, or the millions, in slavery, and harmlessly indulge the invincible repugnance which we felt to a coloured skin. We really thought it better, to exile our coloured brethren from their native country, or to render their lives so vile, intolerable by scorn, should they obstinately persist in remaining in it;—we really thought this better, than humbling ourselves before our brother and our God, and returning to both with repenting and undissembling love"

Is not such language similar to the swearer's prayer!!

Great Britain and the United States, the two most favoured, and the two most guilty nations upon earth, both need rebuke. They ought to be brethren, mutually dear and honourable to each other, in all that is true and kind. But never, never, let them support one another in guilt.

People of Great Britain, it is your business—it is *your duty*,—to give negro slavery no rest, but to put it down—not by letting the trunk alone, while you idly busy yourselves in lopping off, or in aiding others to lop off, a few of the straggling branches—but by laying the axe at once to its roots, and by putting your united nerve into the steel, till this great poison tree of lust and blood, and of all abominable and heartless iniquity, fall before you; and law and love, and God and man, shout victory over its ruin.

Hearken—thus saith the Lord, "Rob not the poor, because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them." Prov. xxii. 22, 23

London, July 15, 1831. C STUART

SYNOPSIS OF PRECEDING CALCULATIONS

Number of slaves in the United States.	Number of free coloured people.	Yearly increase of both	Transported yearly by A C	Total transported in 13 yrs, by A C S	Total increase in 13 years at 56,000 yearly	Excess of increase over transportation	Average expense of transporting each dollars.	Expense of transporting the annual increase of 56,000	Expense of transporting 100,000 in order to catch up every 30 years.	Purchase of 100,000 yearly, at 200 dollars each	Expense of transportation and purchase yearly of 100,000	Time that slavery would still last. yrs	Number that would still perish in slavery, Men, women, and children.
2,000,000	500,000	56,000	150	2000	728,000	726,000	20	1,120,000	2,000,000	20,000,000	22,000,000	30	2,000,000

"Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow!

"But if ye refuse and rebel, ye shall be devoured with the sword—for the mouth of the *Lord* hath *spoken* it." Isa. i. 16, 17, 20.

SLAVERY RECORD.

ARREST OF NAT!

We learn by the Fayetteville Observer, that Nat, the reputed leader in the Virginia insurrection, has been arrested and is now in jail. He is said to deny having any such object as is imputed to him. The Governor of Virginia offered $500 for his detection. In a description of his person, Nat is represented to have 'a scar on one of his temples, also one on the back of his neck, and a large knot on one of the bones of his right arm, near the wrist, produced by a blow.' Why should we wonder at his determined efforts to revenge his wrongs and obtain his liberty? Such treatment as he received at the hands of his tyrannical owner was calculated to feed his wrath and bring a dreadful retaliation. But his wrongs will avail nothing before his merciless judges. Although he deserves a portion of the applause which has been so prodigally heaped upon Washington, Bolivar, and other heroes, for the same rebellious though more successful conduct, yet he will be torn to pieces and his memory cursed!

To illustrate the insecurity of the south and the awful disquietude which prevails among the inhabitants, we copy the confession of the Fayetteville Observer:

'We cannot help being astonished at the effects of the reports abroad. Women and children in several of the counties have fled to the swamps, from which, after a day or two, they emerged, wet, muddy, and half starved. Wagoners, who were on their way to Fayetteville, have discharged their loads at some house on the road and returned home. Thousands of the militia have assembled in arms, even in the upper counties, which might have been supposed beyond the reach of danger,' &c.

☞ The reports, published last week, of the burning of Wilmington and the slaughter of seventeen families in North Carolina, prove to be fabrications. No overt act has been committed on the part of the slaves; yet see, by the following account, with what barbarity those who were suspected of treason have been treated!

From the Patriot of Thursday.

THE CONSPIRACY AT WILMINGTON. We have been favored with the following extracts of a letter, dated

'*Wilmington, N. C. Sept. 23.*—In my last I mentioned to you that we had been under a very great excitement here, in consequence of an expected insurrection among our blacks. It appears on investigation, that the plot was much deeper laid than we had anticipated. A number of desperate fellows in Sampson and Duplin had communicated with a number of blacks of this town, viz. Nimrod, Dan, Old Dan the drayman, a fellow named Prince, and one Abraham, are deeply concerned in the plot.

'The leaders in Sampson, with their men, were to meet the party from Wilmington at the Little Bridge at midnight, to march into town in four squads, to fire the town in four different places, and massacre the white men, women and children. The leaders in this plot have all been executed—Nimrod, Dan, Prince and Abraham were all shot this morning at 8 o'clock on Gallows Hill, and THEIR HEADS ARE NOW STICKING ON POLES AT THE FOUR CORNERS OF THE TOWN. I am happy to say the excitement has entirely subsided and we shall probably have nothing to fear for twenty years to come.'

'We shall probably have nothing to fear for twenty years to come!' What complacency! what calculation! The savage cruelty of the whites will but whet the appetites and increase the fury of the slaves. The security of southern planters is at an end.

Ed. Lib.

The report of a murder of a family in Dinwiddie Co. Va. by slaves, is positively contradicted in the Petersburg Intelligencer.

The whole number of lives, sacrificed in this horrid tragedy, is about 110 or 112. Sixty four whites were massacred—about 30 or 37 blacks, it is estimated, were shot down by the troops called out to quell the insurrection; one militiaman was killed in a rencontre, and twelve, probably ere this, have been executed.

In addition to the above, between 30 and 40 slaves have been examined in Nansemond county, and one sentenced to death. He had been present at a meeting of the blacks, at which a black preacher had called upon all who were willing to join the conspiracy to hold up their hands. This fellow was proved to be one of those who had thus signified his determination to join the insurgents.

It is stated that 8 or 9 convictions have taken place in the county of Sussex, and that a black preacher, by trade, a blacksmith, in Prince George county, has been condemned.—*Richmond Tel.*

☞ It is said a conspiracy among the blacks has been discovered in the county of Sussex, Delaware. Twenty four of the prominent participators in it have been arrested and are now in prison. Apprehensions are also entertained for the quiet of Kent county in the vicinity of Dover. Patrols walk the streets nightly to prevent surprise, and many of the inhabitants continue in a state of much excitement and alarm.

Three slaves have been condemned to death in Spotsylvania Co. Va.: one the property of Mrs. Stevens, upon a charge of burglary—one the property of Col. R. Crutchfield, upon a charge of consulting and conspiring to make an insurrection—and one the property of Mr. R. Coleman, for killing a woman and two boys.

Virginia Insurrection.—A letter from a young gentleman in Virginia to his parents, in New Hampshire, appears in the last number of the Haverhill (New Hampshire) Post. It details some of the horrible excesses to which the blacks proceeded, and the still more horrid acts of cruelty perpetrated by the whites, in bringing about a lawless, self-executed retribution. The writer says, that in one instance in Southampton county, sixteen entire families were destroyed with the exception of two infants, who were from home, and one mother, who, after seeing her children's brains beat out, and her husband mortally wounded, fled, but herself and escaped; and one other father, who, when his family were attacked, left wife and children, hid himself in the currant bushes in the garden, lay there and saw his whole family murdered in the yard within two yards of him.' From the sad strain of his witnessing this awful scene, has caused raving madness. 'It is truly revolting to learn, that without trial—*in some instances without the shadow of suspicion*—innocent colored persons were murdered without mercy, to the excited passion and inconsiderate revenge of the whites in pursuit. One negro, we are informed,' was sent on horseback, upon an errand to the next neighbors, and commanded to go quick—while he was riding along rather fast, a company of soldiers, supposing him an enemy fleeing, let in a whole volley upon him, and killed both man and horse. Another was taken alive, and put to death by torture. THEY BURNT HIM WITH RED HOT IRONS—CUT OFF HIS EARS AND NOSE—STABBED HIM, CUT HIS HAMSTRINGS, STUCK HIM LIKE A HOG, AND AT LAST CUT OFF HIS HEAD, AND SPIKED IT TO THE WHIPPING POST for a spectacle and a warning to the other negroes!!' This is barbarous cruelty, unworthy the age in which we live. The poor blacks were but struggling for liberty—and though laboring desperately to effect their object, the fact ought to be taken into consideration. We really hope that the recent occurrence of a sanguinary insurrection may have the beneficial effect of opening the eyes of the people of the south, to the propriety or expediency of taking some measures to abolish slavery from that portion of the United States. In the present example, we have seen that the spirit of rebellion is formidable—and this is the more evident, from the fact that the insurgents had little chance of success.—*Hartford Mirror.*

SAVAGE BARBARITY!

☞ The Editor of the Boston Christian Herald has obligingly permitted us to publish the following letter in anticipation of its entire publication in his own paper. O, the hellish cruelty it discloses!

WALTHAM, Sept. 24th, 1831.

Mr. Greene:

SIR—Having noticed several sketches of the insurrection in Virginia, I feel a little disposed to narrate a few circumstances connected with that event. At the time it took place, I was in Norfolk, and afterwards at Richmond and other parts of the State. The alarm and agitation were truly great, and in the countenance of every white man, nothing was depicted but fear and dismay. The Governor immediately summoned the white population to assemble, and to be furnished with arms and ammunition from the public magazines. In a passage up James River, I went on shore several times, and visited the plantations, and witnessed the uneasiness prevailing among the owners or overseers. At Charles County City, a resident informed me that in the neighborhood there were not more than 20 whites, while on four plantations in the vicinity there were 200 blacks, who, if so inclined, said he, might destroy us all, even if they were but armed with clubs. They had just apprehended a black preacher, who came down from Richmond to preach in an old meeting house near that place. At Richmond, the whites were heard cursing the Quakers and Baptists, whom they declared would ruin the State! I FREQUENTLY HEARD IT WISHED THAT THE D——D NEGROES MIGHT ALL BE EXTERMINATED. Never were a people so heartily sick of slaves, *yet not disposed to liberate them.* In riding in the stage from Richmond to Fredericksburg, a passenger by the name of Smith, direct from the seat of the insurrection, stated that the blacks who were taken prisoners were killed in the most barbarous manner. ☞ Their *noses and ears were cut off, the flesh of their cheeks cut out*, their *jaws broken asunder*, and then *set up as a mark to shoot at!!!* If a black was found out of doors, after dark, without a pass, he would be immediately *shot down.*

It appears that the negro children had been taught to repeat that the British, or some other foe, were coming to Virginia to massacre all the white people for some time before the insurrection; they had often been overheard repeating such a story to each other. Many blacks not particularly concerned in the rebellion, and living quite remote from the scene, have been apprehended for uttering similar predictions. I should think from all the information I obtained, that no doubt could exist but that a deep plot was laid for a general massacre of the whites. The stage passenger alluded to, mentioned that the slaves commenced an attack one week too soon, owing to some miscalculation. This circumstance I have seen corroborated by other accounts.

In August, extensive revivals of religion were prevailing, in the Baptist churches, at Norfolk and Richmond. At the latter place, on the Sabbath evening of the 28th, several officers of the city entered their meeting and dispersed the congregation. Several whites were summoned to appear at court that week, to answer for countenancing unlawful meetings of slaves. It appears that the laws of Virginia do not allow the blacks to attend any evening or night meetings, but before the insurrection, they had been allowed the practice as a privilege. Since that tragical event, this law has been put into strict force. No black is now allowed to be out after 8 o'clock, without a pass, and then not at a religious meeting. While at Richmond, a camp meeting was held about 3 miles from the city. The blacks had heretofore attended, but at this they were forbidden. The denial of such accustomed privileges must prove very galling to them, and I should not be surprised to hear of oft repeated attempts to throw off the chains of servitude and slavery.

This visit of mine was the first to a slaveholding state under our own government. I had twice been at Cuba, where I saw slave ships almost daily arriving, with their full cargoes of human beings. I had seen them sold, whipped and worked like horses or oxen, but there it was by a savage race of beings, under a despotic government. But under the mild influences of a free and independent republic, we should expect better things. But at Norfolk and Richmond are agents advertising and purchasing negroes for the Orleans or Cuba market. And throughout Virginia are hundreds of whites who make it a part, if not their whole business, to rear negroes as they would cattle for the market. And the Planters pretend that this is the only *produce* that will pay them at any profit. To a *Northerner* or a *Yankee*, the face of that country looks miserable enough indeed. You may ride a whole day and meet with no pleasant villages with their towering spires, or well cultivated fields and orchards, the ornament and delight of a New-England journey. But here are extensive plantations of tobacco, corn, &c. with a few miserable log huts peopled with a host of dirty and ragged negroes with their naked children, wallowing on the ground floor, with their joint companions of dogs and hogs. I often remarked, that I thought it strange that the negro huts should be placed so near the road, when the owner's situation was generally so hidden and remote. But in Virginia, abundance of negroes is a white man's pride. Wherever you see a fine house with a garden attached to it, you will see the yard mostly filled up with huts, negroes, and hogs. I very soon became disgusted with so much filth and wretchedness, and sighed to see a return of accustomed cleanliness, comfort and liberty, which a yankee, by witnessing the scenes I have described, will relish with a more delightful zest.

S. B. EMMONS.

BOSTON,

SATURDAY, OCTOBER 1, 1831.

ANOTHER VOICE!

☞ An anti-colonization voice greets us from across the Atlantic!—We refer our readers to the preceding page, for a Circular put forth in England, by a distinguished friend of the abolition cause. It is drawn up in a wonderfully comprehensive and cogent manner, and must produce an electrifying effect in this country. May the blessings of those who are ready to perish rest upon its benevolent author!

It is generally known that, early last Spring, the Colonization Society deputed Elliot Cresson, of Philadelphia, a member of the Society of Friends, to visit England and dupe the philanthropists of that country by begging of them money to forward its non-christian crusade against our free colored population. He went, with prejudice in his heart, and defamation and dishonor on his lips! He went to the lasting disgrace of the nation, to tell the pitiful story, that the blacks ought not to enjoy their inalienable rights in this their native country; that the slaves ought never to be liberated but by a slow process; that here they must not remain; that the prejudices of the people were incurable; and to stigmatize those as madmen and fanatics, who are contending for the immediate overthrow of slavery! Fine doctrines to be retailed in England, where the people are lifting up their voices, in a tone that shakes every Colony to its centre, and putting forth their united efforts for the instant and entire emancipation of all British slaves! Fine doctrines to be preached by a citizen of a democratic republic to the upholders of a monarchical government—especially to be preached by a Quaker!—(fortunately he is a poor specimen of Quakerism.) Well, how has he been received! Read the eloquent Circular for a reply—read the following extract of a letter from a highly esteemed friend in London, dated July 23, 1831.

'The Colonization Society has sent out to this country Mr. Elliot Cresson, of Philadelphia, as their agent to collect funds. I rejoice to be able to write you that Cresson has met with determined opposition from the staunch friends of the cause in this city. They abhor the crusade against color and the base definition of an unholy prejudice. The enclosed Circular has been published by a distinguished friend to Abolition, formerly in the service of the East India Company—Capt. C. Stuart. It has put Cresson into a rage, and I have no doubt he will give to the English public some of his Society's trumpery arguments. Be it so—let the subject be fairly discussed, and the injustice of the Colonization plan will be quickly made to appear.

'Cresson has been challenged to give forth some of his arguments on Thursday next, in Peck Lane, one of the suburbs of this great metropolis, where are many staunch friends of abolition, immediate and total. I shall be present, in company with Capt. Stuart.'

If we had room, we would occupy many columns on this subject. We must defer our remarks to future numbers. We shall strike off Capt. Stuart's Exposition on a letter sheet, with a few introductory remarks of our own, at $2 per hundred. Many thousand copies ought to be circulated wherever the colonization influence is felt. Orders promptly attended to.

PERSECUTION.

What is the object of the hue-and-cry against the Liberator? Why, on the part of the slavites, exclusively this—they no more believe the paper has had the least connexion with the late insurrections than we believe they are honest and humane men; but they expect to impose upon the people of the free States, by withdrawing their attention from the barbarous system of slavery, and fixing it upon another and an innocent object. They are fearful lest the tide of public indignation, taking its rise from the northern and eastern extremities of our country, may roll onward to the south, and, dashing over the Allegheny mountains, tear up the deep foundations of oppression. Now, if they can hide their own depraved conduct, and crush the Liberator which is exposing their wickedness, they imagine themselves secure. But the people cannot be deceived; the Liberator shall live; and tyrants never can be safe.

Some leading Colonizationists are endeavoring to destroy us by false accusations and gross misrepresentations. They dislike to see their machinations exposed; they do not mean to surrender their prejudices, and they are resolved to justify and support the slavites as holding two millions of human beings in bondage.

Amid this uproar and opposition, we remain unmoved, nor shall threats or daggers make us swerve the breadth of a hair from our purpose. Martyrdom we neither court nor shun. We have dedicated our life to the cause of emancipation. Our voice is not to be suppressed by penal enactments. Of the blood which has been shed, our hands are clean: slave owners and their apologists are answerable for it.

SOUTHERN CRUELTY.

The account of the treatment of a white gentleman in Virginia, published on our first page from the New-York Daily Sentinel, is a disgrace to civilization. It is, too, an awful commentary upon the condition of the south.

The narrator, it appears by the tenor of his disclosures, is not a believer in christianity, and consequently he sneers at its professors. They richly merit these sneers, who are slave owners. The church, in the slave states, is full of all uncleanness, and red with innocent blood. Its rulers and members constantly trade in the souls of men. Ministers and people, with a few exceptions, alike steal and murder, and will alike go down to hell and to the blackness of darkness forever, unless they speedily repent.

The fact must now be self evident to the dullest observer, that the lives of the planters are in imminent peril—and *they know it*. Their refuges of lies are swept away, behind which they have so long and so successfully taken shelter. The words 'Freedom,' 'Equal Rights,' 'ALL MEN ARE BORN EQUAL,' if uttered in the presence of a slave, turn their cheeks pale, and cause a trembling through all their joints. Not one of them rests easy upon his pillow at night—dismay is universal. So unrelenting, indeed, is their tyranny, and so excessive their terror, that many of them openly advocate the expediency of putting the whole black population to the sword!! This bloody proposition is supported even by *females!*

The Indians of North America were never more savage, blood-thirsty and revengeful, than are southern slaveholders, as a body. Look at the letter copied into our Slavery Record—that will sustain our assertion. Acts of barbarity are there recorded, which exhibit the ferocity of tigers. Yet we owe their development to the accidental sojourn of a New-England man in that quarter! How many more of a similar tragic character have been committed,

'No eye may search—no tongue may challenge or reveal!'

☞ A riot, unequalled in New England for its desperate features, occurred at Providence on Wednesday, Friday and Saturday evenings of last week, between some whites and blacks—the former having given the provocation. About a dozen houses, occupied for dissolute purposes by the latter, were torn down, and their contents scattered to the winds. A sailor, who was in the mob, was shot on Wednesday evening by some colored person or persons, and died instantly. On Saturday evening, the mob increasing in number, and refusing to disperse, the Governor ordered the troops to fire upon them! Four persons were killed, and about fourteen wounded. A town meeting was held on the Sabbath, when resolutions were passed deprecating the conduct of the mob, and approving of the forbearance, moderation, and firmness of the civil and military authorities, and sanctioning the performance of the melancholy duty which at last devolved upon them.

We shall publish the particulars of this riot, which have been sent to us by a friend in Providence, in our next paper.

☞ A CHARITABLE APPEAL.

A highly intelligent and pious colored man is now in this city, for the purpose of obtaining the charities of our citizens, wherewith to purchase the freedom of his three children who are now in slavery. His name is John Gustus. By the liberality of individuals in other places, he has been enabled to ransom himself, his wife and eldest daughter. A little more than $300 remain to be collected for the purpose above specified. This sum, we trust, will be obtained without difficulty. It involves the present and eternal welfare of three poor children, who are as dear to their unfortunate parents as ours are to us, and who must be torn from their arms if the money be not speedily raised.

☞ A good opportunity to obtain instruction is now presented to those of our colored youth in this city, who desire to make intelligent and useful men and women. We can recommend the gentleman who advertises a school in our paper, as a good teacher and one who feels a deep interest in the improvement of the colored population.

THE ESSAYIST. This little semi monthly sheet has grown in the dignity of a monthly magazine, No. 1 of which is on our table. It is conducted by George W. Light, an intelligent and estimable individual, and contains 32 pages octavo at the low price of $2 per annum. We hope it will receive, what we venture to predict it will deserve, substantial patronage. The contents of the present number are—Introduction; Living American Literature; the Star of the Seal; Picture of the Gay World; To Autumn; Travelling in the West; the Polish Standards; Life in Town and Country; Etymologies; Essayist Room. We have no space for selection.

LITERARY.

For the Liberator

SONNET.

I boast no courage on the battle-field,
  Where hostile troops mingle in horrid fray ;
For love of fame I can no weapon wield,
  With burning lust, an enemy to slay —
But test my spirit at the blazing stake,
  For advocacy of the Rights of Man
And Truth—or on the wheel my body break ,
  Let persecution place me 'neath its ban ;
Insult, defame, proscribe my humble name ,
  Yes, put the dagger at my naked breast ,
If I recoil in terror from the flame—
  Or recreant prove when peril rears its crest,
To save a limb, or shun the public scorn—
Then write me down for aye, *Weakest of woman born*. G——n.

For the Liberator

LAND OF OUR BIRTH.

A SACRED ODE.

I.

Land of our birth ! when Freedom rose,
  Waked from her sleep of years,
She bade thine triumph o'er thy foes,
  And banish all thy fears.
Then pointing to Religion's shrine,
  Her sons she bade repair,
To make her service all divine,
  With their holy worship there.

II.

High was the call, from Heaven it came,
  Borne on the wings of Time,
Announced with thunder and with flame,
  In accents all sublime.
For Freedom's is a sacred voice,
  Which they who love shall hear ,
She bade her children all rejoice,
  And the emulate they revere.

III.

She gave the word, her sons obeyed ,
  Swift did they rush around ,
The Indian started from his shade,
  And listened to the sound
Long years the battle cry prevailed,
  Yet firm they stood the tide,
Till the bright star of Hope was hailed,
  And they triumphed, though they died.

IV.

Land of our birth ! thy glory's fame
  Shines in its bright array ,
Devotion shall increase the flame,
  And virtue smile to-day
The light of Freedom's star is pale ;
  Without Religion's beam
Her boasted pleasures all must fail,
  Like the pageants of a dream

V.

On ! be the word, till Honor shines ,
  On ! until all are free !
Till Afric's sons shall plant her vines,
  In Christian liberty.
The star of Hope has lit the morn,
  Its rays shall bless our eyes,
Till Virtue's power the world adorn,
  With the freedom of the skies.

VI.

God of the throned realm of Heaven !
  Thou canst our way direct ,
Oh, come through shadows more and even,
  To lead us and protect
Be thou our nation's Guardian Power,
  Our strength in time of peace ,
And when the cloud of war shall lower,
  May thy mercy still increase. L.

THE BLUE BIRD'S PRAYER.

Our Father, our Father—the Lord of the whole
  Our little hearts flutter and pray,
Sincerely as creatures who boast of a soul ,
But who, o'er the weakest would madly control,
  From the golden-haired youth to the gray

Our Father, our Father,—who stretchest thy wing
  Supreme and eternal o'er all—
The pinion of which is the abode of thy love—
We pray for the pheasant, the ouglet and dove ,
  We pray—for the worms that do crawl.

Our Father, our Father—we pray for the lark,
  The robin, the red bird, and bee ,
And, though black is its plumage—we pray for the crow ,
For its heart thou hast fashioned like others we know,
  And the black and the white live in thee.

Our Father, our Father—for vultures we pray,
  Those ravenous birds of the glen ,
For they are our mates in the kingdom of wings ,—
And the parrot that prates, and the locust that sings,
  To thee are as dear as the wren

Our Father, our Father—we pray for the race
  Of each bird, and each beast, and each bee ,
Each fish, and each reptile that crawls on the earth—
And for Man ! though the lord of all these from his birth,
  We pray—for they all sprang from thee !

MISCELLANEOUS.

ABUSE OF THE ELECTIVE FRANCHISE

The indifference of our generation to the moral character of candidates for public office, is another evil of awful portent We have no right to ask our public servants to profess our creed , but it is our duty to insist that they should conform their conduct to the laws of morality and virtue. The elevation of dissolute men to the highest posts in our government, is as little creditable to our wisdom, as to our moral sentiment Who would entrust the control of his pecuniary affairs to a notorious swindler, or the education of his daughters to a woman of doubtful reputation ? and yet, we have seen the highest interests of our nation sometimes entrusted to the care of men against whom the grossest violations of morality have been publicly alleged I fear that we do not exercise so much vigilance in the selection of our highest magistrates, as we do in the choice of those of a subordinate character We sometimes witness a degree of caution in the selection of a Treasurer to a humble corporation, or a town, which is seldom displayed in the employment of persons to fill the first places of government. And why is it ? Can any other reason be given for such stupid indifference than the senseless party prejudices which are permitted to delude us , and the culpable surrender of our own judgments to the control of a petty aristocracy of political partisans ? Excluded from all personal intercourse with candidates for elevated office, we allow those who hold or want their patronage, to deceive us into a base subservience to their own selfish purposes

Indeed we appear to recognise two distinct codes of morality That by which we judge the poor, industrious unaccountable people, bears the mark of a christian origin ,—that intended for the opulent and elevated, shows a strong resemblance to Mahometanism A 'well born' gentleman may defraud his creditors, (which a mechanic might not do,) insult society with his debaucheries, and patronize every insignificant black-leg that has been spewed upon our shore , and if he wants to become our governor or representative in our national councils, presses enough may be found that are made to chant the praises of his patriotism and every grog shop in the state will echo his greatness Your neighbor and fellow citizen whom you have known intimately from his youth, who is bone of your bone, and flesh of your flesh, whose family is maintained by honest industry and judicious frugality, whose children are the pride of your schools and the ornament of your church , the head of such a family, with ten times the talent and intelligence of the princely profligate, must not even be named in competition with him, because, forsooth, he is not of 'the better sort of folks,' and belongs to the 'upper class of society' The smallest defect in the character, manners, or education of the plain common citizen is known to every one, and animadverted on with severity , but our nabob is never approached except when stuffed and padded for show , and then the elegance of his person, the dignity of his deportment, or the grace of his manners, atone for all his moral disqualifications Distant as we are from Europe, and different as are our political institutions in *form*, from those whose oppression has so long degraded our fellow men there , so deeply have we become contaminated with her sentiments, usages and fashions, in the various departments of *social life*, and so all controlling are the social relations upon our political affairs, that the chance for virtue and patriotism to become honored and respected in our Republic, is little better than in her monarchical courts

Whitcomb's Address at Dedham.

Yale Commencement.—The New Haven papers contain glowing descriptions of the recent anniversary of this venerable Institution. We are glad, surely that 'the seal of the right arm of the right eye of Connecticut ' is in such good case , but we cannot help thinking, as we read these sketches, that they manifest far too much regal parade of learning, and are leading too directly to a rank aristocracy of knowledge, for plain hearted, patriotic Republicans We cannot help thinking, too, of the fate which has been visited on the 'Education Reporter ' a publication devoted with powerful energy to the cause of universal enlightenment , of Silliman's Journal, which is suffered to linger along, half supported , of the recent spirit of monopoly, and apologizing for mental oppression, shown by the upholders of Yale in refusing to establish a colored College beside it , and our heart refuses to participate in the general *eclat* Such inconsistencies and acts of injustice as these, affix a shame on our Literati, which the 'glory' of a thousand such Commencements, yes, which 'all the chemistry of the world can never wash away'—*Stonington Phenix*

No man, who is continually vacillating, and never moves with any decision of character and judgment, until he has a host of nominally great men to 'back him up,' will ever do any thing for the cause of humanity, worthy to be recorded on the page of history , and no man of such character, is worthy to be enrolled with the real, disinterested friends of equal rights.

In any great moral or political enterprise, there must always be some one to move *first* , and hence, that one, almost as a matter of course, must stand exposed to the charge of *rashness*, if not to the charge of acting from improper motives. Such evils and reproaches are no more than were suffered by Luther and other reformers, whose imputed obstinacy and rashness have conferred the greatest blessing upon mankind Even those who led the van, in our American Revolution, were, at first, distrusted, as impelled by a false enthusiasm, which would involve the whole country in ruin and wretchedness —*Boston Telegraph.*

When religious papers advertise lottery tickets, contend that slavery and the rum slave trade are not contrary to scripture, and oppose the reading of the Bible by slaves It is a sign that some new Luther must arise before the Millennium can take place

Genius of Temperance

The Oxford, N C Examiner states that Robert Potter is the Member of Congress who recently horribly maimed and mutilated a young man of 20, named Willis, and a Methodist minister named Lewis Taylor, aged 60, because jealous of his wife He has been put upon trial, pleaded guilty, and sentenced in the first instance to pay $1000 fine, be imprisoned 6 months, and thereafter until the fine be paid A crowd of spectators were much excited The indictment for maiming the minister is to come on at the Spring term The jealous fool could not produce a shadow of evidence of his wife's infidelity

Trumbull's Painting.—New Haven papers state that Col Trumbull has consented to place his celebrated paintings, eight of them historical pieces in the charge of the College, to become at his decease the property of the College,on these conditions ; Col. T is to receive an annuity during his life, from the avails of the collection or other sources, and these avails after his decease, shall be appropriated to the education of indigent young men Copies of these paintings are also placed in Hartford in charge of Trustees, for the same purpose of educating indigent students

Drowned.—Two colored persons, named John Brothers and John Roxbury, of Philadelphia, both as we learn of respectable character, were drowned yesterday in our harbor, by the upsetting of a sail boat Two Sandwich Islanders were also in the boat at the time it was upset, but by their well known expertness at swimming were enabled to escape the fate of the other two —*New Bedford Register Sept 21*

To prevent Explosion of a Steam Boiler.—A correspondent of the Staffordshire Advertiser says, 'I notice the dreadful explosion of a steam boiler at Liverpool Had a *surety plate of sheet lead* been affixed to such a boiler, it would have been physically impossible to burst it with steam About 12 months ago I tried to burst a steam engine boiler, used for winding up coal, but did not effect it , the surety plate gradually became thinner as the heat and elasticity increased, swelled into a hemisphere and then tore asunder without any fragments, letting off the steam with a loud but harmless explosion '

The source of Pauperism.—By the returns this year from the indefatigable Medical Board of the Dexter Asylum in Providence, we have the melancholy and striking fact, fully authenticated, that, out of 126 adults admitted to the Asylum the past year, who have come under the observation of the attending physicians, ninety-eight were intemperate persons, being five sixths of all the adults, who have been directly reduced to poverty and disease, by the use of ardent spirits !

In a conversation a few days since with one of the Constables of the City of Boston, he observed, that he was obliged to leave Boston to seek employment, 'that since the late law which forbids imprisonment for all debts under ten dollars and prohibits all precepts against females for debt, his business had fallen off from $1400 to $300 a year'—*Lynn Record*

The Spirit of the Age.—The sturdy Englishman in his country house , the volatile Frenchman, in his *faux bourgs* , the invincible Fleming in his own fields , the too heated Pole, so the Vistula all, all are looking in one direction, seeking, in one way or another, one object—the rights and privileges of the people —*Metropolitan, for August*

Among the petitions that will be presented to Congress at the next session, those for abolition of *Slavery* in the District of Columbia ought to claim, and probably will receive, serious attention It is a sad and reproach that lies at the door of the Capitol , and if the legislature of the nation possess the true and pure spirit of freedom and independence, they will wipe off this stain from the skirts of their general.—*N Bedford Gaz*

Receipts of American Colonization Society from July 27 to Aug 31, $4955 87, of which Gerrit Smith Esq of Peterboro', N Y gave $2113 59 $5408 have been appropriated for an expedition of free colored persons to Liberia from the Western States.

A mare and colt were recently stung to death, in this state, by the bees of a hive, which had been accidentally overturned —*Philad Gaz*

On the 17th inst the venerable Carroll, the only surviving signer of the Declaration of Independence, entered upon his 95th year

The Eden, 26 guns, returned to Eng. in Aug from a long cruise on the coast of Africa, last from the Brazils Of her original officers and men, only the captain, one lieut one midshipman, and 12 seamen and marines survive

Jamaica Papers, to the 31st August, received at New York, are said to be filled with discontent on the subject of abolishing slavery

It is mentioned in the Philadelphia Chronicle, that it is proposed to raise in that city a company of volunteers to go out in aid of the Poles.

The ex-King of Westphalia, Jerome Bonaparte, is about to come to this country on a visit to his brother the Count De Survilliers, (Joseph, ex-King of Spain)

12 or 14 cases of fever have occurred at the Deaf and Dumb Asylum, Hartford, although the city is as healthy as usual

A letter from St Petersburg states that the cholera had attacked the shipping The captain second mate, and several seamen had died from the American ship Heroine , and one on board the Nye

A Rum Distillery in Newport has recently been altered into a Cotton Factory

A picture from Europe is for sale in New York, made entirely from human hair !

Who can see worse days than he that, yet living, doth follow at the funeral of his own reputation ?

The New York Gazette states that on Wednesday that paper contained 501 new advertisements, and on the day preceding, 276

☞ Whips, fetters, and dungeons, or halters, axes and guillotines, are not the most efficacious means of raising the morality of a nation, or for preventing outrages against person and property and in proportion as the people become well-instructed and comfortable, in such a ratio will they become free from crime, happy, and, morally speaking, innocent —*East India Magazine.*

A black Eagle, measuring from the extremity of one wing to that of the other a few inches over seven feet, was shot at Spot Pond on Thursday, by *Mrs* Perry, the wife of Mr P who keeps the hotel at that place

Steamer Rothsay Castle, from Liverpool, for Beaumaris, about the 18th, struck on the Dutchman's Bank , and of 120 passengers, all were lost save 10 or 12

Human Sacrifices.—The Utica Christian Journal calculates that from thirty to forty human lives were destroyed in celebrating our independence this year

'I have often been amused,' says Dibdin, 'at beholding a French farmer at work in velvet coat and breeches, powdered hair, a thick bushy queue and a cocked hat.'

A woman was lately buried at Islington, who had been dead upwards of five years, a near relation having left an annuity of £30 a year, to be paid '*as long as she should remain upon earth* !' In consequence her husband hired a little room over a stable in the neighborhood of Hoxton, where she was kept in a coffin till his death

Cheap Travelling.—The proprietors of the Sheffield, Gainsborough, and Louth mail, have advertised their fares, 'inside what you please, outside ditto'

A French paper states that near Anvers there lives a young girl of 17, whose body to the waist is quite blue , (of course she is not a blue-stocking) and when anything makes her blush, instead of her face becoming red, it assumes a deeper blue !

At a town-meeting in Marblehead, several gentlemen were engaged in discussing a question in the corner of the Hall, but waxing warm, the peace officer cried out to them 'Order, order, gentlemen, *this is no place for argument.*'

Murder.—The Albany N Y Journal states that in Ontario County, Paul B Torrey, a Merchant of Naples, in a fit of intoxication, on the 17th ult. after cruelly beating his own son, (10 years old) with a large whip, took him by the legs and dashed his head against the side of the house with such violence as to break the wall, and then beat the poor child's head literally to a jelly, with a boot-jack.

Sailor's Veracity.—A son of Neptune said the other day to a brother tar, 'Jack, you never caught me in a lie in your life' 'Very true,' replied Jack, 'but I have chased you from one lie to another all day'

MARRIED,

In Stephentown, N Y Mr Thomas P Barton, of Granville Mass. 31, to Miss Lucy Merchant, of S. 23, after a courtship of four hours

In Philadelphia, Mr Jas Huntington, aged 60, to Mrs. Mary Thompson, 57 their engagement to each other was of eleven years standing

In Winchester, Va Mr John Cortes, 91, to Miss Mary Nightingale, 93

In Bath, Steuben Co N Y on the 11th ult Mr Moses Alexander, aged 88, to Mrs Frances Tombes, aged 105 ! They were taken out of bed DEAD the following morning !

MORAL.

SABBATH DAYS.

Types of eternal rest—fair buds of bliss,
In heavenly flowers unfolding week by week ,
The next world's gladness imag'd forth in this—
Days of whose worth the Christian heart can speak.

Eternity in Time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Wakeners of prayer in Man—his resting bowers
As on he journeys in the narrow way,
Where, Eden-like, Jehovah's walking hours
Are waited for as in the cool of day

Days fixed by God for intercourse with dust,
To raise our thoughts and purify our powers ;
Periods appointed to renew our trust,—
A gleam of glory after six days showers !

A milky way mark'd out through skies else drear ;
By radiant suns that warm as well as shine—
A clue which he who follows knows no fear,
Tho' briars and thorns around his pathway twine.

Foretastes of Heaven on earth—pledges of joy
Surpassing fancy's flights and fiction's story—
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory !

CHRISTIAN LITERATURE.

Revivals of religion are indispensable to sanctify the literature of the nation, and to associate intellectual culture with holiness of heart In all our systems of education, from the common school up to the college, these have been dissociated. The care of the heart, if any care was bestowed upon it, has been turned over to the nursery, while the intellect and the memory have been sent to school to receive a separate education The result has been such as might have been expected. The depravity of the heart, unwatched, unresisted, and, in some respects, deliberately fostered, has made fearful proficiency in the government and perversion of the understanding

Spirit of the Pilgrims

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 41.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, OCTOBER 8, 1831.

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☞ Agents allowed every sixth copy
☞ All letters and communications, excepting from Agents, must be POST PAID

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THE LIBERATOR.

☞ 'Every slave in these States is as notoriously *kidnapped*, as if he had been purloined from Guinea, and he who claims a colored child as his property, and nurtures and detains it in slavery, is equally a *man-thief* with the *negro-stealer* on the Gold Coast.' —BOURNE

THE COLONIZATION SPIRIT. A writer in the U S Gazette, over the signature of 'Carpe Diem,' declares that 'all people of color, slaves and free, must be removed, *nolentes, volentes*,' (whether they are willing or not,) and that 'the moral and ☞ PHYSICAL force of this country can effect the object!'!! To this result, all the efforts and doctrines of the Colonization Society directly lead, which, unless overthrown, must assuredly produce a civil war. Our free colored population choose death rather than transportation to Africa. We shall give this writer a review in due season. Mr Chandler has administered a caustic rebuke to his desperate proposal.

The following statement is circulating in the newspapers:

'Arthur Tappan, Esq has agreed to give TEN THOUSAND DOLLARS towards an African College at New-Haven, *if* the colored people themselves will contribute an equal amount.'

The *fact* is this munificent philanthropist has offered to give $1000 towards the proposed College, if $9000 more can be raised among the whites. No doubt this noble example will stimulate others in giving liberally to this important enterprise. Our colored population will be prompt in raising their $15,000. The College must and shall be erected, but probably not at New-Haven.

REV. MR. MAY'S SERMON.

To the Editor of the Liberator

SIR,—I have been hoping to see in the Liberator further extracts from the sermon on slavery by the Rev Mr May, and have also hoped that the whole sermon would be published in a cheap form adapted for extensive circulation. There are few persons possessing Mr May's zeal, whose writings would be read with so little prejudice from his well known character for moderation and candor. While well sustaining these characteristics, this sermon has a clearness and strength of argument which can scarcely fail to convince the understanding, and a benevolent earnestness of appeal for sympathy towards our oppressed countrymen, which must touch every heart. It is peculiarly well suited to draw the attention of the people of New England to the truth, that they are not guiltless in regard to slavery, and that it is their duty to make every exertion in their power to remove this curse from our country. No part of this duty seems more clear and imperative than that of endeavoring to put an end to slavery in the District of Columbia, for the North is as responsible as the South for its continuance in that territory. It is to be hoped that numerous and urgent petitions for its abolition in that District will be sent to Congress at its next session, and it appears to me that this object may be promoted by the publication of this discourse, since its perusal might induce many to add their signatures who would otherwise never have thought that it was incumbent on them, or was in their power, to do anything in this cause. J E

[We expect to be favored immediately with the conclusion of Mr May's valuable sermon for which we have been waiting with intense desire. We hope he will consent to its publication in a pamphlet form.]—*Ed*

☞ A reply to the following murderous and abominable article has been forwarded by us to the Editors of the National Intelligencer. We deem it, therefore, unnecessary to rebut its statements in the present number. It is pregnant with falsehood and folly.

INCENDIARY PUBLICATIONS.

The excitement produced a few months since, in the Southern country, by the discovery of several copies of the notorious 'Walker's Pamphlet,' is doubtless still fresh in the recollection of most of our readers. Notwithstanding the pointed rebukes which the publishers of that inflammatory production received from many of the well disposed and reflecting part of our northern brethren, it appears that some misguided and deluded fanatics are still bent on exciting our colored population to scenes at which the heart sickens on the bare recital, and which instead of improving their moral or physical condition, cannot fail to overwhelm the actors in ruin, and curtail the privileges of all the others. Let them view the first fruits of their diabolical projects in the Southampton massacre, and pause—an awful retribution awaits them. A letter from a gentleman in Washington City, dated 29th ult to the Postmaster of this place, says —

'An incendiary paper, "The Liberator," is circulated openly among the free blacks of this city and if you will search it is very probable you will find it among the slaves of your county. It is published in Boston or Philadelphia by a white man, with the avowed purpose of inciting rebellion in the South, and I am informed is to be carried through your county by secret agents, who are to come amongst you under the pretext of pedling &c. Keep a sharp look out for these villains, and if you catch them, by all that is sacred, you ought to barbecue them. Diffuse this information amongst whom it may concern.'—*Tarborough, N C Free Press*

[*Remarks on the above by the National Intelligencer.*]

The existence of the production above referred to, and the fact of its transmission in great numbers through the medium of the Post Office, are beyond doubt, though we do not believe in secret agents being employed to circulate it, simply, because the vocation would be too dangerous for even the most desperate man to undertake.

No one knows better than we do the sincerity with which the intelligent population of New England abhor and reprobate the incendiary publications which *are intended by their authors* to lead to precisely such results (as concerns the whites) in the South as the tragedy ... but, we appeal to the people of New England if not in behalf of the women and children of the whites, that in behalf of the blacks, whose utter extermination will be the necessary result of any general commotion, whether they will continue to permit their humanity to be under the reproach of approving or even tolerating the atrocities among them which have already stained the plains of the South to be crimsoned with human flesh and blood. To be more specific in the object we now appeal to the worthy Mayor of the City of Boston, whether no law can be found to prevent the publication within the City over which he presides, of such diabolical papers as we have seen a sample of here in the hands of slaves, and of which there are many in circulation in the South of us. We have no doubt whatever as to the feelings of Mr Otis on this subject, or those of his respectable constituents. We know they would prompt him and them to arrest the instigator of human butchery in his mad career. We know the difficulty which surrounds the subject ... is not in ... technically speaking, within the limits of the State of Massachusetts.

But, surely, surely, if the Courts of Law have no power public opinion has, to interfere, until the intelligent Legislature of Massachusetts can provide a durable remedy for this most appalling grievance. The crime is as great as that of poisoning the waters of life to a whole community. The destroying angel, visiting the South, would hardly strew with a more desolating step than the deluded fanatic or mercenary miscreant who scatters abroad these pestilential sheets. We know nothing of the man: we desire not to have him unlawfully dealt with: we can even admit of his motive being good in his own opinion: but it is the nature of the man who sets the throats of your wife and children, in the hope of accomplishing what is an impossibility and which if it were not so, would be, of itself, a tremendous evil. There are citizens of Boston who know what slavery is—who have measured the breadth and depth of the evil—who know how much injustice has been done on this subject by well meaning persons in the Middle and Eastern States to the People of the South in this particular. We call upon them to step forward and with that pen they would so ably, vindicate the cause of humanity, so much outraged by the publications to which we refer. We entreat them to awaken the People to the truth, and the whole truth, on this subject.

Our readers in the Middle and Eastern States may be assured we do not speak thus earnestly on light grounds. The subject is too grave to be trifled with by all which they hold dear: we conjure the real friends of humanity not to delude themselves into the belief that we overrate the evil of which we speak, but to desist from all intermeddling, even by mistake, these incendiary undertakings. Let them be frowned down by universal consent.

THE COLLEGE.

For the Liberator

SONNET.

On reading an account of the disgraceful proceedings at New Haven, relative to the African American College

New Haven thou hast rashly done a deed
Which shrouds thy glory in a black eclipse,
Whereat in view the hearts of good men bleed,
And pity smiles on fair Freedom's lips
The friend, yet, strange to tell the foe of light!
Preceptor of the age, yet dost deny
To brethren—countrymen—the common right
Their empty minds with knowledge to supply!
Encourager of learning—science—arts—
Yet hostile to a race who fain would learn
When from thy dust a sable brother starts,
Suffusing thy cheeks with angry fire to burn!
Would I might give the honors of Old Yale,
To blot from history's page this most degraceful tale. G——n

It is truly gratifying to see the liberality which is manifested by many of our editorial brethren, relative to the establishment of this institution, in their remarks reprehensive of the late meeting in New Haven. As fast as our limits allow, we shall make a record of public opinion on this subject. We invite the attention of our readers to the following spirited communication, from the pen of the colored Agent, Rev Samuel E. Cornish, who is now obtaining contributions in the 'city of brotherly love.'

From the United States Gazette

ANOMALY IN NATURE.

The undersigned, agent of a convention of delegates, representing the free colored people of the United States held in this city, June last, conceives it his duty and holds it as his *privilege*, in the name of said convention, and in his capacity as agent, to contradict the misrepresentations, and deny the principles, propagated through the several papers, by an EXTRAORDINARY public meeting, held in the City Hall, in the city of New Haven, on Saturday, 11th inst.

By what motives the Mayor, Aldermen, Common Council, and Freemen of New Haven, could have been influenced, or by what means excited to such *extraordinary* measures, we cannot conceive! We are not accustomed to being opposed to such dignitaries, heretofore the whites, *and they only*, have thrown themselves in the way of our lawful and praiseworthy undertakings, nor can we account for this great *combat*, with a *man of straw*, and that too of their own creating, by these men learned in law and high in authority. Such a *formidable* ARRAY since the days of antiquity, has not been seen, nor did we believe would be, until the end of time, against a cause so feeble and so unassuming.

The facts are simply these—the above named convention appointed a committee of their own body, to take into consideration the situation of the free colored people of this country, and to report such measures as in their wisdom they deemed most prudent and advisable, for the melioration of their condition, carefully guarding against any interference whatever with the slaves. The committee reported as among the most efficient means the establishment of a manual labor college in which habits of industry might be inculcated and a mechanical or agricultural profession obtained, while pursuing classical studies.

These were the simple *unvarnished* views of the Convention, in reference to the college; and how our *infuriated* fellow citizens of New-Haven can couple them with 'immediate emancipation, insurrection, or interference with the internal concerns and laws of the South,' we are at a loss to conceive.

We utterly deny having connected any such thing with the establishment of our college. Whatever independent views individuals of the Convention or friends of the college may entertain, we do not pretend to say, nor do we intend to account for. Our object is to ask the patronage of all the wise and good, in behalf of the contemplated institution.

An institution whose object and plan, we think, need only be known, to secure the good wishes and prayers of this enlightened community. We hope the opposition of our opponents and slanderers, whose hearts we trust are right, while their *heads are very wrong*, will deter none of our friends and fellow citizens, in this place or elsewhere, from lending us their liberal patronage. We shall wait in person on the citizens of this place, during a few weeks to come, to receive their expression of good wishes and friendship to our brethren of color, and the institution in which they are engaged.

Confident that the authorities of New-Haven have no rights nor powers by which they can lawfully prevent the location of the college in that place, yet as friends to peace and good order, being authorized, we have altered our subscription book, so as to read New-Haven or elsewhere, for if the principles and doings of the meeting of the 10th inst be a true sample of that city, which, by the way, we cannot believe, we rejoice in being delivered from such a community.

In conclusion, we think the dignitaries of the *seat of science*, have descended below themselves. It is beneath the gentleman, the patriot, or the christian, to endeavor to crush a feeble institution in its infant state, and an institution, too, got up for the very best of purposes. Let the citizens of New-Haven inform themselves on the subject of our college, and atone for the injury they have done us, by liberally patronizing the institution.

SAMUEL E. CORNISH,
Agent of the Convention

Philadelphia, Sept 17th, 1831

N B The agent of the convention, who is now soliciting subscriptions in this city, feeling his cause injured by the gratuitous insertion of the proceedings of the New-Haven meeting, respectfully claims of those Editors who inserted the former, a place for this in reply. S E C.

From the New Haven Register

MR PRINTER—It is a singular feature in our nature that we often condemn in others what we will do ourselves. When our own private interest is not particularly concerned, we can descant largely on the virtue of self-denial, patriotism, and philanthropy. Bring the subject before us so that there is a prospect of its affecting our own purses and convenience, it is surprising what a transformation it will effect in our views of men and things. If you will insert the following dialogue, illustrating this fact, you will oblige one of the minority. J W B.

A DIALOGUE, IN TWO ACTS.

ACT FIRST

Friend A and Public Spirit.

Friend A. Have you heard how the Georgians are driving off the Indians?

Public Spirit. Yes! and my blood boils with indignation at the deed! What, must the sacred principles of justice be violated, our solemn treaties broken, and we become a reproach to every civilized nation under heaven, merely to gratify the avarice of the Georgians? It is astonishing that in this christian country the precepts of religion and humanity are so grossly violated. As a people we ought to fear the wrath of Heaven! What reasons do the Georgians give for this outrageous act?

A. Reasons! Why ask a body of men governed by self-interest for reasons? The Indians have a gold tract of land, and the Georgians want it, a-

nother Land Lottery is wanted; these are all the reasons I know of.

P Spirit. Alas! my heart bleeds for the poor Indian, who, just begun to taste the blessings of christianity and civilization, to be compelled by the operation of arbitrary and unequal laws, to abandon the 'home of their fathers.' Let us call meetings, and as freemen and christians, protest against these high acts of oppression. My creed is that 'all men are created equal; that they are endowed by their Creator with certain unalienable rights, such as life, liberty, and the pursuit of happiness.' We are bound to do as we would be done by. Let our country be an asylum for the oppressed of all nations. Let eastern despots talk of the danger of enlightening the common people; we know their motives and *detest* their creed. No! we Americans glory in the light and intelligence of all classes of our countrymen. Let us send the gospel and the light of science to the Hindoo, to the islands of the South Sea, and to the Hottentot of South Africa, and burst the fetters of ignorance from every nation under Heaven! Let us declare in the face of the world that we wage eternal war against ignorance and oppression.—Our religion bids us to deny ourselves.—We will cheerfully devote of our substance to the holy cause of freedom; we will send relief to the suffering Greek and Pole, and help them to break the chains of despotism. Let us forget our narrow prejudices, and embrace the oppressed of all nations as brethren, and swear like our fathers to devote our lives, our fortunes, and our sacred honor, to the holy cause of civil and religious liberty! My heart swells with emotion, when I consider that I am privileged to unite in this sacred cause!

A. I approve of your creed and sentiments and hope you will ever act accordingly.

P Spirit. Never fear on that ground—you will ever find me despising the narrow prejudices of mankind, and acting upon the broad principles of Truth, Justice and Liberty.

[The curtain falls.—Delightful music is heard.—'Hail Columbia, happy land, Land of the free,' &c. The voice of ten millions of freemen proclaiming eternal war against ignorance and tyranny! Shouts of 'Liberty and Equality,' &c. are reverberated from pole to pole.]

ACT SECOND.

Friend A. Public Spirit, and Georgian.

A. Well, friend Public Spirit, have you heard of the proposition to establish a College in this place for the improvement of the colored youth? I hope that men of your enlarged views of justice and philanthropy, who feel for the oppressed and degraded colored man, will at least give countenance to his efforts to enlighten and raise himself among his white brethren, and we hope that the low prejudice against him on account of color will soon die away.

P Spirit. *Colored Youth!* what do you mean, *Nigger College* in this place? Why, friend A. you have lost your senses!

A. I mean an Institution for the improvement of the colored man.—Ought we not to endeavor to improve him? Is not this his native country? Ought he not to have the same rights as a white man?

P Spirit. *Rights!* I don't know much about his rights. *Nigger College* in this place, ha! We've got niggers enough in this place already.—You get a gang of negroes here, and you would soon find that the value of real estate would fall in this place at least twenty five per cent.

A. Come, come! Mr Public Spirit, stick to the point; ought not the black man to have the same privileges as a white? If science tends to the elevation of the white man, why not also to the black?

P Spirit. Give a liberal education to a black man! Look at the consequence! Why the first thing he will do when educated, will be to run right off and cut the throats of our southern brethren; or if he should stay among us, he will soon get to feel himself almost equal to the whites.

A. Why not equal? Does not our Declaration of Independence declare that all men are free and equal? I thought that you fully approved of that declaration.

P Spirit. *Free and equal, ha!* I'll ask you one question, friend A. Do you want to have your daughters marry *black husbands?*

A. Come, come! stick to the point.—We are on the question of right and wrong.

P Spirit. Right or wrong, I want none of your Nigger College about me. Tell about the blacks born here—this being their native country—of having the same rights as the whites, and all such contemptible nonsense! I want to hear none of it—Send them off to Africa, their native country, where they belong.

Georgian. You hypocritical turncoats!—Here you have been about half a century preaching about my wickedness in holding the slaves that were entailed upon me, and of late shedding tears merely because, for my convenience, I have taken measures to drive off a few drunken, lazy Indians from their lands, calling it oppression and all such stuff! Look at your own doings! When for the first time the subject is fairly brought before you, and there appears to be a prospect of its affecting your own purse and convenience, you *back out!* When I see by your actions that you are willing to make some sacrifices for the bettering the condition of the blacks among you, then come and teach me principles of christianity and tell me to enlighten my slaves and grant them freedom. When you cease from driving off the blacks from your own cities, then come and tell me of the wickedness of driving off the Indians.

[The curtain falls.—Murmurs are heard—Negro College—mad cap philanthropists,—hisses and groans.]

Education of Africans.—The enterprise of providing an Institution for the education of free persons of color, it might well be supposed, would meet with no opposition from any unprejudiced mind. If the resolutions adopted at the meeting in New Haven, were designed to defeat this laudable object, we shall avail ourselves of the same freedom of opinion there expressed, to say that we should not have expected the developement of such a doctrine in that enlightened city. If, on the other hand, they were intended simply to oppose the establishment of such an Institution in *New Haven*, as being an injudicious location, we are much inclined to the same opinion. There are many objections which might be urged against the establishment of any College in a large town, unless intended principally for the education of young men there residing, and still more against the selection of such a site for the education of persons of color. There are other objections which apply to New Haven particularly as a place for the establishment of such a College, arising principally from the number of Literary Institutions in that city for the education of whites.

So far, then, we go with the New Haven meeting. But was this all which the resolutions were designed to purport? We are afraid not. We are afraid that just at that moment, a little of the leaven of Old Adam crept into the sentiments of the meeting, and that in their anxiety to protect themselves from the *disgrace* of having an African College in their city, they forgot that a mere difference in color does not exclude any portion of mankind from the privileges of human beings. Men complain of the ignorance and vice of the colored population, and yet when a project is presented to rescue them, or a part of them, from their deep degradation, the same men are roused at once to the highest pitch of opposition. After all, we are unwilling to believe that such can be the sentiments of any respectable citizens of New Haven; and lest we should be guilty of misinterpreting their views, we will only add, that after the resolutions of the meeting aforesaid, no reasonable man will any longer think of that city as a suitable site for the contemplated Institution. In our humble opinion, it ought to be placed in some country town, at a considerable distance from any of our cities, and among a people (we presume not difficult to be found) who will give it a welcome reception.

N Y Journal of Commerce.

The Southern Religious Telegraph, referring to the contemplated College, uses the following characteristic language:

'The project of establishing the institution above named at New Haven, was, if we mistake not, started by Mr Garrison, Editor of the 'Liberator' and a very few of his associates. Mr G. and his small party are by no means to be taken as specimens of New England opinions and feelings with reference to colonization and emancipation, &c. And we therefore very deeply regretted seeing an article in one of the papers of this city, three weeks since, endorsing the views of Mr G. as a specimen of northern opinions on these subjects. It ought to be understood that the doctrines promulgated by the Liberator, are as cordially abominated by the great body of the people in the middle and eastern states, as they can be by the people of the south. Mr G. is a violent opposer of the whole scheme of colonization. We hope that he will learn a lesson of prudence and moderation from the recent calamities which have involved this state in mourning.'

The 'compliment' paid to 'the great body of the people in the middle and eastern states,' is by no means creditable to their moral character. We are not surprised that those who whip and manacle, and sell and buy their fellow creatures, should 'cordially abominate the doctrines promulgated by the Liberator,' because these doctrines require them to be honest men, to surrender their stolen property upon which they riot, and to turn from their evil doings. But we are amazed at the confidence with which similar hostility to truth and justice is alleged against the people of the free States. The Slavites sadly mistake public sentiment in this quarter. There are among us, doubtless, some who are utterly callous to crime, and justifiers of southern oppression; but they are comparatively few. A majority of the people entertain right views on this subject: they abhor the principles and practices of the planters. By their supineness and timidity, however, they expose themselves to those compliments which annul their integrity to God and their sympathy for those who groan in bondage. How long will they thus criminally slumber?

The editor of the Religious Telegraph, we blush to say, is a Presbyterian clergyman. He has openly contended, that the slaves ought not 'to be taught to read!' Why, then, should we wonder at the above paragraph from his pen? Let him beware lest the blood of souls rest upon his garments.

From the New Haven Religious Intel.

Mr Editor,—I wish, through your columns, to enquire of Mr Isaac Orr, Editor of the American Spectator, whether his recent abuse in that paper, of the friends of the College for Colored Youth and of colored people who are aiming at extended usefulness among their brethren in this country or elsewhere, is creditable to the advocate of the African Education Society of Washington City, and to the cause of the Colonization Society, for which he has so long labored!

W. T. S.

P. S. Will Mr Orr inform his friends what he means by the '*manufacture of human stock*,' &c.

College for Colored People.—We have expressed our approbation of the proposed institution. New Haven was mentioned as the probable location. But it seems that the careful mayor, aldermen and freemen, ('All men are born free and equal' *except the blackskins and redskins*,) have held a meeting and *resolved to resist* the planting of such a seminary there. We apprehend that it is not in their power to prevent it except by club law, but it would be better to go elsewhere. There are towns and cities which will be glad to have it.

Mass. Journal.

SLAVERY RECORD.

THE MADNESS OF TYRANNY!!

To show the effect produced in VIRGINIA, by the recent insurrection and murders, we copy the subjoined from the Richmond Compiler.

From all that we can learn upon the subject, we are persuaded that the plan was not general—that it was known, here and there, to a very few persons scattered about—that the only persons acquainted with it were either the black preaching missionaries, or the few to whom they sent messengers, in four or five of the counties—and that the great body of the colored population was profoundly ignorant of the project.

The mischief can never become general—though circumscribed as it must be from want of the means of concert, even they must be circumscribed still more by stricter regulations of police. The black missionaries must be prevented from travelling about. The black preachers must be disbanded. All unlawful meetings must be suspended; and the laws for that purpose should be enforced. Slaves must be confined to their own plantations—not be permitted to go off, but upon urgent considerations. The attendance of large collections of blacks from distant places at some central point must be restricted—for, these meetings are a *point d'appui*, where they may give and receive information, form plans, and commemorate signs and watchwords.

Further still.—The laws forbidding schools and education must be enforced—as they have been in this city—since the law of the last Legislature was to go into force.

Further.—Regular patrols ought to be established in the counties and cities. Arms ought to be distributed among the whites, where necessary; and proper means taken to preserve them—to prevent their being stolen and lost.—Uniform companies ought to be encouraged—and a good corps of cavalry especially organized in the towns and counties.

In fine, every means ought to be taken, to give a more effective organization to the one party, and to prevent concert and communication in the other.

Here many persons might stop, but others would go *further still*, and ask, if some means had not better be devised for striking a gradual stroke at the root of the evil.

From the N Y Journal of Commerce.

NEW YORK, Sept. 29.

Messrs. Editors—In passing up the Eastern Shore of Maryland and through Delaware last week, I found great excitement existing among the whites with regard to an insurrection of the blacks. In the neighborhood of Snowhill, the inhabitants had held meetings, and caused the constables and their posse to take the arms away from all blacks, both bound and free, as it is contrary to the law of Maryland that they should hold them in possession.

In passing through Milton, Del. I found a magistrate at the tavern in the act of issuing four warrants for the apprehension of 4 blacks, upon the strength of a deposition of a black boy about 17, who had been in company of these four while arranging their schemes. This was on Friday the 23d inst. A few days previous, a company of militia had been organized, and arms obtained from Georgetown.

At Georgetown I found 9 blacks in prison.

On Thursday night the inhabitants of Milford, Del. were alarmed by the circumstance of a man (going for a physician) having been stopt on the road and prohibited from proceeding. The inhabitants armed themselves with every thing in the shape of a defensive weapon, and patroled the streets in the vicinity of the town all night. On Friday, I found a company of militia parading the streets as preparatory for any extremity.

In Dover, companies of 6 or 7 were formed for patrolling the streets at night.

At Cantwell's Bridge the inhabitants turned out in great alarm on Thursday night, and patroled the vicinity during the night.

In the neighborhood of Dover, it has been observed of late, that a great number of old muskets have been brought for repair to the blacksmiths by blacks. One had upwards of a hundred brought him within a short time. The deponent at Milton testified that 150 armed blacks were expected as a reinforcement from below—in the neighborhood of St. Martin's and Snowhill—to meet others at Bridgeville, where the work of destruction was to commence on election day, the first Monday of Oct. I think.

THE NORTH CAROLINA PLOT. By the following paragraph, it will be seen that at least *six* negroes have suffered death on account of the alleged attempted insurrection in North Carolina; and four, at least, have been executed without trial! Our opinion is that these proceedings will not add to the security of the people of the South, unless they are speedily followed, as they ought to be, by measures of an entirely opposite character. No severities will make men tamely submit to be enslaved, and men who receive no mercy from their enslavers will show none when they get the upper hand.—*N Y Daily Sentinel.*

From the Wilmington Recorder of 21st Sept.

Summary Justice.—Summary justice was executed yesterday morning by the PEOPLE, on four of the *ringleaders*, engaged in the Conspiracy, the frightful disclosures respecting which, now agitate the public mind. The guilt of these monsters in human shape is established beyond a doubt. A deep conviction settled on every bosom—that the measure was indispensable to the safety of the community—called for their execution. If ever stern necessity required a prompt and vigorous course in making public examples, this necessity exists in our country.

Two ringleaders were executed at Kenansville, Duplin Co. about a week ago.

REPORTED CAPTURE OF NAT THE INSURGENT. We last evening conversed with a young gentleman from Smithfield, who gave us the following particulars.—A respectable farmer from the neighborhood of Jerusalem, came to Smithfield on Tuesday, and reported that NAT, the instigator and leader of the late insurrection in Southampton, was apprehended on Friday last, by a party of mounted men, who came upon him on the edge of a reed swamp on Nottoway river, about two miles below Jerusalem. On seeing the horsemen approaching he ran into the reeds, which being too close to admit the entrance of the horses, some of the men dismounted and pursued him for nearly a mile, when in attempting to leap over a bog, his footing fell short of the opposite bank, and he sunk up to the middle in what may be literally termed the 'Slough of Despond,' for before he had time to extricate himself, his pursuers were at his back, and he was taken and borne triumphantly off to Jerusalem prison. He was well armed having a musket, two pistols, a sword and a dirk—but did not fire a shot, or make the least resistance. The person from whom the report is received, stated that he saw Nat when he was brought into Jerusalem.

Norfolk Herald, Sept 30.

COMMENTS OF EDITORS.

CONSISTENCY.—These are the days of revolutions, insurrections, and rebellions, throughout the world; we first hear of the 'Three days in Paris, Revolution in Belgium, Insurrection in Poland, and revolutionary appearances all over Europe,—ay, and some parts of America—happy independent, *free*, America, even she is not without her "insurrections."

Some of the *enslaved* population of *free* America, have thought fit to rise and shake off the chains of slavery and bondage; they too, (if not in *word*, at least in *deed*) have 'declared *their* independence,' and, they too (like ourselves) think that "*all men* are born *free* and *equal*."

Yet, notwithstanding these sentiments are acknowledged to be true, right, and just; do we hear any portion of the American Press rejoice at the success of the efforts of the *enslaved* AMERICANS, to obtain *their* liberty—mourn over their defeats—or shed a solitary tear of sympathy and pity for *their* misery, unhappiness, and misfortune? No! While we hear them rejoice at the success of liberty, equality, justice, and freedom, or mourn and sympathise at its defeat abroad, what do we hear at home? Instead of hearing them sounding the trumpet of liberty, of peace, of equality, of freedom, of humanity; instead of hearing "the *Patriots* of Virginia have risen and are determined to be free,' and, instead of "we are glad to hear have succeeded in raising a body of *brave spirits*,' to 'free themselves from *their* oppressors!" Instead of this, what do we hear? we hear "the *slaves* in Virginia have risen and it is hoped will be soon *quelled* and brought to *justice*,' and "the *villains* it is supposed are hemmed in and cannot escape,' and 'the *wretches* will either be killed, starved, or taken prisoners, on whom the most severe punishment *ought* to be inflicted!'" Such is the language of the American press. The same Press that exultingly and joyfully shout, "Glorious Revolution," "Liberty triumphant," "Belgium is free!" The same Press that weep and mourn over unhappy, ill-fated, and unfortunate Poland; whose sons are represented as spending their youth, health, and fortunes—shedding their blood, and sacrificing their lives in defence of their country and—"Liberty and Equality." And yet the same Press say to the Virginia "insurgents," "down with the *slaves*, the *villains*, the *wretches*," &c. Oh! Consistency, thou art a jewel.

We are in favour of "Liberty and Equality," in every clime and to every people, and opposed to all distinctions; we say that a man *ought not* to be punished for being born with one eye or one leg, or any thing else over which he has no control, or even for being born with a *dark skin*.

Deeply as we regret the *consequences* of the "insurrection," sincerely as we feel for the orphan and widow; for the fatherless and motherless; for the husband who has lost the dear companion of his bosom; for the mother who has lost her child; for the unfriended and unprotected, for the unfortunate and helpless, yet much more do we regret the existence in the world, and especially in this land,—the cause of so much misery and unhappiness of SLAVERY.—*N Y Economical Ads.*

In our columns of this week, there will be found a most appalling account of an insurrection among the blacks in Virginia. A very considerable number of the white inhabitants have been indiscriminately massacred. The slaves spared neither age nor sex. The inhabitants of that section of the country must consider this as a solemn warning, and they have just reason to apprehend, that these evils must be continually increasing. We should suppose, that the recurrence of these outrages must convince them of the necessity of taking effectual methods to abolish slavery. Similar atrocities might easily be committed in every section of the country. The inhabitants are thinly scattered and destitute of the means of defence, and the slaves are numerous and powerful, if they only knew their strength. The slaveholders depend for their security solely upon the ignorance of the slaves: that this is inadequate is manifest from the recent uneasiness of the whites. Their violent passions unrestrained either by reason or religion, will often lead them to commit the greatest excesses. The whites so thinly scattered can have no security, either for property or for life. Many of the planters treat their slaves with kindness and humanity, but there are many exceptions. We have often seen the slaves fastened to a tree, their bodies most cruelly beaten, and the whip applied to their naked bodies, till the person who inflicted the punishment was entirely exhausted by his exertions.

No one possessing feelings of humanity could hear the groans and entreaties of these miserable wretches, without feeling the strongest indignation against those, who perpetrated these cruelties. The master, the mistress and the child, when irritated or disappointed, often give vent to their rage, on their defenceless and unresisting slaves. Their sufferings seem to give them a temporary relief.

Dunstable Gaz.

For the Liberator

A VOICE FROM HARRISBURG!

At a large, well informed and respectable meeting of the citizens of Harrisburg, convened at the African Wesleyan Methodist Church, for the purpose of expressing their sentiments in a remonstrance against the proceedings of the American Colonization Society, Rev Jacob D Richardson was called to the chair, and Jacob G. Williams appointed Secretary. After singing and prayer, the Rev Mr Richardson, in some cogent remarks,—equalled by few, and exceeded by none,—expressed the object of the meeting. The Chairman called the house to order, and the following resolutions were unanimously acceded to :-

Resolved, That we hold these truths to be self-evident, (and it is the boasted declaration of our independence,) that all men (black and white, poor and rich) are born free and equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. This is the language of America, of reason, and of eternal truth.

Resolved, That we feel it to be our duty to be true to the constitution of our country, and are satisfied with the form of government under which we now live, and, moreover, that we are bound in duty and reason to protect it against foreign invasion. We always have done so, and will do so still.

Resolved, Hence, that we view the efforts of the Colonization Society nefarious and uncalled for by us. We have never done anything worthy of banishment from our friends and home; but this we would say—if the Colonization Society will use their best endeavors and get our slave brethren transported to Liberia, when we as a free body of people wish to go, we will give the Colonizationists timely notice.

Resolved, That it is the firm and decided opinion of this meeting that were there no free people of color among us, or if those who are free had remained in the degraded character of slaves, (or, as they sometimes call us, monkeys, apes, and baboons,) they would never have got up the chimerical scheme for our transportation to the burning shores of Africa, with the fancied vision of elevating us, as they say, to dignity and affluence.

Resolved, That we cannot remain inactive while Colonizationists are straining every nerve and racking their inventions to find out arguments to persuade our free colored brethren to migrate to an unknown land which we can no more lay claim to than our white brethren can to England or any other foreign country.

Resolved, That we reject the inhuman and unchristian measures taken by the Colonization Society, for the illumination of the colored citizens of the United States, their appropriate home, in a land of sickness, affliction and death, when they are not willing, with a few exceptions, to give us a christian education while among them. We would wish to know of the Colonizationists, how, in the name of common sense and reason, do they expect to do any thing for us thousands of miles across the Atlantic, when they oppose almost every measure taken by our white friends and brethren to improve our condition here?

Resolved, That it is the united opinion of this meeting that the enemies of our race, who are members of the Colonization Society, see that the great Author of our varied existence, who 'is no respecter of persons,' who taught Balaam's ass to speak, and taught Solomon wisdom, is now enlightening the sable sons of America; hence their object to drain the country of the most enlightened part of our colored brethren, so that they may be more able to hold their slaves in bondage and ignorance.

Resolved, That we object leaving the land of our birth, as there is sufficient land in these United States, on which a colony can be established that would be far more consonant to the wishes of the colored population generally, and would be more adapted to their constitution; neither would it involve the country in such expense as would be incurred by sending them to a howling wilderness, far away from the graves of their forefathers, unknown to us in every respect, unless by geography, which few of us understand.

Resolved, That this meeting look upon the Colonization Society as a vicious, nefarious and peace-disturbing combination, and that its leaders might as well essay to cure a wound with an argument, or set a dislocated bone by a lecture on logic, as to tell us their object is to better our condition, because its members acknowledge slavery to be a national evil, and use no means to annihilate it, but are exerting all their energies and influence to persuade the free people of color to remove to Africa, whose rights to Columbia's happy and fields good with any other citizen in America.

Resolved, That we look upon the conduct of those Clergymen who have misled their respective congregations with the preposterous idea of the necessity of transporting the free people of color to Africa, as highly deserving the just reprehension directed to the false priests and prophets by the true prophets of the Most High; yet we gratefully acknowledge the respect we entertain for those who have defended our cause—we mean our white friends.

Resolved, That this meeting appoint Mr George Chester, of Harrisburg, as agent for the Liberator, and will use our utmost endeavors to get subscribers for the same.

Resolved, That we will support the Colony in Canada, the climate being healthy and the rights of our brethren secured.

Resolved, That the gratitude of this meeting, which is so sensibly felt, be fully expressed to the Editors of the Liberator and Genius of Universal Emancipation, Messrs Garrison and Lundy, whose independence of mind and correct views of the rights of man have led them so intrepidly to speak in favor of our cause.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to the Liberator for publication.

JACOB D RICHARDSON, *Chairman*

JACOB G WILLIAMS, *Secretary*

BOSTON,

SATURDAY, OCTOBER 8, 1831.

THE NATIONAL INTELLIGENCER.

The most rancorous assailants of the Liberator are the editors of the National Intelligencer. They have begun a warfare which they shall dearly rue, if there be any virtue in justice, truth or humanity. In addition to those disreputable remarks inserted on the first page of this number, I find the following in their paper of the 28th ult.

The Genius of Liberty, published at Leesburg, in Virginia, in reference to some remarks of ours upon the character of incendiary publications in Boston, and their deleterious influence on the tranquility of the South, thus directs our attention to a like publication, which, it is stated, issues periodically from the press in this city.

'In approving of these remarks, we would, not discourteously, remind the Editors of the Intelligencer that the grievance of which they complain is tolerated, to a considerable extent, in the publication of the 'Genius of Universal Emancipation,' printed and published in the City of Washington, and immediately under the eye of the City authorities. Let these editors read its columns, and they can be at no loss to decide upon its character.'

We can hardly expect to gain credit from our brother editor at Leesburg when we assure him that we were not aware of the existence of such a Journal in this city as that which he speaks of. We dare say, the same is the case with the people of Boston in reference to 'the Liberator,' which is doubtless best known hitherward. We do remember having seen one or more numbers of such a publication some twelve months ago, but it was of a comparatively innocent complexion, and, such as it was, we supposed had been long discontinued. We cannot believe, from some slight knowledge of the editor, whose acquaintance we made about the same time, that he would employ what abilities he possesses in stimulating one portion of the community to massacre the other, as has been deliberately done under the influence of an enthusiasm, which may be honest, but certainly is mischievous, in the other case referred to.

P S Since writing the above, we have received a letter from Mr GARRISON, the editor of the Boston Journal to which we have had occasion to allude. When other engagements will permit, due attention shall be given to it, public or private, as the case may, upon consideration, appear to require or justify.

I leave my brother Lundy to apply the *lex talionis* in his own case. The sneer at his 'abilities,' by such proverbially dull men as Messrs Gales & Seaton, is really too bad! Their supposition as to the obscurity of this paper in Boston is equally amusing. The tread of the youthful Liberator already shakes the nation.

The Editors of the National Intelligencer of the 30th ult. copy my brief denial of their statements relative to the Liberator, and then append the following decorous commentary. It seems they deny me the privilege of being heard through the medium of their paper, offering the most frivolous excuse for their unjust conduct. But 'a bad excuse is better than none,' says the corrupt adage: they dare not give my defence—they know it cannot be overthrown. It shall appear, however, in the next Liberator.

'It will be obvious, we think, to every reader, that such language as the above cancels all claim of the writer to be heard through the columns of the National Intelligencer, if his 'defence,' as he calls it were, under present circumstances, *fit* for publication. Our readers will know how to appreciate this madman's libels upon the National Intelligencer. They know, from the uniform tenor of our course, that 'murder' finds no favor with us; whether it be wilfully stirred up in the hearts of one color by the fanatic spirit of another, or be committed by any color upon its own. To attempt any argument with one who could pen such a paragraph as the above would be absurd. Nothing but a straight jacket and bread and water could convince him. For such ravings he is to be pitied rather than condemned.

As for the spirit of the journal which he conducts, of which we know that a considerable number come by mail to Baltimore and this city, and some of which we know find their way 'South of the Potomac'—any one of which is enough to poison the peace of a county, and put hundreds of lives in jeopardy—if we had a file of it, and chose the odious task, we could show by evidence irrefutable, that we have fallen short of the truth in the language we have used to describe it. In the very paper before us, from which the above paragraph is copied, we find the following *amiable* introduction to the exaggerated account of commotions in North Carolina:

"BLOOD! BLOOD! BLOOD!!!
ANOTHER INSURRECTION.

☞ North Carolina is thrown into a high fever! The Avenger is abroad, scattering death and desolation in his path! An insurrection has broken out among the slaves near Wilmington, the town is reported to be burnt, and *seventeen families murdered!* At the last accounts, the insurgents were slaying and burning all before them," &c.

In the paper of the week before, we find the following *moral* drawn from the account of the crowded ceremony of the consecration of the standards to be forwarded to the Poles:

"We observed, in the immense multitude, a considerable number of persons of color. Their white teachers will find them apt learners of the art of war and the *glory* of dying in defence of liberty. *Another insurrection will show their improvement of the lesson.*"

Is this an 'incendiary publication,' or is it not? Is it conducted in a Christian or worse than Heathen spirit? We leave the question to the public, expressing an earnest hope that a proper rebuke of such conduct by public opinion may never be disgraced by violence towards its author, except such salutary restraints as the laws impose upon wilful disturbers of the peace.

Our readers are assured that the extracts which we have made are innocent—mere milk and water—to the incitements to ——— in which the journal referred to abounds.'

'Milk and water extracts' indeed! What is the first but a simple statement of a fact, which at the time was circulating in the papers? And the second—is not its object to show, that the shouts which are raised to encourage the Polish revolters are calculated to put bad notions into the heads of the oppressed blacks? Am I 'worse than a Heathen' for advocating non-resistance? Is the Liberator therefore 'an incendiary publication?' I leave the public to judge between us who best deserves 'a straight jacket and bread and water.'

'Murder finds no favor with us,' say the editors. Let any one read their inflammatory article on the outside of this paper, under the head of 'Incendiary Publications,' and say whether they do not describe me as a monster whom it would be meritorious to despatch? Most innocent and conscientious gentlemen! to cry 'mad dog!' knowing that a thousand stand ready to slaughter!

I cannot proceed. My columns are occupied.—Vide the next paper.

To the Editor of the Liberator.

SIR—You being an avowed friend to the descendants of Africa, it must of course follow that you are interested in every thing having any relation to their well-being, as your character and conduct have already demonstrated. Relying upon *this* fact, and not seeing you at the Feast held by them on the 28th instant, I have thought proper to transmit a small sketch of which, believing it will not prove to you uninteresting.

The whole scene was as truly solemn and as highly interesting as any performance of the kind that I have ever witnessed, and I deviate not from truth to say, much decorum prevailed from the commencement to the close of the meeting. I think none who witnessed the services of the day will withhold from the Church the credit due to them for the good order so happily maintained throughout the occasion.

The Pastor, after opening the meeting by a very solemn and impressive prayer, read the 4th chapter of the Book of Esther as a justification of their having proclaimed this Fast, to support which he quoted other passages of scripture. He was followed by the delivery of many solemn prayers from both male and female professors. They generally prayed for the conviction and conversion of both the slaves and their masters, that they might all become pious in heart, and, instead of shedding each other's blood, they might mutually promote each other's happiness. They appeared to lament much the injudicious course pursued by their brethren of the South, as they have thereby destroyed their own lives and made worse the condition of others. They earnestly prayed for universal emancipation, but that it might be brought about by moral and religious influence. They invoked the Deity to instil this spirit into the hearts of the American people, that they might use exertions to remove that great evil from the land, in a way that shall prove creditable to the emancipators and beneficial to the liberated.

The good feelings exhibited, the sincere appearance, and the solemnity which veiled each countenance, I think would have gained the approbation and sympathy of any spectator, whose soul was not composed of metallic substance.

Yours, A WITNESS.

PHILANTHROPY!

☞ The Leesburg Genius of Liberty contains the following singular advertisement:

'Twenty Dollars Reward.—Ran away from the Secretary of the American Colonization Society, a negro man named Bill Crawley, who was sent to Washington for the purpose of sending him to Liberia.'

The Colonization Society does not compel any man to remove to Liberia—O no! Comment is needless.

A WILD SCHEME. At the Tariff meeting lately held in Philadelphia, Alderman Binns presented a scheme to remove the stigma of slavery from the character of this country, proposing to Congress that the surplus revenue, after the national debt is paid, shall be devoted to the purchase of the slaves of the south from their masters, and their transportation to Africa. This was opposed and finally withdrawn. If carried into operation, it would only multiply instead of reducing the number of slaves.

☞ The Courier, of Monday, contains the following significant paragraph. Truly, the Old Dominion must be in great bodily fear of her slaves!

'We understand that orders were received at Fort Independence, on Sunday evening, to detach two companies of Infantry to Old Point Comfort, in Virginia; and that two companies are to be sent from New York, and one from New London, to the same post.'

☞ For sale at this office, a tract addressed to the people of color, by Mrs Maria W Steward, a respectable colored lady of this city. Its title is, 'Religion and the pure principles of Morality the sure foundation on which we must build.' The production is most praiseworthy, and reflects great credit on the talents and piety of its author. We hope she will have many patrons. Extracts in the paper hereafter. Price 6 cents.

WEST INDIA HURRICANE. The Feuille de Commerce of Aug 28, printed at Port-au-Prince, contains a vivid account of the destruction occasioned by the hurricane at that place, Aux Cayes, Jeremie, and Jacmel. It is computed that 2,500 buildings were destroyed at Aux Cayes in the space of three hours and a half, by the fury of the wind and the sea! The earth trembled, and the air appeared to be on fire. Every thing portended certain and universal destruction. More than 500 bodies were found when the gale abated, and every succeeding day had added to the list of mortality.

At Barbadoes, the ruins of the island surpassed all description. The loss of lives was ascertained to be over 4000!

TEMPERANCE HOUSE AT QUINCY. We refer the friends of Temperance to Mr Downes's advertisement in to-day's paper. Mr D is a most excellent individual, one of the earliest supporters of the temperance cause, and worthy of extensive patronage. We are sure visiters will be gratified with his arrangements. His rule, not to sell ardent spirits, is a good one. Dram drinking in a hotel is a great nuisance. We trust our religious papers will commend this enterprise to public favor.

☞ Accounts from Rio Janeiro to the 5th Aug. have been received at Baltimore. An insurrection of the blacks was apprehended. An eminent Portuguese merchant had been recently murdered by a negro slave, and assassinations of the Portuguese were frequent.

The British government has given orders for the emancipation of all slaves in the Colonies, which are the property of the crown.

'An Evening at Home, No. 2,' is in type, but excluded with a mass of other matter. Additional thanks to 'U I E.'

The Anti-masonic Convention at Baltimore have nominated the Hon William Wirt for President, and Amos Ellmaker of Pennsylvania for Vice President of the United States.

Mr Otis declines being considered a candidate for re-election to the Mayoralty of this city, from 'considerations of a personal and domestic nature.'

At Fort Independence, last week, a Sergeant in the U S service named Isaac Watkins, of Augusta, Ga aged 27, blew out his brains with a musket loaded with ball.

☞ Three of the Missionaries in Georgia have been sentenced to four years' hard labor in the Penitentiary!!!

TO AGENTS. We sometimes receive a letter from an Agent, enclosing a foreign $1 or $2 bill, the postage of which amounts to 37½ or 50 cents, in addition to the discount and commission. This tax is too onerous. We therefore request our Agents not to send by mail, at any time, a bank note less than $5, which, if convenient, should be on the U S Bank.

MR EDITOR—In your paper of 24th ult. I noticed the nuptials of the amiable Miss Eliza Jackson, whose courtship, I am credibly informed, has been some time *standing*, and in her recent connexion with the young gentleman of the south, I see nothing to alter us from the belief of her being as yet *Standing*. However singular this may appear, still her acquaintance seem to be of the opinion, that she had better by far be left thus *Standing*, than to remain always a waiting.

MARRIED,

In New-York, 15th ult by the Rev Peter Williams, Mr Benjamin Fisher to Miss Harriet Vidall, daughter of the late John Vidall.—On the 29th ult. by the same, Mr John P Thomas to Miss Rebecca, daughter of Mr Abraham Matthews.—On the 29th ult by the Rev T S Wright, Mr Richard Nicoll to Miss Nancy Freeman of Lebanon, Conn.—On the 2d inst by the same, Mr George Francis of New-York, to Miss Jane Collins of Boston.—*Com*

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8*

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold*, but HOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES.

N B Good stabling for Horses.

Quincy, October 1, 1831.

NOTICE.

AN EVENING SCHOOL will be opened in this city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. ☞ Please apply soon. September 24

LITERARY.

From the American Traveller

MY COUNTRY.

BY O W W

I

Mine eyes in gladness rests on thee, fair land,
Whose shrines are—mountains and deep forest wood,
Thy richest treasures—Union, and a band
Who, in the places where their fathers stood,
So o'er thee again shall boast the flood
Of dark oppression, will in firm array
The sacred cause of liberty make good,
And perish, sooner than a tyrant's sway
Destine thee, favored land, to premature decay

II.

I have perused, in well selected garb
Of Eastern beauties clad, the history
Of far off regions, where the fiery barb
Bears on his rider o'er a living sea
Of precious flowers, where the Cinnamon
Breathes spicy odors from the perfumed gale,—
But still they are not fetterless as we,—
And from these aromatic climes the wail
Of griefs goes upward, and the curse of slavery's tale.

III

And I have heard of lands whose soil is laden
With gems, whose lustre hath enticing spell,
Of climates where each young and blooming maiden
Hath eyes as gentle as the coy gazelle,—
To such, my harp be broken, ere it tell
One dream of love upon the breath of night;
For passion there the lute's sweet tone doth swell,
And truest love hath taken his far flight,
To lend unto our land the spell of his delight

IV

I cannot ask the gift of fairer flowers
Than those which spring doth lavish upon thee,
I cannot ask the shade of greener bowers,
Nor gaze upon an ocean dear to me
As that which laves thee with its sparkling sea,
And if my spirit thirsts for solitude,
Thou hast full many a depth of forest tree,
Where foot of man may hardly dare intrude,
To wake the slumber of thy deep and boundless wood

V

But where are they who in the pathless waste
Delight to rove—whose lip in other days
Thy clear, unmingled wave was wont to taste,—
Who launched their bark within thy curving bays?
Oh! would my song as eloquence might raise,
And move thy children with a voice of might!
Then lips, that now are tuneless in thy praise,
Would name thee ever just as thou art bright,
And fame upon her leaf each pure achievement write.

VI

I would upon thy history there were
No single trace of cold oppression's stain,
That in a land so beautifully fair,
The voice of grief was hushed upon thy plain
I would that tears might, poured like falling rain,
Blot Slavery's record from its page, and save
Reproach of coming ages, I would fain
That after years might read above our grave,
The breeze of this fair clime hath never fanned a slave

VII

My favored land! I would not idly pry
Into the myst'ries of thy coming fate,
I would not look with a foreboding eye
On what hereafter may thy hopes await,—
But rather pray that pride may not elate,
Nor wild ambition bind thee to its sway,
And then, as time thy power doth elevate,
Or sweep the traces of thy peace away,—
Thou wilt be viewed with reverence in thy decay

THE VILLAGE CHURCH.

BY THE REV J W CUNNINGHAM

I love the ivy mantled tower,
Rocked by the storm of thousand years,
The grave whose melancholy flower,
Was nourish'd by a martyr's tears.
The sacred yew, so feared in war,
Which, like the sword to David given,
Inflicted more than human scar
And lent to man the arms of heaven.

I love the organ's joyous swell,
Sweet echo of the heavenly ode,
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrow cease!
I do but touch the mercy seat,
And hear the still small voice of peace

And as the ray of evening fades,
I love amidst the dead to stand,
Where in the altar's deep'ning shades,
I seem to meet the ghostly band
One comes—O! mark his sparkling eye,
The light of glory kindles there,
Another—hear his deep-drawn sigh—
O! 'tis the sigh of dumb despair

Another treads the shadowy aisle—
I know him,—'tis my sainted sire—
I know his patient, angel smile,
His shepherd's voice, his eye of fire
His ashes rest in yonder urn—
I saw his death—I closed his eye,
Bright sparks amidst these ashes burn,
That death had taught me how to die

Long be our Father's temple ours—
Wo to the hand by which it falls,
A thousand spirits watch its towers,
A cloud of angels guard its walls.
And be their shield by us possess'd,
Lord, rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God

MISCELLANEOUS.

THE LATE RIOTS IN PROVIDENCE

The committee of citizens appointed at the town meeting in Providence on the 26th ult to investigate and make a statement of facts, have made a report It is stated that for several years there has been in Olney's lane and in that part of Providence called 'Snow Town,' a number of houses inhabited chiefly by idle blacks, others by whites, and others by a mixture, constituting a continual nuisance, from their riots and affrays, that the town authorities had been remiss in not correcting the nuisance, so baneful was it to those who lived within its sphere, that they made no efforts to discountenance the mob, whose proceedings on the night of the 22d inst were scarcely interrupted in the presence of nearly 1000 satisfied and passive spectators. But those who thus countenanced the mob, are now convinced that of all the evils that can be inflicted upon civil society, that of a lawless and ferocious mob is the most capricious in its objects, the most savage in its means, and the most extensive in its consequences

The first of the recent riots took place on Wednesday evening, Sept 21 Five sailors, after supper, started from their boarding houses in the southerly part of the town to go 'on a cruise' They arrived at the foot of Olney's lane about eight o'clock, where they met six or seven men, of one of the steam boats, with sticks or clubs in their hands, and without hats or jackets They stated that they had been up and had a row with the 'darkies,' and asked the five sailors to go up and aid them About a hundred persons were assembled, all of whom appeared ready for an affray The five sailors admit that they proceeded up the lane with the multitude. A great noise was made, the crowd singing and shouting until they came near the elm tree, when a gun was discharged and stones thrown from the vicinity of the houses occupied by the blacks. Stones were also thrown by the crowd against the houses The committee have received no satisfactory evidence whether the discharge of the gun and stones by the blacks preceded or succeeded the stones thrown by the crowd or whether they were simultaneous. It is pretty certain that upon the firing of the gun, the main body of the crowd retreated to the foot of the lane The five sailors however, continued up the lane, and when nearly opposite the blacksmith's shop, another gun was discharged Wm Henry, one of the five sailors put his hand to his face and said he was shot George Erickson and Wm Hull proceeded to the house the farthest east but one, on the south side of Olney's lane, occupied by blacks A black man standing on the steps presented a gun, and told them to keep their distance at their peril Hull proposed taking the gun from him, but Erickson thought it best to leave him They accordingly joined their three comrades, and proceeded up the lane about 100 feet to a passage leading from the south side of the lane to a lot in the rear They saw three or four men, one of whom Hull knew The black whom they had seen on the steps with a gun, perceiving that they had stopped, ordered them again 'to clear out,' or he would fire upon them He said, 'Is this the way the blacks are to live, to be obliged to defend themselves from stones?' The sailors refused to go any farther One of them, Hull thinks it was George, told the black to 'fire and be damned' Two attempts to fire were made, off

a flash and a snap; upon the third, the gun went

George fell, mortally wounded, with a large shot in the breast. William Hull and John Phillips were wounded, but not dangerously George died in about half an hour, during which time Hull states that he could obtain no assistance from the crowd below Before he was removed, and within half an hour after his death, as Hull states, the crowd had increased to a large mob, and they proceeded up the lane, and demolished two of the houses occupied by blacks, and broke the windows and some of the furniture of others

On the 22d, the knowledge that a white man had been shot by the blacks, made a great excitement, and the mob assembled at 7 o clock, and the sheriff arrested seven and committed them to jail, but in three or four other instances, the mob made a rescue Twenty five soldiers of Capt Shaw's company being ordered out, they were pelted by the mob with some injury, and it being perceived that nothing short of firing would have any other effect than to exasperate the mob, they were marched off, and no further attempt made that night to quell the mob On Friday morning, it was generally reported that an attempt would be made to break into the jail and rescue the prisoners A meeting of the State Council was had, three infantry, one cavalry, and one artillery company ordered to be under arms. Four of the rioters were liberated for want of evidence and three bound over for trial, that the mob might have no pretence to attack the jail In the afternoon, the following placard was posted

NOTICE.

'All persons who are in favor of Liberating those 'Men who are confined within the walls of the Providence Jail are requested to make due preparation, 'and govern themselves accordingly

'N B—No quarters Shown'

Most of the evening from 30 to 50 collected in front of the jail, many threats were uttered, and it was with difficulty that the mob could be made to believe that all the prisoners had been discharged Soon after, a man who had an instrument under his arm, apparently a sword, appeared and ordered the mob to Snow Town whither they went, but did but little damage

On Saturday evening, 8 o clock, the same companies mustered about 130 men at their armories, and the Sheriff repaired to Snow Town at 8½ There was a great crowd, and stones were thrown at the houses He waited on the Governor, who at his request ordered out the troops, who on their way to their post on the hill west of the buildings the mob were destroying, were rudely pelted, and in clearing the hill, one of the mob seized an Infantry soldier's musket, and pulled him down the bank 20 feet A skirmish ensued between two or three soldiers and some of the mob, in which an artillerist gave the man who had seized the soldier, a sabre cut. After the military had taken their position, the riot act was read, audibly by W S Patten, Esq a Justice of the Peace the mob listening in silence, after which all persons were repeatedly warned to disperse peaceably and told that all who remained would be considered rioters. The night was still, and the proclamation and statements were plainly heard at a great distance, but the multitude answered by huzzas, shouts and threats The Sheriff then gained attention, and stated that all must disperse, or in 5 minutes they would be fired upon The shouts and stones were redoubled, and exclamations of 'fire and be damned' were heard from all quarters. The civil officers were constantly employed in trying to induce the mob to depart Soldiers being injured from an opposite hill, the Sheriff directed the crowd to retire from that, or he would have to fire upon them, one party moved off towards Mr Newell's residence, and another portion towards the houses near the bridge

The mob then again attacked one of these houses, throwing stones and demolishing the windows. The Sheriff in a very loud voice, commanded them to desist, but no attention was paid to him. The violence of the attack increased, so that it was supposed they had begun to tear the building down At this time, the Sheriff requested the Governor to detach a portion of the force to suppress the riot. The Light Dragoons and the first Light Infantry were accordingly ordered to march under the Sheriff's direction. The Governor advised the Sheriff not to fire unless in self defence —As these two Companies approached Mr Newell's in order to gain the road, they found a portion of the tumultuous crowd still posted in that quarter, who threw stones upon them The soldiers halted, and musketry was discharged into the air, with a view to intimidate the rioters, and thus cause them to disperse without injury, but this firing produced no other effect than a shower of missiles accompanied with hootings and imprecations. The Sheriff left this detachment, returned to the Governor, and said he did not deem it prudent to move down the hill, leaving this large body of the mob in the rear The Governor then directed the Company of Cadets to occupy a position to protect their rear, which they did accordingly The Sheriff with the two companies first detached, then marched down, the infantry in front, he constantly directing all persons to retire and moving sufficiently slow to give them an opportunity to do so As he approached the house, the mob desisted from their work.

During this march the stones were continually heard rattling against the muskets, and fell thick among the soldiers As the troops approached the bridge, part of the mob retired before them, some occupied the ground upon each flank, and the sides of the bridge were filled They slowly crossed the bridge, the Sheriff continually and earnestly repeating his request for the rioters to disperse, warning them of their danger The crowd immediately closed in upon their rear with great clamor, throwing stones without cessation After the detachment had gained the street east of the bridge, the assaults upon them increased to so great a degree of violence, that the Cavalry were forced against the Infantry, and the rear platoon of Infantry nearly upon the front. The Dragoons called out to the Infantry that they could not withstand the incessant shower of missiles, and unless the Infantry faced upon the rioters, it was impossible that they could remain The Cavalry were without ammunition The Infantry also exclaimed that they could no longer sustain these dangerous vollies of stones, and if they were not permitted to defend themselves, they felt they were sacrificed The detachment halted in Smith-street near its junction with North Main-street, at a distance of about forty rods from the residue of the military on the hill The Infantry faced about to present a front to the assailants, and the Light Dragoons who had been compelled to advance partly along their flanks, filed past them, and formed upon the left.

After they halted, the stones were still hurled unremittingly Many of the soldiers were seriously injured The stocks of several of the muskets were split by the missiles. The air was filled with them. The Sheriff, who was by the side of the Captain of the Infantry during the whole march, repeatedly commanded the mob to desist, but these orders were wholly unavailing It having now become manifest that no other means existed by which the riot could be suppressed, or the lives of the men preserved, the Sheriff directed the Captain to fire.—The Captain then gave the word, 'ready' Here a momentary pause took place The stones were still thrown with the greatest violence, and exclamations were vociferated 'Fire and be damned.' The Captain turned to the Sheriff and asked, 'Shall I fire?' Perceiving that the crisis had at length arrived, and that the danger was imminent, he replied, 'Yes, you must fire' The further orders were then given, 'Aim—Fire' A discharge followed in a somewhat scattering manner After the order was thus executed, a second was immediately given to cease firing The most perfect silence ensued, not a sound was heard, and all violence instantly ceased In about five minutes, it being evident that the mob was now quelled, the Infantry assumed a new position in line on the east side of Main street, facing westwardly with the cavalry on their left

At the moment these two companies passed the bridge on their march westward, the shouts were so violent, and the attacks upon them appeared so alarming, that the Governor, apprehensive for their safety, ordered the Company of Cadets to march in double quick time to their support The firing of the Infantry was heard immediately after The Cadets were then moving down, but had not passed below the point where the Governor with the artillery and volunteer companies remained. They however continued their march, crossed the bridge, and proceeded down Canal street to Weybosset bridge, dispersing the mob before them After the firing ceased, information was brought to the Governor, that the multitude was separating Before leaving the hill, the Governor requested Dr Parsons, who was with him, to attend upon the wounded, and render them every possible assistance

Throughout this investigation, the committee have not been able to conceal from their view the disastrous consequences of a predominance of the mob over the Infantry, on the night of the 24th The Dragoons had been driven upon the Infantry, and forced partly around their flank; the men could stand the pelting no longer Surrounded as they were, no effectual use could be made of the bayonet. They were obliged to fire, or suffer their ranks to be broken Had their ranks been broken, the lives of many if not all of the soldiers would have been sacrificed and their arms fallen into the possession of the mob

The Committee therefore are of unanimous opinion, that the necessity of a discharge by the Infantry was forced upon them by the mob, and that it was strictly in defence of their lives.

[Here follows a list of the houses destroyed and their owners, from which it appears that none were occupied by respectable people]

MORAL.

UNCHRISTIAN PATRIOTISM.

Many deeds which a selfish world pronounces highly patriotic, are performed in direct hostility to the precepts of the Bible Such is the fact, in our humble opinion, in relation to war We know that public sentiment is against us in this matter, but we shall nevertheless modestly express our views. We frankly confess our utter inability to reconcile war with the plain precepts of the Bible We see not how it can be made consistent with the command, 'As ye would that men should do unto you, do ye even so unto them,' or with the precepts which require us to '*love* our enemies,' and 'render to no man evil for evil' We know it is said, that these precepts relate to the intercourse of men in their *individual capacity*, and are not to be applied, in their full extent, to the commerce of nations But is not this a mistake? We think so If it be wrong for an individual to destroy the life of another for trampling upon his rights, we see not how it can be proved that *nations* are justified in *butchering* one another It may be said that the parties are mutually agreed in this mode of settling their disputes. And so are *duellists* agreed, but this does not clear them from the guilt of murder, they will be held accountable for the violation of the divine command, 'Thou shalt not kill'

But it will be asked, 'Do you condemn the war of our revolution, which has been productive of such incalculable benefit?' To this we reply, that we have serious doubts whether even that war can be reconciled with the principles of the gospel No doubt those who were engaged in it, thought they were doing right, but neither this consideration, nor the beneficial results which have followed it, are sufficient in our view, to clear this nation or England from the guilt of breaking the law of God That great apparent good has resulted from that war, we have no disposition to deny, for it is unquestionably true, that the independence of this country, gained as it was by blood and slaughter, has been instrumental, in a high degree, of promoting the cause of Christ But is not all this because God has made the wrath of man to praise him, and brought good out of evil? The crucifixion of Christ was the fulfilment of scripture prophecy, and an important link in the plan of salvation But will its murderers escape punishment on this account? Certainly not, and to our mind it is a serious question, whether nations which engage in war, no matter for what reason, are not plunging themselves in guilt.

We have been led to these reflections, by a recent occurrence in this city We allude to the sending of standards to the Poles. We do not question the motives of those who have thus testified their high regard for the zeal and patriotism of a people, struggling for liberty But if war be unjustifiable, they have done wrong They have said to the Poles, virtually, by this act, 'Go on, slaughter your enemies procure your freedom, or die in the contest' Whether this is right, is to our mind at least questionable We would not be too confident in condemning what older and wiser men than ourselves have approved But while we treat public sentiment with all proper deference, we must be allowed to say, that in our opinion Christians ought to ponder well, before they give countenance to that spirit of retaliation and revenge which would fill the world with blood

The sum of money which has been expended in procuring the standards, if it be not wasted, it seems to us might be more usefully expended Would it not have done more good, if employed in the circulation of the Bible?

Whatever may be thought of our suggestion relative to war, we think some of those who are loud in the approbation of the Poles, are not very consistent The slaves in these United States, in this land of boasted freedom, have double cause to fight for their liberty We need not here repeat the story of their wrongs, or speak of their unparalleled oppression But what was the popular feeling when they recently followed the example of the Patriotic Poles, and fought for liberty? The affair was spoken of as an 'insurrection' against rightful authority; and they were branded as cut-throats and desperadoes. Now it really seems to us, if the Poles are right, the slaves are right also, and our citizens would display as much patriotism in sending standards to the latter as the former

Christian Soldier

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 42.

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THE LIBERATOR.

☞ 'I freely confess that I am no friend to what are called ameliorating measures. If they can effect good, they will not offset it in sufficient time. I hold the system of slavery to be a crime of the deepest dye, and I would deal with it as crimes ought to be dealt with. I would not amelioratе, I would cut me off the most offensive parts of the system, but would destroy it altogether'—*Buxton's Speech in Parliament*

TO THE EDITORS OF THE NATIONAL INTELLIGENCER

Messrs Gales & Seaton

GENTLEMEN—The dignity of your station, the extent of your influence, and the established fairness of your character, give you a claim to my notice, which a multitude of editorial assistants fail to present.

A late number of the National Intelligencer contains a libellous article relative to the Liberator, copied from the Tarborough (N C) Free Press, together with the following extract of a letter from a 'gentleman' in Washington City to a Post Master in North Carolina

'An incendiary paper, "The Liberator," is circulated openly among the free blacks of this city, and if you will search, it is very probable you will find it among the slaves of your county. It is published in Boston or Philadelphia, by a white man, with the avowed purpose of inciting rebellion in the South, and I am informed, is to be carried through your county by secret agents, who are to come amongst you under the pretext of pedling, &c. Keep a sharp look out for these villains, and if you catch them, by all that is sacred, you ought to hanged them. Deliver this information among whom it may concern.'

To the above quotation you append some confirmatory remarks, which, I regret to say, breathe the spirit of murder and exhibit the most heresy of madness. Suffer me first to notice the Washington letter writer

The anonymous traducer is uncertain whether the Liberator is published in Boston or Philadelphia. A most intelligent critic! Probably he has never perused a single number! if otherwise, he is guilty of uttering on black and wanton a falsehood as human depravity can invent. He unhesitatingly declares, that the 'avowed purpose' of the paper is to 'incite rebellion in the South.' I appeal to God, whom I fear and serve, and to its patrons, in proof that its *real* and *only* purpose is to *prevent* rebellion, by the application of those preservative principles which breath *peace on earth—good will to men.* I advance nothing more, I stand on no other foundation, than this 'Whatsoever ye would that men should do to you, *do ye even so to them*.' I urge the immediate abolition of slavery, not only because the slave possess an indefeasible right to liberty, but because the system, to borrow the words of Mr Randolph, is 'a volcano in full operation;' and, by its continuance, we must expect a national explosion So far from advocating resistance on the part of the slaves, (though they would be justified in using retaliatory measures more than any people on the face of the earth,) every one, who is familiar with my public or private opinions, knows that I expressly maintain the criminality of war Yes, Gentlemen, cannot be gainsaid on this point. In the Prospectus of the Liberator, which was published in the columns of the Intelligencer, occurs the following paragraph

'The cause of PEACE will obtain my zealous and unequivocal support. My mind, as already published to the world is as follows—That war is fruitful in crime, misery, revenge, murder, and every thing abominable and bloody—and, whether offensive or *defensive*, is contrary to the precepts and examples of Jesus Christ, and to the heavenly spirit of the gospel, consequently, that no professor of Christ ought to march to the battle field, or murder any of his brethren for the glory of his country'

The charge of the Washington trifler, respecting the circulation of the Liberator by 'secret agents,' is as silly as it is false The paper courts the light, and not darkness. Every slaveholder ought to become a subscriber to it forthwith! he may thereby learn his duty, and perhaps be induced to follow it. Unfortunately, I have not a single subscriber, white or black, *north of the Potomac*

The insinuation dotted to 'barbacue' (murder and roast, I suppose) thrown at the south who are now with copies of the Liberator, could come only from a cowardly assassin. The author of it, I presume, is steeped to his lips in the blood of his slaves, and cherishes the unpeachable thirst of a cannibal

And now, Gentlemen, I turn to your 'REMARKS.' You hastily and most unjustly style the Liberator an 'incendiary publication,' 'a diabolical paper, INTENDED BY ITS AUTHOR to lead to precisely such results (as concerns the whites) as the Southampton Tragedy' You accuse me of being 'the instigator of human butchery,' 'a deluded fanatic or mercenary miscreant,' 'a cut-throat, &c. &c To publish and circulate such a paper is, to your view, a 'CRIME AS GREAT AS THAT OF POISONING THE WATERS OF LIFE TO A WHOLE COMMUNITY!!' Sirs, these allegations disclose the spirit of murder in your breasts, (if I understand the meaning of language,) but I pity and forgive you It is true, you affect to 'deem not to have me unlawfully dealt with,' *yet represent me as such a fearful light as to paint a thousand daggers at my heart, and encourage a host of assassins* If I fall a victim in the glorious cause of emancipation, my blood shall be required at your hands

Your appeal to the worthy Mayor of the City of Boston,' and to 'the intelligent Legislators of Massachusetts,' to interpose their authority, and prevent the publication of the Liberator, is so ruffianly ridiculous that I may justly term it *the incoherency of madness* Sirs, tyrants and slaves may exist at the South, but they are unknown in New-England *Nullification* is the offspring of despotism Suppose the paper, forsooth! And why? Because it contends that 'all men are created equal, and endowed by their Creator with certain inalienable rights; among which are life, LIBERTY, and the pursuit of happiness.' Congress, therefore, ought to erase that dangerous clause from the Declaration of Independence. The paper declares that God 'has made of *one blood* all nations of men to dwell on all the face of the earth;' but we must not so amend our bibles as to make the passage read, 'God has made of one blood *all southern planters*,' &c. (though the great body of them seem to be descendants of *amalgamation*.)

☞ In my Prospectus which you unhesitatingly published, I assumed as self-evident truths—'That no man can have a right over others, unless it be by them granted to him—That that which is not just, is not law, and that which is not law, ought not to be in force—That whosoever grounds his pretensions of right upon compulsion and tyranny, declares himself to be an usurper and a tyrant—that is, an enemy to God and man—and to have no right at all—That that which was unjust in its beginning, can of itself never change its nature—That he who persists in doing injustice, aggravates it, and takes upon himself all the guilt of his predecessors—That there is no safety where there is no strength, no strength without union, no union without justice, no justice where faith and truth are wanting—That the right to be free is a truth planted in the hearts of men, and acknowledged to be by all who have hearkened to the voice of nature, and denied by none but such as through wickedness, stupidity, or blackness of spirit, seem to have degenerated into the worst of beasts, and to have entered as king of men but the outward shape, or the ability of doing those mischiefs which they have learnt from their master the devil

From the foregoing simple, comprehensive, irrefutable principles, the Liberator has never departed Its objects are to save life, not to destroy it; to overthrow—by moral power, by truth and reason—a system which has no redeeming feature, but is full of blood—the blood of innocent men, women and babes—full of adultery and concupiscence—full of blasphemy, darkness and woe—full of rebellion against God, and treason against the universe—full of wounds and bruises and putrefying sores—full of temporal suffering and eternal damnation—full of wrath and impurity, and ignorance, and brutality, and awful majesty; to make the slave States as happy and prosperous as the free States, to extract a root of bitterness, which is poisoning the whole nation, to preserve the Union by removing an evil, which, if suffered to grow, must inevitably produce a separation of the States, to elevate and improve the bodies and souls of millions of our fellow beings who can never be educated while they remain in servitude, to increase the wealth of the South, alleviate its sufferings, remove its fears, increase its population, improve its agriculture, enlighten its ignorance, exalt its piety, and redeem its character Are not these objects benevolent, praiseworthy, magnanimous? Would a mercenary miscreant sustain them at the imminent risk of his life?

Sirs, the present generation cannot appreciate the purity of my motives or the value of my exertions I look to posterity for a good reputation The unborn offspring of those who are now living will reverse the condemnatory decision of my contemporaries. Without presuming to rank myself among them, I do not forget that those reformers, who were formerly treated as the 'offscouring of the earth,' or new lauded beyond measure, I do not forget that Christ and his apostles—homeless, undefiled and prudent as they were,—were buffetted, calumniated and crucified, and therefore my soul is as steady in its pursuit as the needle to the pole. No dangers shall deter me. At the North or the South, at the East or the West,—whatever Providence may call me,—my voice shall be heard in behalf of the perishing slave, and against the claims of his oppressor

I ask for immediate and total abolition The law of God and the welfare of man require it. This doctrine is at present unpopular in this country, and be who maintains it is mocked among roadmen and fanatics. It is otherwise in England The doctrine is maintained by Wilberforce, and Clarkson, and Brougham, and McCauly, and Buxton, and Lushington, and Stephens, and O'Connell, and a host of other *disorganizers* Shall I be ashamed of their company? They do not believe, nor do I, that 'moderation in arranging robbery and murder may be very proper and useful' Are we then fanatics, are we enthusiasts, because we cry, *Do not rob! do not murder!*'

If we would not see our land deluged in blood, we must instantly burst asunder the shackles of the slaves—treat them as rational and injured beings—give them leads to cultivate and the means of employment—and multiply schools for the instruction of themselves and children We shall then have little to fear The wildest beasts may be subdued and rendered gentle by kind treatment Make the slaves free and every inducement to revolt is taken away It is only while we are crushing it into the earth, and heaping our curses and our blows upon them, and starving their bodies, and darkening their souls, and selling them as beasts, and goading them to desperation, that we have reason to tremble for our safety and to feel an unpleasant sensation with regard to our tenants

Tell me not that an evil is cured by covering it up, that it is dangerous to vindicate the rights of the slaves; that if nothing be said, more will be done and that an adequate remedy may be found The reasoning is absurd Is not justice a practical matter? Is humanity, is mercy, a poetic fiction? Is there not a blessed reality in freedom? If every slaveholder would but reform himself, there would be an end of slavery Great efforts must precede great achievements

You appeal, Gentlemen, to the people of New-England, to sustain the system of slavery —'Deaf faces' we have among us, and men lost to every honorable feeling—time-servers, apologists, traitors and renegades, but think not that the great body of the descendants of the Pilgrims assume southern oppression Criminal, indeed, they have been in their conduct, and awfully serious in the discharge of their duty, but a mighty change is taking place in their sentiments. Tiny cherish no hostility to the south, they are ready to give not only their advice but their money towards ameliorating the slaves, but they feel that they cannot longer passively remain constitutionally involved in the guilt and danger of slavery They have a right to be heard they must and will be heard. If the bodies and souls of millions of rational beings must be sacrificed as the price of the Union, better, far better, that a separation should take place

I am through the design of the clamor which is raised against the Liberator It is to prevent public indignation from rising upon the system of slavery, and to concentrate it upon my own head *That system contains the materials of self-destruction*, yet such is the brazen impudence of its supporters, that they do not hesitate to ascribe the resurrection to a foreign and an impossible cause. What I have published to the Liberator, allow me to repeat here

Ye patriotic hypocrites! ye panegyrists of Frenchmen, Greeks, and Poles! ye fustian declaimers for liberty! ye valiant nicklers for equal rights among yourselves! ye haters of aristocracy! ye assailants of monarchies! ye republican infidels! ye treasonable disunionists! be dumb! Cast no reproach upon the conduct of the slaves, but let your lips and cheeks wear the blisters of condemnation!

Ye accuse the gentle friends of emancipation of instigating the slaves to revolt Take back the charge as a foul slander The slaves need no incentives at our hands They will find them in their stripes—in their enamoured bodies—in their necessities—in their ignorant minds—in every field, in every valley, on every hill-top and mountain wherever you and your fathers have fought for liberty—in your speeches, your pamphlets, your newspapers—voices in the air, sounds from across the ocean, invitations to resistance above, below, around them! What more do they need? Surrounded by such influences, and smarting under their newly made wounds, is it wonderful that they should rise to contend—as other 'heroes' have contended—for their lost rights? It is not wonderful

What kindled the fire of Seventy-Six? Oppression! What created the bloody scenes at St. Domingo? Oppression! What roused up the Greeks to revenge? Oppression! What caused the recent revolution in France? Oppression! What has driven the Poles to arms? Oppression! What has infuriated the southern slaves? OPPRESSION!!

A few queries, and I have done.

Can man justly be the property of man?

What does this mean?—All men are created equal, and endowed by their Creator with certain inalienable rights among which are life, liberty, and the pursuit of happiness!'

Are the Poles justified in fighting for liberty? and why?

By what authority do you, Gentlemen, hold your fellow creatures in bondage?

In conclusion, I adopt the frank avowal of the excellent Wilberforce:—'I can admit of no compromise when the commands of equity and philanthropy are so imperious. I wash my hands of the blood that will be spilled. I protest against the system, as the most flagrant violation of every principle of justice and humanity. I NEVER WILL DESERT THE CAUSE. In my task it is impossible to tire, it fills my mind with complacency and peace. At night I lie down with composure, and rise to it in the morning with alacrity. I never will desist from this blessed work!'

Protracted as is this defence, I trust you will give it a place in your columns, and that those editors who have copied your article, will do me the justice to copy mine. You have (I hope unintentionally) calumniated my character, and put my life in jeopardy. The public has a right to expect my defence, and it ought to be given.

Respectfully, yours, &c. &c.

WM. LLOYD GARRISON.

☞ The foregoing letter was transmitted to the Editors of the National Intelligencer, but they refused to publish it, notwithstanding the hardship of their attack—giving as a reason, the severity of the language used in the Liberator respecting themselves! They have at the same time refused to apply to the Editor of this paper the most scurrilous and malignant terms, and to represent him as a rooster spirit of depravity—'fanatical,' 'demented,' 'a mercenary mercenary,' 'the instigator of human butchery,' &c.; and yet they exclude him from their columns for making a prompt and plain denial of their wicked statements in his own paper. Heretofore I have admired the adroitness, decorum and firmness with which they have conducted their numberless controversies; but this anomalous departure from truth, and utter disregard of the claims of common justice, tarnish the lustre of their public character, and place them on a level with worthless dufferers.

The following article is copied from the Intelligencer of the 30th ult.

'Whilst we condemn the error of the misguided Eastern crusader against a relation of Society which he does not comprehend, and more aggravate by intermeddling with, we ought not to pass unnoticed the error in the opposite extreme, of some writers in the south, on this subject. We are rather surprised, for example, at the strong terms into the use of which the estimable Editor of the Camden Journal has allowed himself to be betrayed, in reference to it, though much must be allowed to the circumstances in which he is placed. The Columbia Times, it is hardly surprising, across upon it as a fit occasion for a new tirade against the General Government, in the course of which it makes use of such *arguments* as the following: "While the South are content to be governed by Northern usurpers, they may well live in fear—they most assuredly do in jeopardy." In it surprising, when we find these continued and repeated insinuations to a rupture of the Union, that such persons as the Editor of the 'Liberator' found their strongest arguments to slaves upon the doctrines of their masters? Thus, 'the Liberator' of Sept. 14, referring to the strong lung eloquence of one of the Orators to South Carolina on the late Anniversary, holds the following strenuous language:

"In imitation of a statesman so learn and infallible, some of the slaves in Virginia have risen up and exclaimed, 'Are we for the submission?' to which the response has been promptly, 'No!' The traitors and tyrants at the South must not complain of their example so strictly followed by the victims of their cruelty. They are daily teaching the insanity of insubordination, resistance, and bloodshed."

See what revolting consequences are thus educed by fanatical and demented men from the errors and heresies of disaffected politicians!'

Wherein consists the atrocity of the language quoted from the Liberator? Are to the 'relation of society' which exists at the South, I fully comprehend its injustice and cruelty. Even the Editors of the Intelligencer cannot enlighten me upon this point.

☞ The following desperate proposal caps the climax of southern audacity and folly. My contempt of it is unutterable. Nothing but my own death, or a want of patronage, shall stop the Liberator. The keeping of my life I commit unto a faithful Creator; for sufficient patronage, I look to the friends of bleeding humanity. What ought the public to think of the Editors of the Intelligencer, for giving publicity to such a cowardly sentiment, with such a 'milk-and-water' note appended to it? Are they not plainly acting as abettors to my destruction?

From the National Intelligencer

In your paper of the 17th, I have read with great indignation an account of an incendiary paper printed in Boston, and by the author parcelled amongst the free blacks and slaves of the South. You certainly ask, is there no law by which the * * * can be arrested in his criminal course? I would suggest, for the consideration of the learned, that the paper in question may be treated as a seditious libel, *published* in the District, or any other place to which it may be sent by its author: that the fact of publication being proved by the author, he is a principal offender in the place where the publication is made, although he may never have been personally present there in his life. In support of this idea, I will refer to the case of Rex vs. The Hon. Robt. Johnson, 6th Estlin Reports 583, and 7 East 65. His defendant was indicted in the county of Middlesex, and charged with having published certain seditious libels in the county of Middlesex. It appeared, from the pleadings and evidence, that the defendant was born in Ireland, and never had been absent from thence from the time of his birth. That the libels were written by him in Ireland, and forwarded by mail to Cobbett, who published them in the county of Middlesex through the medium of his Register. It was conceded that the County of England had no jurisdiction to try an offence committed in Ireland. The defendant pleaded to the jurisdiction of the court. It was urged by the defendant's counsel that 'the defendant being a native Irishman, and living at the time of the publication in Ireland, which has distinct laws of its own, was not bound by the laws of England.' Yet the court overruled the plea, and the defendant was found guilty. The analogy between the situation of Ireland and England, at that time, and that of the several States of the Union now, is very striking. Ireland had its separate legislature, was governed by its own laws, which were administered by its own courts. They had a common bond of union, they owed allegiance to the same crown. The People of either country might hold lands in the other, and had all the privileges of natural born subjects. The People of the several States have a common bond of union—the Federal Constitution. That instrument declares that the citizens of each State shall have all the privileges and immunities of citizens of the several States. Let the offender, then, in this case, be detended by the President or the Governor of Virginia, and prosecuted in the place where he has procured his incendiary paper to be distributed, and I think law may be found to punish him. I will answer for the event if we lay hands upon him in Virginia. If the Governor of Massachusetts should refuse, thus let the People of the South offer an adequate reward to any person who will deliver him, dead or alive, into the hands of the authorities of any State South of the Potomac.

A VIRGINIAN.

Fauquier County, Virg. Sept. 28.

[The above is written in a temper very natural under the circumstances, but which we should be sorry to see acted upon in the present case; not disputing, however, that the writer's legal views of the matter are correct.—*Editors Intel.*]

PANEGYRICS.

PANEGYRIC No. I.

'Tray, Blanche, and Sweetheart, all!'

Among the editorial pack who are yelping at the Liberator, is Morris of the Philadelphia Album. This individual, on various occasions which he cannot have forgotten, has covered me with extravagant eulogy,—complimenting my genius, philanthropy and courage. Now look at his consistency!

'*Incendiary Publications.*—We have frequently adverted in terms of censure to a publication issued in Boston, entitled the Liberator, and edited by *a fanatic of the name of Garrison.* The object of this publication appears to be twofold—the emancipation of the blacks from slavery on the EXTERMINATION OF THE WHITES.'

'Edited by a fanatic of the name of Garrison! How very obscure! how utterly unknown to Mr Robert Mills! What has led him frequently to advert in terms of censure to the Liberator?—(he has been careful to hide his strictures from my observation.) Why, dear reader, a desire to repay me for a well-deserved rebuke which I gave him a few months since, for some delicate remarks upon the Marriage Law of this State. How much armor it is, Mr Morris to obtain then to argue! The paragraph from the Album is black with misrepresentation. 'The emancipation of the blacks from slavery on the extermination and murder of the whites!' Monstrous perversion of the language and purpose of the Liberator.

PANEGYRIC No. II.

The Camden (S. C.) Journal is edited by a wretched scribbler from New-England, named Daniels. Apostates are proverbial for their worthlessness, but no apostate Yankee, as is well known at the south, has no competitor. Such an individual was required to write the following:

'The Tarborough (N. C.) Free Press publishes an extract of a letter from Washington city to the Post Master in that city, stating that the '*Liberator*' is circulated among the free blacks at Washington, and is undoubtedly distributed by private agents among the slaves of the southern country. We have little doubt of this fact ourselves, though we have seen no number of that abominable paper for a long time. Some months ago it came here frequently, directed to this office. We spoke of it in a language that was considered harsh—perhaps it was so—perhaps such a firebrand should be allowed to be thrown into the community and have suffered to remain without notice—except perhaps a 'pish' or a 'pshaw' of him who utters his indignation. For our own part, we think the wretch who prints and publishes such a paper as the one put forth by this Wm Lloyd Garrison, deserves a crime of even National consideration, and that he ought to be most severely punished, whenever he may be found. He is *hostis humani generis*, and ought to be hung to the nearest gate post by him who first discovers him at large. We look upon this same scoundrel and every one who countenances him as of the very worst description of murderers, and we hesitate not to say, that were he ever caught in our community, we would most cheerfully see him immolated. So to final a villain ought not to go a moment sobong—unless indeed hanging were deemed too lenient for him, a matter about which we ourselves should doubt.'

In the same numbers of the Journal, from which the above objurgatory article is taken, Daniels draws his own vile portrait with remarkable accuracy—as thus:

'The conduct of Newspaper Editors towards each other is perfectly unaccountable. It is quite too true that many of our presses are in the hands of very great scrubs—men who most necessarily disgrace any vocation that may have the misfortune to contain them in its ranks. Real respectability is no security against the vipurous slandens of unprincipled scribblers. These unpalatable do most injury to themselves. No amiable man ever was, or ever will be, permanently injured. It is always the fate of slander to overdo itself, and, while pursuing its victim with remorseless fang, to find itself dying by its own poison.'

PANEGYRIC No III.

Here is a most accustomed appeal to 'the offspring of the men who first raised the arm of opposition against the arbitrary sway of Great Britain,' to suppress the Liberator because it is the enemy of oppression! Is not the impudence of this editor insufferable? Dare he suppose the people of New-England are so stupid as mechanic drivers are cruel? A copy of the 'Liberator' has been received in this place. We have not seen it, but understand that the doctrines which it inculcates, are of the most seditious character. It is printed in Boston. Will the 'descendants of the Pilgrims of the Rock' tolerate such publications? We hope not. Indeed we *know* they will not. There is too much virtue—too much pelt ottism—among the offspring of the men who first raised the arm of opposition against the arbitrary sway of Great Britain, to suppose for a moment that they would even tamely countenance such abominable schemes—such horrid enormities. Let not then the independent and magnanimous sons of the south, in the illiberal and unfriendly spirit of WILSON LUMPKIN, traduce and vilify the characters of the *Pioneers of our glorious Revolution.* For, when we reflect upon the ease and majority with which publications like the one alluded to may be clandestinely circulated, and the fear of the traitors to bring down upon them beside the indignation of a virtuous community, it is not unreasonable to suppose that the existence of the 'Liberator' is now much more generally known to the South than it is in the North or East. We feel well convinced that they will punish in an exemplary manner all such nefarious and unnatural attempts to disturb and agitate the social and political relations which exist between us as members of one common family.

Macon (N. C.) Ad.

PANEGYRIC No IV.

When the Editor of the Savannah Georgian can show, by a consistent exposition, that the slaves have not the same right to fight for liberty which the 'heroes of the Revolution' exercised, he may then justly denounce the Liberator. I assert that they have a better right, and yet that neither they nor any other people are justified by the gospel in murdering their oppressors.

From the Savannah Georgian.

THE LIBERATOR. We adverted to our last to this periodical and to the means taken to affect its circulation. Since then, we have received by the Western Mail evidences of the feelings excited in various parts of the state in relation to it, and a confirmation of the successful efforts to distributing it. The editor of the Macon Messenger states that he has received one, and expresses a proper degree of indignation at its contents. It is not merely the advocate of emancipation, but is also the apologist of the recent horrible massacres! eulogizing the perpetrators as 'the compatriots of the heroes of the Revolution, the Poles and the Greeks.'

The people of the interior of the state are becoming excited on this subject and these connected with it, the newspapers speak a language that evinces a more than ordinary state of feeling. Among the presentments of the Grand Jury of Monroe county, we find the following, which we republish for the purpose of showing that it is not alone in Savannah that the subject has been canvassed. The presentment is as follows:—

'We recommend to the citizens of our county, to prevent collections of negroes for the purpose of Divine worship among themselves, and recommend to the notice of the Legislature to pass some law for prohibiting negro meetings for Divine worship, as simple provision is made for the accommodation of our black population in the different religious churches in our state where they can be better instructed in the principles of Christianity.'

PANEGYRIC No V.

I beg the subscribers to the Liberator to examine the 38th number, (the contents of which are said by the venomous editor to be so unspeakably horrible,) and observe the anti rebellious spirit which pervades its columns. Although I preach submission to the slaves, still I am denounced as a monster! Do the planters wish me to inculcate a revengeful doctrine? I would say to these men of the South: that beyond certain well defined objects, they have no concern with us—that their impertinent interference a single step beyond these will not be submitted to! Let them be cautious, therefore, how they meddle with the Liberator.

A number of the 'Liberator,' so incendiary publication alluded to in our last, was received last week at the Post Office of this place. It was impudently directed to the Hon. R. Y. Hayne, and 'gratuitous' taunting endorsed upon it. It was opened and has been very generally read by the citizens of this place. To our readers at a distance we can only say that its contents are as infamous as the worst that their imaginations could have formed of all that is revolting. It is a weekly paper, neatly executed, and in a great part made up of extracts from other papers of a like character. The No received in the 28th, showing that for *nine months* this thing has been tolerated in the heart of considerate, compassionate, and pious New England. Those seems to be far more hypocrisy, than fanaticism, in this benevolent production. The editorial sentiments in the midst of the grossest falsehoods, and the most fiendlike exaggerations, profess to inculcate a christian forbearance, which ought well startle the veriest Quaker of Pennsylvania.

Will not such facts as these teach us the *absolute necessity* that we should say to those men of the North, that beyond certain well defined objects, they have no concern with us—that their impertinent interference a single step beyond these will not be submitted to? The lesson will be too late, if we wait to teach it when the Federal Government takes up *this matter.*—*Columbia (S. C.) Gazette.*

PANEGYRIC No VI.

There is a severe and justly deserved rebuke, in the following sentences, to those in the free States who formerly engaged in the African slave trade, and carried their victims to southern markets. Mark the confession of the writer! 'The elements of destruction are with us,' &c. What! are not the slaves contented! happy! fondly attached to their masters!!!' opposed to emancipation!!!! Really, quite another story—just as we supposed!

We have received a paper called the *Liberator*, published in the city of Boston. The form sheet is headed with a hideous vignette, representing a horse market, and an auction bill setting forth the sale of 'Slaves, Horses and other Cattle.' The paper purports to be edited by Wm Lloyd Garrison—the avowed object to attack the system of slavery, and the consequential end to stir the slaves to mutiny. 'That such would be the grievous result of this *Christian* editor's labors, in midnight hazard hints in prophesying—were not slaves and instructed by the necessity just wise policy of our laws, from reading his anti scripted sentiments. What would be the consequences of our black population had access to these hellish doctrines? The elements of destruction are with us, we are surrounded with them; they are about our bed and our daily walks, and the means are only wanting for them to burst and destroy us—still we are censured, abused and sanctimonized, and by whom? By those who have enslaved the same upon us, who kidnapped the sires from their homes, and brought them to southern markets, by which thousands of their ancestors have become enriched. We have heard and read of most unreasonable outcrying against slavery, but we have never seen such abominable sentiments in print unblushingly disseminated in the form of a public journal. The fiendish Editor is the apologist of the blacks in the recent Virginia insurrection, he talks of 'blinding, famished slaves,' of a 'war of oppression,' of its being every thing odious in cruelty, robbery and murder,' to assist southern tyrants, and the profane enthusiast makes these wretched murderers of helpless women and children, the compatriots of the heroes of the revolution, the Poles and the Greeks. Will it be credited that such sentiments are uttered and tolerated among those who have the blood of white men in their veins, who have acquaintances, friends, relations, exposed daily to the consequences of these abominable doctrines?

Macon (Georgia) Messenger.

PANEGYRIC No. VII

'A sudden emancipation—through *principle*, would be a calamity that *must* desolate the South!!' A sentiment like this—so palpably erroneous and vile—from the pen of Hezekiah Niles—a man *religiously* opposed to slavery!! What ass!

THE SOUTH. By storms and floods and murders—and many real or insurrectionary movements among the slaves, our fellow citizens of the South have greatly suffered, and claim our most earnest sympathy for what they have yet to endure. We heartily feel with them, and regret to learn that a paper called the 'Liberator,' published at Boston by Garrison, who had a temporary residence in Baltimore, has been widely spread among the people of color, for the seeming purpose of provoking insurrection and massacre. We hold no communion with such proceedings,—though *religiously* opposed to slavery; and, while our first consideration would naturally be the preservation of the whites—the second, the welfare of the blacks themselves, is almost equally a matter of imperative importance. A sudden emancipation, either by *force* or through *principle*, would be a calamity that *must* desolate the South, and *cause a terrific destruction of both masters and slaves!* No one of a sane mind, we suppose, can entertain such a project, unless reckless of misery and blood.

Niles.

PANEGYRIC No VIII

The Declaration of Independence is a very seditious instrument. Why don't the Virginians hang those—white or black—who are seen with a copy?

'We do not believe the paper alluded to is circulated through the mail. No post master in the southern country would deliver the numbers, should there be found a man hardy enough to avow himself a subscriber. If there be those who privately circulate it—we assure them that calling is a dangerous one. Be they white or black, if detected, we cannot promise them a fair trial, or even the forms of law—*they will at once be sacrificed to popular indignation.*'—Fredericksburg (Va.) Arena.

PANEGYRIC NO. II.

Alluding to the fabricated tale that the Liberator is circulated at the South by pedlers.

We should rejoice to catch one or more of those *pedlers* in this quarter. We are not sure we should 'barbecue' them, for their carcases might be too far tainted even for the buzzards to feast on—but we promise them a *new suit of shining black*, and to exhibit them on an *elevated* position, to the admiration of all spectators.—*Petersburg Intel.*

Enough!—Too much flattery is hurtful.

SLAVERY RECORD.

THE STORY OF THE 'THREE BLACK CROWS' OUTDONE!!

☞ Says the Prince of Poets, 'the thief doth fear each bush an officer,' and 'tis conscience that makes cowards of us all.' The terror of the Slave States is beyond description excessive—so much for their boasted security. Here is a ludicrous affair:

A most alarming account was received from Delaware on Saturday, the purport of which was that 3000 Negroes had landed on the shore of Nanticoke river (probably from the moon), that the whole State was up in arms, and that alarm and consternation everywhere prevailed. The principal leader of the blacks was stated to be an Albanian preacher from the state of New-York. A deputation was sent from Milford to the place of landing to obtain correct information—and a *postscript* to a letter received in Boston on Saturday from Milford, dated 12 o'clock, 3d Oct. says—'The deputation have arrived, and report that the accounts, previously received, were unfounded. About 300 Negroes had assembled at meeting for worship!'

RISING OF THE BLACKS.

Extract of a letter received in Baltimore on Saturday morning, from the Eastern Shore of Maryland, dated EASTON, October 6, 1831.

I suppose you have heard the various reports that are in circulation, about the insurrection of the negroes for the last week or ten days. On Monday an express arrived from Seaford, stating that they had assembled in large force in that part of the county; last night we were aroused from our beds about 11 o'clock with an express from the same quarter, saying they had assembled on the Nanticoke near Seaford and had murdered a family and shot at others. The express was after arms. There have been commitments in Easton, and we are not without considerable excitement.

P. S. 9 o'clock. Another express has just arrived from Denton, confirming the news of the rising of the blacks; they have murdered Dr Bala and his family, and commenced an attack on Seaford. We are sending arms and ammunition to arrest their mad career.

The Raleigh Register says:

'We learn from authentic sources, that the plot of a meditated insurrection has been discovered amongst the slaves engaged in the Gold Mines of Rutherford and Burke. A very serious plot has also been detected in Richmond county. We learn that there are about 20 negroes in the jail of that county, and that a number of iron spears have been found, manufactured for the purpose of carrying their diabolical plan into operation.'

Doubtless there are many stories in circulation which are utterly false. The slaveites are determined to make the recent disturbances appear as bad as possible, to justify their increase of tyrannical pressure upon the slaves and free people of color.

A Methodist meeting house, near Gloucester, Va. has been burnt to the ground, supposed by one of the two slaves who had been whipped for attending at church [illegible].

SHORT WORK. The Charleston Courier of the 4th inst. says—'The negro Joe was hung yesterday morning, at half past ten o'clock, in the jail yard, pursuant to the sentence passed on him by the court of magistrates and freeholders on Saturday. His body was given, after execution, for dissection.'

A HARD CASE. It is said that four negroes who were suspected to be ringleaders in the contemplated insurrection at Wilmington, N. C. were flogged to make them confess, and then hung upon these confessions.—*Salem Obs.*

In reference to the reported capture of 'General Nat,' the insurgent, the Editor of the Richmond Compiler remarks—'We presume that the statement is incorrect. The arrest is said to have taken place last Friday *week*, and we should have heard in the interim some confirmation of a fact so interesting to most of us.'

A slave brig with four long 24's and one 32 on a pivot, arrived at Sierra Leone last of May, a prize to H. M. sch. Black Joke, after an action of 4 hours.

A letter from St. Thomas, dated *Sept.* 20, published in the N. Y. Courier, states that a very serious revolt took place among the slaves in the Island of Tortola, who had demanded their liberty and refused to work on the estates. Had their plans not been discovered, there would not probably have been a single white individual left alive. Fortunately all the gangs did not assemble to come into town together: those that did come were intimidated, and their intentions (which were to fire the place and murder every white person) thus discovered. The inhabitants were obliged to send to St. Thomas for protection, and a Danish brig was sent up. A great number had been taken prisoners, among them the great Mr Romney, who was concerned with Fifer, the Pirate, who was hung at St. Thomas. R. was the chief of the rebels in Tortola: he is now in irons on board the man-of-war.

JUVENILE DEPARTMENT.

For the Liberator.

'AN EVENING AT HOME.'—NO. 2.

'Certainly not,' said Mrs Morrison. 'Nothing can justify one man's having another for his *slave*; it is as contrary to the laws of justice, as to the dictates of humanity. Do you remember, Helen, what Las Casas says, in his speech to Pizarro and his followers? "*Brother, thou art my slave*" is an absurdity in the mouth of any one; but it is perjury and blasphemy in the mouth of a Christian."'*

'And who first let them take the Negroes for slaves?' asked Emma.

'Queen Elizabeth,' said Helen. 'Mamma will at least allow me to dislike her for *that*. In the year 1588, the very same year in which she, and her subjects, had been delivered from the Spanish Armada, she allowed the poor harmless, inoffensive Negroes to be taken from their country, and carried away to a strange land, to work for the good of others; though, in her deceitful way, she expressed great concern, 'lest any of the Negroes should be carried off without their *free consent*,'—as if any man would ever give his *free consent* to lose his freedom, and leave his country forever!'

'That I 'm sure no one ever would!' exclaimed Henry; 'I had sooner die on the spot, than be torn away from my home and my country,—never to see papa, or mamma again, or my brothers and sisters; never to bathe any more under the alder tree, or row on the pool in the summer evenings, or skate along it so happily, this nice frosty weather! Oh, mamma! I have no patience, when I think what wretches those slave traders were! How I love dear, good Mr Clarkson, for hunting out all about it, and getting an end put to it at last!'

'Ah, but,' said Mrs Morrison, 'though the English have now made it piracy to carry on the slave trade, yet they still uphold a system of slavery, "the most merciless and tyrannical that ever was tolerated on the face of the earth;"† and they still allow the Planters to keep possession of the Negroes so unjustly obtained, and of their children, and children's children too. But now, Emma, listen to me.—Why is it, do you think, that the Negroes are kept in slavery, and treated as beasts? And to what work is it, do you think, that they are driven by the cart whip? It is *to procure sugar for us*, that they are kept in bondage; to procure sugar for *English ladies*, who never think, as they sit smiling and happy, sipping their tea, that they have sweetened it with what cost thousands of their fellow-subjects their liberty, and happiness, and even their lives!'

'Oh, mamma,' exclaimed little Emma, the blood crimsoning in her cheeks, and her eyes filling with tears, 'is this possible?'

'Yes, it is indeed possible; it is perfectly true; though many people do not know it, and some will not believe it; and most people, even religious people, and ladies too, who can pity and relieve almost every other kind of suffering, seem quite unconcerned about this.'

'But I 'd soon make them concern themselves about it,' exclaimed Henry. 'Look here,' said he, starting up from the corner where he had been busily engaged for some time, and holding a tremendous whip in his hand; 'now look what I have here! This is exactly like what the slaves are flogged with; nearly half a pound the lash alone weighs; and it 's more than six feet long; and see how thick it is, five inches round, in one place! I 'll frighten all the ladies out of eating West India Sugar, with this, I mean, when I make them look at it, and lift it, and *hear it*,' said Henry, smacking it; 'and if they won't mind that much, I am sure they deserve to *feel* it too!'

'Don't make me feel it, pray, pray,' cried Emma, shrinking away as her brother approached.

'No, don't frighten us with it, Henry,' said his mother; 'but pray show it to those ladies who will not pity those of their own sex, who have to endure its tortures; shew it to the ladies, who, knowing what a cart whip inflicts,—knowing that human flesh,—the flesh of women,—must bleed under its merciless strokes, still continue to buy West India sugar, because *it is the cheapest!* But no whip that Henry can make, Emma, can give you an idea of the tremendous power of the West Indian whip. I wish I could show to all the ladies of England one that had inflicted a hundred and fifty lashes on a poor, gentle Negress, called America;‡ a harmless, inoffensive, hard working creature; but her story is too dreadful to relate. I am glad to have my dear children care for the helpless, unfriended Negro; so very few do feel for him as they ought. In spite of all that has been said, and done, and written on the subject, the wretched slave may still say to the females of Great Britain,

"Think, ye ladies, iron hearted,
Smiling at your happy boards,
Think how many backs have smarted,
For the sweets the cane affords!
Sighs must fan it, tears must water,
Blood of ours must dress the soil."'

* Marmontel's Incas.

† Paley's Moral Philosophy. Book 3. Part 2. Chapter 3.

‡ For an account of America, see the evidence of the Rev Mr Wray, as given in the Debate of the House of Commons, March 16th, 1824.

We have received 'THE NATURALIST,' for October. Contents—Man (Mind and Speech); The Horse; The Night Hawk (with a plate); The Whip-poor-will; The Quince; The Cranberry; Native American Silk Worms; The Chinese Mulberry; Tin; Zinc. This work has acquired a good reputation.

An Address delivered before a meeting in Penn's Grove, Pa. is received, and put on file for insertion.

The number of lives lost in the late hurricane at Barbadoes, is estimated at 9000!

The Brig Criterion sailed from Norfolk for Liberia in August, with ample supplies and 46 emigrants. Of these 29 were slaves manumitted by individuals

BOSTON,

SATURDAY, OCTOBER 15, 1831.

HEAR! HEAR!!

Our readers know that the present editor of the Boston Recorder has humanely hoped that we may not be able to obtain bread and water, because we are so fanatical in our views and so denunciatory in our language. But, lo! the scales have suddenly fallen from his eyes! His timidity has fled—his indignation is up—and every muscle is stretched to its utmost tension! Here is a true exhibition of moral courage, and we rejoice to see it.

From the Recorder of last week.

THE MISSIONARIES IMPRISONED!

A letter from one of the honored sufferers has been received at the Missionary Rooms, stating that Messrs Worcester and Butler, Missionaries of the American Board, were on their way, with other convicts, to the Georgia Penitentiary! The trial terminated, on the 15th ult. we believe, in their conviction; and as the law did not allow the Court any discretion in awarding the punishment, they were sentenced to *hard labor in the Penitentiary for four years*. We understand, however, that the Court was *magnanimous* enough to recall them by a recommendation to the Executive pardon on condition of their removal from the lands claimed by Georgia. *Pardon*—for what?—for preaching the Gospel?—for translating the word of God!—for instructing the ignorant?—for comforting the afflicted?—for honestly claiming the rights of free speech and of citizenship!—for the conscientious discharge of imperative duty?—Pardon! Let the violators of law, the 'nullifiers' of constitutions and treaties, the forfeiters of their country's honor, the tramplers on right and justice, and pledged faith, THE AVARICIOUS ROBBERS OF THE POOR, THE INHUMAN OPPRESSORS OF THE WEAK, the denouncers and imprisoners of honest patriotism and Christian piety, the dealers in gratuitous insult and outrage—let *them* ask pardon!

Now we appeal to our enemies if we have ever used severer language than the above, in application to conduct far more cruel and oppressive?—for the treatment of the Indians and Missionaries by the authorities of Georgia, bears no comparison in barbarity to that exercised toward the perishing slaves. Right valiant art thou brother Tracy, for injured innocence! We hope that thy feelings may pervade the bosom of every lover of liberty, till a public sentiment be created that shall open every prison door and burst every fetter! The fate of the Missionaries ought to excite universal indignation and sympathy.

Has the 'madman Garrison' ever committed himself in the use of stronger invective against the oppressors of the slaves, than appears in the following language? His insanity is really growing contagious, and fanatics are multiplying on every side!

MISSIONARIES SENT TO THE PENITENTIARY. The facts stated below, which with shame we feel now obliged to believe, must kindle up a degree of indignation in American bosoms which will never be appeased until Justice is restored to its authority. Missionaries confined in a Georgia Penitentiary with felons!—for the crime of quietly teaching the poor Indians to read and write, and cultivate the soil, and imparting to them the hopes and motives of the Christian Religion!

Such conduct has never disgraced the character of the Esquimaux of the North, the cannibals who inhabit the islands of the Pacific, the Hottentots, Hindoos, and Turks of the East, or the wild and cruel natives of the American coast in the West—all have treated the Missionaries kindly. It is reserved to America, the government of Georgia acting as principal, and the Executive of the Nation as accessory, to act a part of cruelty and oppression, which has never been practised by Turks and cannibals.

Extract of a letter, dated Augusta, Sept 23.—'Eight intruders on the Indian land, and three missionaries, have been sent to the Penitentiary for four years for refusing to take the oath of allegiance. I met them on the road tied and under guard, on their way to prison.'—*N. Y. Jour. of Com.*

Even the Southern Religious Telegraph, now that white men are oppressed, gives utterance to the following language, relative to the imprisonment of the missionaries. If they had been black preachers, we should have seen no such zeal manifested in their behalf—O no!

'Strange such difference there should be,' &c.

'Are our citizens,—the question should should be put to men of all political parties, and all religions—are they prepared to witness in silence tyranny of this character?'—The authors of it should know that a retribution awaits them—that when the present excitements of party politics shall have subsided, their acts will be held in detestation by all good men—and that the infamy of their deeds will follow them to the tribunal of Eternal Justice.'

Ah! how fortunate are those who contend for the 'rights of 12,000' Indians—fortunate even in their chains; for they are strengthened on every quarter, and unnumbered prayers are lifted up in their behalf—and they are placed (as they should be) among 'the Hampdens of other ages.' An army of the professed disciples of Christ shout their praise, and extol their self-denial. But for the encouragement of those who are vindicating the rights, not of '12,000,' but of nearly THREE MILLIONS of colored human beings,—at the peril of life and against the severest persecution,—no shout of praise is raised, no prayer lifted up, no vindication entered: they are calumniated, by the very same individuals who maintain the cause of the Indians, as madmen and fanatics. Now read the following:

We rejoice that amidst the apathy and timidity which so generally prevail, there are men in this land who are determined that the law on this point shall be declared, and who are willing to encounter insult, imprisonment, chains and death itself in defence of the rights of 12,000 of their fellow men. Such conduct speaks nobly for the individuals; for the religious denomination to which they belong; and for the country which gave them birth. It requires no prophet to foretel that the names of these men will be repeated in future time in the same breath with the Hampdens of other ages. Their memory will be embalmed, while that of their poor proud oppressors 'will rot.'—*New-York Observer.*

More incendiary and outrageous language!—as bad as that used by the Liberator! The Editor of the Hartford Observer ought to be given up to the authorities of Georgia!

'We have not room to express our feelings respecting this gross outrage, and the stain which Georgia has indelibly fixed on herself and on the country. At a future day, her sons would give untold millions to be permitted to tear out this page of her history. But it is too late—the memory of the persecutors will be embalmed in all their infamy. They will stand beside Nero and Domitian, and be the scorn of the world to the end of time.'

☞ The last stroke of southern despotism remains to be given. Already its hand is uplifted, which will speedily fall with infuriated wrath. Measures are in train for the expulsion of all free persons of color from the slave States. 'Those of them,' says the Norfolk Herald, 'who deserve to be free, cannot hesitate a moment to avail themselves of the generous aid of the Colonization Society, to emigrate for Liberia. For the rest, we see no alternate step but *compulsion*.'

The Richmond Whig says—'The Commonwealth ought to send off at least two thousand free blacks every year. A drain like that would soon put a stop to insurrections, and rumors of insurrections.'

The safety of slaveholders can never be secured in this manner. It would assuredly add fuel to the flame, and increase the fearful plagues of the south.

By the following paragraph it appears, that 105 free emigrants are about to remove to Liberia from Southampton County, Va. in consequence of cruel treatment. More trophies for the Colonization Society! 'No one is compelled to remove against his will!' Why do not these individuals emigrate to Upper Canada? They would enjoy much better health and be incomparably better situated, than on the burning shores of Africa. Let them change their destination.

A correspondent of the Norfolk Beacon writes from Southampton County, (Sept. 27) that since the late insurrection, a number of families of free people of color, amounting in all to about 100 individuals, have determined, in consequence of the annoyance they have suffered by the frequent visits and rigid treatment of the patroles, to emigrate to Liberia, by the first opportunity which may be afforded them. They have for the purpose of temporary security and protection, entered into a written engagement, had their names registered, and have chosen an agent. It is said they will be a very desirable acquisition to the Colony, as they are generally first rate mechanics, including blacksmiths, carpenters, tailors, shoemakers and sawyers.

☞ The Editor of the Liberator is constantly receiving from the slave States letters filled with the most diabolical threats and indecent language—fair specimens of southern courage and morality—on which is charged double or treble postage. He wishes these filthy wretches to understand, that the tax is promptly refunded at the Post Office, and that their maledictions only confirm him in his purpose.

We congratulate ourselves on having received, in a pamphlet form, the proceedings of the Convention of Colored Delegates held last June in Philadelphia. We shall publish them entire next week.

A writer over the signature of 'Ashton,' is publishing a series of numbers on Slavery, in the Christian Register of this city, which confer no credit on his head or heart. Men like himself are the worst enemies of the slaves, and the best friends of man-stealers.

The Catholic Intelligencer, of this city, contains some outrageous sentiments in relation to the College, the slaves and free people of color, which we shall hold up to public detestation.

MR EDITOR—In looking over the Liberator of the 17th ult. I observed an article, recommending a Convention at Albany in November next; which I approve of, but I would suggest, while the delegates are in session, that there are other subjects which they might transact, of equal importance, and of intense interest to the people of color of this State; namely, petitioning the Legislature for a renewal of our electoral right, at an unrestricted elective franchise. ST LEON.

MR EDITOR—The reference to the nuptials between Mr Francis Standing and Miss Eliza Jackson, as made in your last paper, was intended as a complimentary pun, and not otherwise, as has been wrongly construed by them.

DIED—In this city, on Friday morning, October 7th, Eliza Smith, youngest daughter of James H. and Eliza Howe, aged 8 months.

In Salem, Mr James P. Lewis, colored, 54. Mr Lewis had been a Missionary in Salem; he was much beloved by his acquaintance, and respected by all who knew him.

LITERARY.

STANZAS,

ON VIEWING THE MONADNOC MOUNTAIN.

Upon the far off mountain's brow
  The angry storm has ceased to beat,
And broken clouds are gathering now
  In sullen reverence round his feet!
Alone he met their crowded bands,
  Around his breast their folds were rounded,
And now, once more, redeemed he stands,
  And heaven's blue arch is o'er him bended!

I've seen him when the morning sun
  Burned like a bale fire on the height;
I've seen him when the day was done,
  Throw back the beams of morning light;
I've seen him at the midnight hour,
  When all the world beneath was sleeping—
Like a lone sentry on his tower,
  His lonely watch in silence keeping!

And there forever calm and clear,
  His lofty turret nobly springs—
He owns no rival summit near,
  No sovereign, but the King of kings;
Thousands of ages have passed by—
  Thousands of years unknown to story—
And still his aged walls on high
  He lifts in melancholy glory!

And must the works of human power
  Live but an hour, decay, and fall?
And shall that cold and lonely tower
  Outlive the proudest of them all?
Must Beauty in her bright array,
  On which love's burning eyes are gazing,
And Virtue in her heaven ward way,
  And glory in his path-way blazing—

Must all the feelings of the heart,
  Its joys, and sorrows, hopes, and fears,
Its loves, and memories, all depart,
  And sleep with unremembered years—
And still that mountain brave the shock,
  When the storm waves its banners o'er him,
And bid Time spare his throne of rock,
  While ages melt away before him!

PEABODY.

ON THE DEATH OF AN INFANT.

A host of Angels flying
  Through cloudless skies impelled,
  Upon the earth beheld
A pearl of beauty lying,
Worthy to glitter bright
In heaven's vast halls of light.

They saw with glances tender,
  An infant newly born,
  O'er whom life's earliest morn
Just cast its opening splendor;
Virtue it could not know,
Nor vice, nor joy, nor woe.

The blest angelic legion
  Greeted its birth above,
  And came with looks of love,
From heaven's enchanting region,
Bending their winged way
To where the infant lay.

They spread their pinions o'er it,
  That little pearl which shone
  With lustre not its own,—
And then on high they bore it,
Where glory has its birth,
But left the shell on earth.

CRUCIFIXION OF GLADIATORS.

I saw a sight last night, that turned my brain,
And set my comrade mad. The Roman highway
Is, each side, lined with crosses, and on each cross
Is nailed a gladiator.—Well, 'twas night,
When, with a single follower, I did creep
Through the trenched army to that road, and saw
The executed multitude uplifted
Upon the horrid engines. Many lived;
Some moaned and writhed in stupid agony;
Some howled, and prayed for death, and cursed the
  Gods;
Some turned to lunatics, and laughed in horror;
And some, with fierce and hellish strength, had torn
Their arms free from the beams, and so had died,
Grasping headlong at air. And oh, the yells,
That rose upon the gusty sighs of night,
And hobbled hideously along the skies,
As they were filled with murder!

The Gladiator, a new American tragedy.

From the Lynn Record.

The following emphatic lines were found in manuscript, and were written about fifty years ago, by a true *American.*

Curs'd be the day, how bright soe'er it shined,
That first made kings the masters of mankind;
And curs'd the wretch who first with regal pride,
Thus equal rights to equal men denied.—
But curs'd o'er all who first to slavery broke,
Submissive bow'd, and owned a monarch's yoke;
Then servile knelt his arrogance ador'd,
And basely own'd a brother for a lord.
Hence wrath, and blood, and feuds, and wars began,
And man turn'd monster to his fellow man.

MISCELLANEOUS.

ON THE MARRIAGE OF A DANDY.

With hair betwisted various ways,
His body straightened by stiff stays,
With mincing gait, and all his tones
Broken by gentle sighs and moans;
His cheeks and lips with rouge all glowing,
See Cuno to the altar going,
Who leads, but yet appears to linger,
The lady by her little finger;
The Priest, astonished all the while,
Could scarce suppress or hide his smile,
Then whisper'd to the Clerk aside,
'WHICH of the MISSES is the bride?'

From the Lowell Telegraph.

THE SEASON.

'Leaves have their time to fall,
And flowerets wither at the North wind's breath.'
MRS HEMANS.

The northern destroyer, COLD, is stealthily marching upon us—he who eats up the green leaves of the forest, and scatters the blooming flowers, and congeals the warm blood of nature, and imprisons the rambling streams, and sends into exile the feathered hosts of heaven!—he who makes war upon the Sun, for very envy of his fruitful intercourse with our mother Earth, and ruthlessly destroys all the beautiful progeny belonging to her vegetable kingdom!—he who sleeps upon the frozen snow, and for self-preservation covers himself with ice!—he whose breath, so huge are his dimensions, is an atmosphere pervading the ample sky, sharp, stiffening, tempestuous—he who traverses our waters in search of the hardy mariner, rudely stopping him on his homeward bound voyage, in sight of his native shores, just as he is anticipating the pleasure of greeting 'the girl of his heart' and his absent friends!—he who punishes the drunkard for his improvident habits, and the sluggard for his incorrigible idleness—ay, and too often distresses the industrious poor, causing the lonely widow to shudder at every blast, the destitute orphan to cry aloud for want, and the sick to languish for the necessaries of life!

But let us not be too denunciatory. In despite of his many repulsive qualities, he has some good traits of character. He is a notable banisher of the stars; he exterminates a world of poisonous insects; he vanquishes hydrophobia, fever, and the whole array of 'summer complaints,' although he is a great inducer of consumption; he is the father of charity, so that he robs in one way but to give in another; he not only whets the appetite, but gives it animated food; he concentrates and tranquillizes the restless population of our cities and towns, which his enemy, Heat, had urged away; he rekindles the extinguished fire upon the family hearth, and contrives to make the social circle the very focus of enjoyment; he not only renovates our languid bodies, but wonderfully invigorates our exhausted minds, so that our thoughts are full of vitality and power; he is an excellent moralist, a most practical preacher, a profitable companion.

We might go on to specify his other fine peculiarities, but enough has been given to rescue his character from utter condemnation. And what though his reign be at hand, and Change and Decay run in his footsteps, and the winds begin to chant a melancholy dirge over the faded glories of summer, and we look for a winter of death and desolation; yet we know, and our spirits are cheered in the contemplation, that the joyous Spring shall swiftly come round, the flowers again bloom in their wonted loveliness, the streams be emancipated from their fetters, the fields put forth their opulent greenness, the trees expand with a gorgeous foliage, the birds return from their exile, filling the air with melody, the ploughman renew his cultivation of the soil, the mountains break forth with gladness and the valleys with praise, and every heart and every tongue be vocal in view of the goodness of the great Creator!

'Day follows night; and night
The dying day; stars rise, and set, and rise;
Earth takes th' example. See, the summer gay,
With her green chaplet and ambrosial flowers,
Droops into pallid autumn: winter grey,
Horrid with frost and turbulent with storm,
Blows autumn, and his golden fruits, away:
Then melts into the spring: soft spring, with breath
Favonian, from warm chambers of the south,
Recalls the first. All, to reflourish, fade;
As in a wheel, all sink to reascend.
Emblems of man, who passes, not expires.'

YOUNG.

MILITARY PARADE EXTRA.

The Albany Daily Advertiser states that on the Review of the 248th Regt. on Thursday, fourteen privates were most fantastically dressed. They were ordered from the ranks, and six went home and changed their clothes. But eight kept them on, and at their own request, were marched all over the city with drum and fife. Two days after, the 59th Regt. paraded, and twenty appeared in the most ridiculous dresses. Some wore coats of the cut of those of their grandfathers, some coats of many colors, tri-colored coats, coats made of the skins of wild beasts, and various others. Their under dress corresponded. They were flat hats, round hats, cocked hats, high sugar loaf shape hats, made of paper; in short, no two had hats alike. Some had loaves of bread and dried herring hanging at their sides, and most had canteens and small casks in addition. One had a beard flowing down to his middle. Many had false whiskers, made of ladies' curls. Ladies' artificial cast made flowers decorated some of the hats. Knapsacks with ludicrous devices were numerous. In a few words, every art was used to give ridicule to the affair.

Yet the military equipments were in the best order, and they strictly obeyed all orders with exact discipline. They were taken from the Regiment, and severely drilled, but allowed a recess for dinner. Towards night they were dismissed, when they were joined by those of the 24th Regt. and all commanded by two leaders on horseback, and attended by a great crowd, paraded through the streets, conducting with strict military etiquette, as the 'regular' of the 59th came up Pearl street, the volunteers presented arms, and gave the musical salute. They then marched to the Mansion House where they were dismissed in good order. They said they had suffered from the unjust and oppressive militia system; had petitioned in vain for relief, and meant to show it up to the public in its uselessness and liability to contempt.

A new coffee-pot has been invented in Paris, by which the coffee is made without evaporation, the lamp extinguishes itself as soon as the coffee is made, the water comes down on the coffee of its own accord in a boiling state, which returns to the coffee the whole of its aroma, and in addition to this, judging by the prints of the vessel, which we have seen, it makes a very handsome ornament.

Two curious apologies for cowardice are recorded. One is that of an Irishman, who said 'He had a heart as bold as a lion, but his cowardly legs ran away with it on the apprehension of danger.' The other, an English officer, who being tried by a court martial for cowardice, said, 'He did not run away from fear of the enemy, but only to see how long a paltry carcass might last a man, with good looking to.'

The subscriptions in Antigua for Barbadoes had risen to 1,368 pounds. The Legislature held a special Session about the close of August, and granted £1000 for the same object. The slaves belonging to several plantations had offered to contribute 'a little from their little in aid of their fellow creatures' wants.'

The damage by the storm in August, at St Vincent's, is estimated at £500,000, beside the loss of many lives. Sixteen slaves were killed on one estate by the falling of a house. Every vessel but one went on shore—eight were totally lost.

Plenty of Brains.—A boy 17 years of age in North Carolina, has a head which measures 29 inches in circumference, and is still growing—a fine subject for phrenologists.

In passing the Scilly Isles recently, a passenger in ship Opossum hailed a pilot and asked if the Reform Bill had passed. He was answered—'I don't know the ship, sir, was she bound up or down the Channel?'

'Main top, there!' (says a dandy lieutenant of a U S man of war) 'Ay, ay, sir.' 'Extinguish that nocturnal luminary!' 'No such rope in the ship, sir.' First lieutenant—'Main top, there!' 'Ay, ay, sir.' 'Douse the glim.' The light was out instantly.

At the exhibition of Trumbull's fine paintings at New-York, only 184 out of 220,000 people attended since May.

Hon John Forsyth, of Georgia, has raised some cotton of a Nankin color, and cloth made of it is pronounced a beautiful fabric.

In New Britain, Conn. a periodical called 'The Shepherdess,' is published by 'a company of village girls,' and said to exhibit talents and taste.

A lot of land, 25 feet by 70, has been sold in New-York at the enormous price of 200 silver dollars the square foot.

A riot took place in New-York, at the corner of Eighth-avenue and Thirteenth-street, on Monday, which commenced among some cartmen, when carting paving stones: thirty or forty were engaged at one time, and the fight continued the whole afternoon, without the police interfering! Many were dangerously hurt, and one was carried off the ground insensible, from being violently kicked in the head and stamped upon.

In the last month, it is said that strangers and others in New-York were robbed of $2348, 16 watches, 272 silver spoons, and an incalculable amount of jewelry, clothes, furniture, &c.

MORAL.

WELCOMING THE CROSS.

'Tis my happiness below
  Not to live without the cross,
But the Saviour's power to know,
  Sanctifying every loss
Trials must and will befall;
  But—with humble faith to see
Love inscrib'd upon them all,
  This is happiness to me.

God, in Israel, sows the seeds
  Of affliction, pain, and toil;
These spring up, and choke the weeds
  Which would else o'erspread the soil.
Trials make the promise sweet;
  Trials give new life to prayer;
Trials bring me to his feet,—
  Lay me low and keep me there.

COWPER.

ARE THEY ALL SUPPLIED?

In North Carolina, 40 out of 64 counties are reported as being faithfully furnished with bibles, and the residue, it is expected, will be supplied within the year. But in connexion with these reports, the thought comes over us, with a chill as from some pagan land of darkness, that upon this and other slaveholding territory, which is represented as thus supplied, there are thousands who are not only unfurnished with the written word of God, but are prohibited BY LAW from being taught to read it,—who are not only without any cheering prospect for the year to come, but must, almost for certain, remain in darkness through life, and go to their graves unblessed. For be it not forgotten, that all pretended efforts to instruct the slaves in the principles of morality and religion, while the free perusal of God's word has been denied them, have proved utterly inadequate to raise them, as a people, from their vice and degradation. Yet for the sake of riveting their chains, the blessed book must be sealed up! While the streams of salvation are flowing through the land, and the professors of our religion have written for their motto 'TILL EVERY FAMILY THROUGHOUT THE WORLD HAS THE BIBLE,' here is a class of immortal beings to be PASSED BY. And who is to be responsible, for this fearful distinction of privilege, to that God who 'hath made of ONE BLOOD all nations of men, for to dwell on all the face of the earth?'—*Brandon Telegraph.*

TRAFFIC IN ARDENT SPIRITS.

'All who sell them,' (spirituous liquors,) 'in the common way, to any that will buy, are poisoners-general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there. The foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen and feastest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul thy memory shall perish with thee.'—*John Wesley.*

BRANDY AND BLASPHEMY.

The case of Robert Taylor, the Atheist.

A few weeks since we copied from a London paper, a short notice of certain profane and blasphemous exhibitions, made before public assemblies in that metropolis, called for the express purpose of witnessing them. The leader in these vile proceedings was the noted Robert Taylor, who was formerly a clergyman, but for several years past has avowed himself an atheist. It seems from our last accounts that Taylor was arrested and thrown into jail for his violation of the laws, and that while there he threatened to assassinate his keepers for depriving him of a bottle of brandy which he had secreted in his cell, and which he probably felt to be necessary to support him under the goadings of conscience incident to his awful career. Much of Taylor's blasphemy is doubtless uttered, while he is under the inspiration of the bottle.—*N Y Observer.*

Alarming.—Master Burke was playing lately at Newport, R. I. The London Morning Herald of the 5th of June states that his father had remitted to England $20,000 [19,000 we believe,] the proceeds of his son's exertions in this country.'

The men who have paid this large sum, within a few months, to hear a boy recite on the stage, are those who complain most loudly of contributions to Bible, Missionary and Tract Societies! We do not intend to censure *them*; but we would ask, if their patriotism is not alarmed when they see such a large sum taken from the circulating medium of the country by such means? Or can they see no evil in pecuniary contributions, except the money is expended in works of piety and benevolence?

Lynchburg Virginian.

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8.*

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Cocoanut Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps, Shoe, Head, Clothes and Teeth Brushes, Swan's Down Powder Puffs, Emerson's and Pomroy's Straps, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Teeth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominoes, Scratches and Curls, Hair Pins, &c.

☞ An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. eop6m. March 26.

THE LIBERATOR.

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THE LIBERATOR.

☞ 'The guilt does not consist merely in *making* men slaves, it consists as much in *keeping* them slaves. The present slaveholders, and their advocates in this country, cannot escape by setting up such a distinction It avails them nothing For if it be unlawful, iniquitous and unchristian to steal a man and force him into bondage, it must be equally unlawful, iniquitous and unchristian to retain him in that state, whether he has been purchased, or received as a gift, or got by inheritance, or obtained in any other way whatever The crime is the same in both cases'—*Speech of the Rev Dr. Thompson at Edinburgh*

MINUTES AND PROCEEDINGS
OF THE
FIRST ANNUAL CONVENTION
OF THE
PEOPLE OF COLOR,

Held by adjournment in the City of Philadelphia, from the sixth to the eleventh of June, inclusive, 1831

The Delegates met on Monday, the 6th of June, in the brick Wesleyan Church, Lombard Street, pursuant to public notice, signed, on behalf of the Parent Society, at Philadelphia, by Dr Belfast Burton and William Whipper.

Present, the following gentlemen, viz.—

Philadelphia. John Bowers, Dr Belfast Burton, James Cornish, James C Morel, Wm Whipper

New York Rev Wm Miller, Henry Sipkins, Thos L Jennings, Wm Hamilton, James Pennington

Maryland Rev Abner Coker, Robert Cowley
Delaware Abraham D Shad, Rev Peter Gardner

Virginia. Wm Duncan

Who presented their credentials, and took their seats accordingly

After an appropriate prayer by the Rev Wm Miller, on motion, the Convention proceeded to business, by electing

JOHN BOWERS, *President*
Abraham D Shad, } *Vice Presidents*
William Duncan, }
William Whipper, *Secretary*
Thos L. Jennings, *Assistant Secretary*

When the house was declared organized, on motion, the Rev. Charles W Gardner, and the Rev Samuel Todd, were appointed Chaplains for the Convention, they not being of the delegation.

On motion Resolved, That a Committee be appointed to institute an inquiry into the condition of the free people of colour throughout the United States, and report their views upon the subject at a subsequent meeting.

On motion, Resolved, That Messrs. Morel, Shad, Duncan, Cowley, Sipkins, and Jennings, compose that Committee

The Committee on the Condition of the Free People of Colour of the United States, reported as follows —

Brethren and Fellow Citizens —

We the Committee of Inquiry, would suggest to the Convention the propriety of adopting the following resolutions, viz —Resolved,

That, in the opinion of this Convention, it is highly necessary that the different Societies engaged in the *Canadian Settlement*, be earnestly requested to persevere in their praiseworthy and philanthropic undertaking, firmly believing, that, at a future period their labours will be crowned with success

The Committee would also recommend the Convention to call on the free people of colour, to assemble *annually* by delegation, at such place as may be designated as suitable.

They would also respectfully submit to your wisdom, the necessity of your deliberate reflection on the dissolute, intemperate, and ignorant condition of a large portion of the coloured population of the United States. They would not, however, refer to their unfortunate circumstances to add degradation to objects already degraded and miserable nor, with some others, improperly class the virtuous of our colour with the abandoned, but with the most sympathizing and heartfelt commiseration, show our sense of obligation as the true guardians of our interests, by giving wholesome advice and good counsel

The Committee consider it as highly important, that the Convention recommend the necessity of creating a general fund, to be denominated the CONVENTIONAL FUND, for the purpose of advancing the objects of this and future conventions, as the public good may require.

They would further recommend, that the Declaration of Independence and Constitution of the United States, be read in our Conventions, believing that the truths contained in the former are incontrovertible, and that the latter guarantees in letter and spirit to every freeman born in this country, all the rights and immunities of citizenship.

Your committee with regret have witnessed the many oppressive, unjust and unconstitutional laws, which have been enacted in different parts of the Union, against the free people of colour, and they would call upon the convention as possessing the rights of freemen, to recommend to the people through their delegation, the propriety of memorializing the proper authorities, whenever they may feel themselves aggrieved, or their rights invaded, by any cruel or oppressive laws.

And your Committee would further report, that, in their opinion, *Education, Temperance*, and *Economy*, are best calculated to promote the elevation of mankind as they enable men to discharge all those duties enjoined on them by their Creator We would therefore respectfully request an early attention to these virtues among our brethren, who have a desire to be useful.

And lastly, your Committee view with unfeigned regret, and respectfully submit to the wisdom of this Convention, the operations and misrepresentations of the American Colonization Society, in these United States

We feel sorrowful to see such an immense and wanton waste of lives and property, not doubting the benevolent feelings of some individuals engaged in that cause.—But we cannot for a moment doubt, that the cause of many of our unconstitutional, unchristian, and unheard of sufferings, emanate from that unhallowed source, and we would call on Christians of every denomination firmly to resist it

When, on motion, the report of the committee was unanimously accepted and adopted

The convention was favoured with a visit from the Rev S S. Jocelyn of New-Haven, (Conn.,) Messrs Arthur Tappan, of New-York, Benjamin Lundy, of Washington, (D C.,) William L Garrison, of Boston, (Mass.,) Thomas Shipley and Chas. Pierce, of Philadelphia When, on motion, it was unanimously resolved, that the afore-mentioned gentlemen have permission to make any inquiries or communications, which they might deem proper

In pursuance of this privilege, Messrs. Jocelyn, Tappan and Garrison, severally addressed the Convention on the subject of Education, and informed the Convention that their chief business with them was to submit to their body a plan for establishing a College for the education of Young Men of Colour, on such a base, as cannot but elevate the general character of the coloured population—

They, therefore, solicited the favour of the Convention to appoint a committee to confer with them on the subject.

The Convention, feeling the importance of the communication, appointed a committee to consult with the above gentlemen

The Committee, to whom was submitted the duty of conferring with Messrs Tappan, Jocelyn and Garrison, reported as follows.—

That a plan had been submitted to them by the above named gentlemen, for the liberal education of Young Men of Colour, on the Manual Labour System, all of which they respectfully submit to the consideration of the Convention, and are as follow

The plan proposed is, that a College be established at New Haven, Conn., as soon as $20,000 are obtained, and to be on the Manual Labour System, by which in connexion with a scientific education, they may also obtain a useful Mechanical or Agricultural profession, and (they farther report, having received information,) that a benevolent individual has offered to subscribe one thousand dollars towards this object, provided, that a further sum of nineteen thousand dollars can be obtained in one year

After an interesting discussion, the above report was unanimously adopted, one of the inquiries by the Convention was, in regard to the place of location On interrogating the gentlemen why New Haven should be the place of location, they gave the following as their reasons —

1st The site is healthy and beautiful

2d Its inhabitants are friendly, pious, generous, and humane.

3d. Its laws are salutary and protecting to all, without regard to complexion

4th. Boarding is cheap and provisions are good

5th. The situation is as central as any other that can be obtained with the same advantages.

6th The town of New Haven carries on an extensive West India trade, and many of the wealthy coloured residents in the Islands would, no doubt, send their sons there to be educated, and thus a fresh tie of friendship would be formed, which might be productive of much real good in the end

And last, though not least, the literary and scientific character of New Haven, renders it a very desirable place for the location of the College

The Convention, having received the report of the committee, and being deeply impressed with the importance of such an institution, do hereby resolve, that it is highly expedient to make an effort to carry the same into effect, under due regulations. Therefore, resolved, that the Convention earnestly recommend to our Brethren, to contribute as God has given them the ability, to aid in carrying into operation the proposed institution, and the Convention would wish it to be distinctly understood that the Trustees of the contemplated Institution, shall a majority of them be coloured persons, the number proposed is seven, three white, and four coloured, who shall be elected by the subscribers, contributors, or their representatives the elections to be held in the city of New-York, unless ordered otherwise by the Convention

The Trustees shall annually report the state and condition, with all other necessary information relating to the Institution, to the Annual Convention

On motion, the Rev Samuel E. Cornish, was unanimously elected General Agent, to collect funds in aid of the contemplated Institution, (the necessary compensation being guaranteed by the liberality of the benevolent individual before alluded to) with power to appoint sub-agents, at such places where the Convention may have made no appointments

On motion Resolved, That Arthur Tappan, Esq of New York, be appointed to receive as Treasurer all moneys that may be collected for the purpose of establishing the proposed Institution at New-Haven, he satisfying the Executive Committee at New-York.

And on motion, it was Resolved, That there be Provisional Committees appointed, whose duty it shall be to aid and assist the Agent or Agents that may be appointed in the discharge of their duties

And that the Provisional Committee at New York shall be the Executive Committee until the Trustees are appointed

Here follow the several Provisional Committees viz

Boston.—Rev Hosea Easton, Robert Roberts, James G Barbadoes, and Rev Samuel Snowden

New York.—Rev Peter Williams, Boston Crummell, Philip Bell, Thomas Downing, Peter Vogelsang

Philadelphia.—Joseph Cassey, Robert Douglass, Sen , James Forten, Richard Howell, Robert Purvis.

Baltimore —Thomas Green, James P Walker, Samuel G Mathews, Isaac Whipper, Samuel Hiner

New-Haven —Bias Stanly, John Creed, Alexander C Luca

Brooklyn, L I —Jacob Deyes, Henry Thompson, Willis Jones

Wilmington, Del.—Rev Peter Spencer, Jacob Morgan, William S. Thomas.

Albany —Benjamin Latimore, Captain Schuyler, Captain Francis Marsh.

Washington, D. C.—William Jackson, Arthur Waring, Isaac Carey

Lancaster, Pa.—Charles Butler and Jared Gray

Carlisle, Pa.—John Peck and Rowland G Roberts.

Chambersburg, Pa —Dennis Berry

Pittsburg.—John B Vashon, Lewis Gardiner, Abraham Lewis.

Newark, N J —Peter Petitt, Charles Anderson, Adam Ray

Trenton.—Sampson Peters, Leonard Scott.

On motion, it was Resolved, That the convention appoint a President, Vice-President, Treasurer, Corresponding Secretary, and Recording Secretary, to hold their office for one year or until the next Convention, all of whom shall reside in the city or county of Philadelphia, and be styled the Conventional Board, who shall act as the representatives of the Convention during its recess.

Whereupon the following persons were duly elected

John Bowers, President.

Frederick A Hinton, Vice-President, Joseph Cassey, Treasurer, James C Morel, Corresponding Secretary, Charles H Leveck, Recording Secretary

On motion, Resolved, That there be a Vice-President and Corresponding Secretary in each state, to hold their offices for the term of one year, or until others are appointed, whose duties it shall be to use every exertion to obtain moneys and remit the same to the Treasurer of the Conventional Fund at Philadelphia, and that the officers have power to fill any vacancies that may occur in their body by resignation or otherwise.

Whereupon the Convention appointed the following officers—

New-York —Thomas L. Jennings, Vice-President, Peter Vogelsang, Corresponding Secretary

Massachusetts —James G Barbadoes, Vice-President, Henry H Mundy, Corresponding Secretary

Maryland.—Rev Abner Coker, Vice-President Robert Cowley, Corresponding Secretary

Rhode-Island —George C Willis, Vice-President, Alfred Niger, Corresponding Secretary

District of Columbia.—William Wormley, Vice-President, John W Prout, Corresponding Secretary

Delaware —Rev. Peter Spencer, Vice-President, Abraham D Shad, Corresponding Secretary

Virginia.—James Wilkins, Vice-President, William Duncan, Corresponding Secretary

New Jersey —Leonard Scott, Vice-President, with permission to appoint his Secretary

Connecticut —Scipio C Augustus.

Ohio —Charles Hatfield, Vice-President, John Liverpool, Corresponding Secretary

On motion of Mr Jennings it was Resolved, That the Vice-Presidents and Secretaries of each state are hereby requested to use every exertion in recommending the formation of Associations for the purpose of raising funds for the great object in view, and that each Society appoint its own Treasurer, who shall pay over all moneys so collected to the Treasurer of the General Fund at Philadelphia

RULES AND REGULATIONS
TO BE OBSERVED BY
THE CONVENTIONAL BOARD OF OFFICERS

1st. The funds shall be under the immediate control of the Officers of the Convention during their continuance in office, subject to the following restrictions, viz —

They shall pay all moneys appropriated by the Convention, and for that purpose they are hereby invested with authority to draw on the Treasurer for the same.

They shall pay all the ordinary expenses of the Convention that may be necessary and proper, and shall with proper vouchers account to the Annual Convention for the same at each session

The President shall preside at each meeting of the Board of Officers which shall form a Council for the transaction of the business of the Convention during its recess

During the absence or inability of the President to preside, the Vice-President shall be competent to discharge all of his duty in the Council

The Recording Secretary shall keep accurate minutes of the meetings of the officers at any time or times, which minutes, with all other useful matter that may come under his observation, shall be laid before the Annual Conventions from time to time

The Treasurer shall receive all moneys that may be collected by all different societies, (which now are or hereafter may be subject to the order of the

Convention,) for which the president shall take his receipt. He shall pay all moneys as the Council may draw on him for the order, being signed by each of the Council.

The Corresponding Secretary shall notify the Vice-Presidents and Secretaries of their appointments, together with the general views of the Convention in relation to the Canadian settlement.

He shall, also, hold the most extensive and faithful correspondence with the Committees and Agents appointed to advance the interests of the proposed College, holding his correspondence subject to the inspection of the President and Vice-Presidents only.

No moneys shall be drawn from the funds, but by consent of a majority of the Council.

The Convention recommends the Parent Society at Philadelphia, and all others engaged in the Canadian purchase, to alter their Constitutions and by-laws, so as to become auxiliary to the Convention, to the Treasurer of which they shall remit their funds at stated times.

On motion of Mr Jennings, Resolved, That this Convention highly approve of the exertions of the Parent Society and its Auxiliaries, (recommended by the last Convention,) for the able and zealous manner in which they have discharged their duties, far exceeding the most sanguine expectations of its friends.

Resolved, That this Convention approves and highly appreciates the laudable intention of Junius C Morel and John P Thompson, to establish a weekly Journal in the city of Philadelphia, in aid of the cause of our oppressed brethren, and pledge ourselves to use our influence in recommending it to public patronage.

Resolved, That the thanks of this Convention be given to Messrs. Shipley, Lundy, Tappan, Garrison, Jocelyn and Pearce, for the friendship evinced by them towards this Convention, and its constituents.

On motion, Resolved, That this Convention recommend to the People of Colour *throughout the United States*, to set apart the fourth day of July, as a day of humiliation, fasting and prayer—and to beseech Almighty God to interpose on our behalf that the shackles of slavery may be broken, and our sacred rights obtained, and that there be appropriate addresses delivered on that day, and collections taken and forwarded to the Treasurer at Philadelphia, for the general purposes of the Convention.

It was further Resolved, That the editors of the 'Genius of Universal Emancipation,' 'The Liberator,' and 'African Sentinel,' are our tried friends, and fearless advocates of our rights and promoters of our best interests, and are entitled to a prominent place in our affections.

That the principles emanating from said presses, ought to be proclaimed throughout the world, and read by every friend of the rights of man—and that we pledge ourselves to use all our influence in procuring the support and circulation of such valuable.

On motion, it was Resolved, That the next Annual Convention be held in the city of Philadelphia, on the first Monday in June, 1832.

On motion, it was Resolved, That each Society in the United States, (organized by the recommendation of this Convention) be authorised to send delegates, not exceeding *five* in number, to represent them in the General Convention to be held as foresaid, and that in places where it is not practicable at present to form Societies, the people shall have the same privilege, *provided* they contribute in the furtherance of the objects of the Convention.

On motion, the Convention recommends to the People of Colour throughout the United States, the discontinuance of public processions on any day, considering it as highly injurious to our interests as a people.

On motion, it was unanimously Resolved, That this Convention feels grateful for the kind services rendered by the American Society for the Abolition of Slavery, in the United States—also, to the Anti-Slavery Society in Great Britain, and to the friends of the rights of man wherever dispersed. Adjourned, sine die.

JOHN BOWERS, *President.*

WILLIAM WHIPPER, } *Secretaries*
THOMAS L. JENNINGS, }

Philadelphia, June 11th, 1831.

CONVENTIONAL ADDRESS.

Respected Brethren and Fellow Citizens—

In accordance with a resolution of the last Convention, we have again been assembled in order to discharge those duties which have devolved upon us by your unanimous voices.

Our attention has been called to investigate the political standing of our brethren wherever dispersed, but more particularly the situation of those in this great Republic.

Abroad, we have been cheered with pleasant views of humanity, and the steady, firm, and uncompromising march of equal liberty to the human family. Despotism, tyranny, and injustice have had to retreat in order to make way for the inalienable rights of man. Truth has conquered prejudice, and mankind are about to rise in the majesty and splendour of their *native* dignity.

The cause of general emancipation is gaining powerful and able friends abroad. Britain and Denmark have performed such deeds as will immortalize them for their humanity, in the breasts of the philanthropists of the present day; whilst, as a just tribute to their virtues, after ages will yet erect unperishable monuments to their memory. (Would to God we could say thus of our own native soil!)

And it is only when we look to our own native land, to the birthplace of our *fathers*, to the land for whose prosperity their blood and our sweat have been shed and cruelly extorted, that the Convention has had cause to hang its head and blush. Laws, as cruel in themselves as they were unconstitutional and unjust, have in many places been enacted against our poor unfriended and unoffending brethren; laws, (without a shadow of provocation on our part,) at whose bare recital the very savage draws him up for fear of the contagion—looks noble, and prides himself because he bears not the name of a Christian.

But the Convention would not wish to dwell long on this subject, and it is one that is too sensibly felt to need description.

We would wish to turn you from this scene with an eye of pity, and a breast glowing with mercy, praying that the recording angel may drop a tear, which shall obliterate forever the remembrance of so foul a stain upon the national escutcheon of this great Republic.

This spirit of persecution was the cause of our Convention. It was that first induced us to seek an asylum in the Canadas, and the Convention feel happy to report to their brethren, that our efforts to establish a settlement in that province have not been made in vain. Our prospects are cheering; our friends and funds are daily increasing; wonders have been performed far exceeding our most sanguine expectations: already have our brethren purchased eight hundred acres of land—and two thousand of them have left the soil of their birth, crossed the lines, and laid the foundation for a structure which promises to prove an asylum for the coloured population of these United States. They have erected two hundred log houses, and have five hundred acres under cultivation.

And now it is to your fostering care the Convention appeal, and we appeal to you as to sons and brethren, yet to enlarge their borders.

We therefore ask of you, brethren—we ask of you, philanthropists, of every colour and of every kindred, to assist us in this undertaking. We look to a kind Providence, and to you, to say whether our desires shall be realized, and our labours crowned with success.

The Convention has done its duty, and it now remains for you, brethren, to do yours. Various obstacles have been thrown in our way by those opposed to the elevation of the human species; but, thanks to an all-wise Providence, his goodness has as yet cleared the way, and our advance has been slow but steady. The only thing now wanted, is an accumulation of funds, in order to enable us to make a purchase agreeably to the direction of the first Convention; and, to effect that purpose, the Convention has recommended, to the different Societies engaged in that cause, to persevere and prosecute their designs with doubled energy; and we would earnestly recommend to every coloured man, (who feels the weight of his degradation,) to consider himself in duty bound to contribute his mite towards this great object. We would say to all, that the prosperity of the rising generation mainly depends upon our active exertions.

Yes, it is with us to say whether they shall assume a rank and standing among the nations of the earth, as men and freemen, or whether they shall still be priced and held at market price. Oh, then, by a brother's love, and by all that makes man dear to man—awake in time! Be wise! be free! Endeavour to walk with circumspection; be obedient to the laws of our common country; honour and respect its lawmakers and lawgivers; and, through all, let us not forget to respect ourselves.

During the deliberations of this Convention, we had the favour of advising and consulting with some of our most eminent and tried philanthropists—men of unblemished character and of acknowledged rank and standing. Our sufferings have excited their sympathy; our ignorance appealed to their humanity; and, brethren, we feel that gratitude is due to a kind and benevolent Creator, that our excitement and appeal have neither been so vain. A plan has been proposed to the Convention for the erection of a College for the instruction of young men of colour, on the manual labour system, by which the children of the poor may receive a regular classical education, as well as those of their more opulent brethren, and the charge will be so regulated as to put it within the reach of all. In support of this plan, a benevolent individual has offered the sum of one thousand dollars, provided that we can obtain subscriptions to the amount of nineteen thousand dollars in one year.

The Convention has viewed the plan with considerable interest, and after mature deliberation, on a candid investigation, feel strictly justified in recommending the same to the liberal patronage of our brethren, and respectfully solicit the aid of those philanthropists who feel an interest in sending light, knowledge and truth, to all of the human species.

To the friends of general education, we do believe that our appeal will not be in vain. For, the present ignorant and degraded condition of many of our brethren in these United States (which has been a subject of much concern to the Convention,) can excite no astonishment (although used by our enemies to show our inferiority in the scale of human beings;) for, what opportunities have they possessed for mental cultivation or improvement? Mere ignorance, however, in a people divested of the means of acquiring information by books, or an extensive connexion with the world, is no just criterion of their intellectual incapacity; and it has been actually seen in various remarkable instances, that the degradation of the mind and character, which has been too hastily imputed to a people kept, as we are, at a distance from those sources of knowledge which abound in civilized and enlightened communities, has resulted from no other cause than our unhappy situation and circumstances.

True philanthropy disdains to adopt those prejudices against any people which have no better foundation than accidental diversities of colour, and refuses to determine without substantial evidence and incontestible fact as the basis of her judgment. And it is in order to remove these prejudices, which are the actual causes of our ignorance, that we have appealed to our friends in support of the contemplated Institution.

The Convention has not been unmindful of the operations of the American Colonization Society, and it would respectfully suggest to that august body of learning, talent, and worth, that, in our humble opinion, strengthened, too, by the opinions of eminent men in this country, as well as in Europe, that they are pursuing the direct road to perpetuate slavery, with all its unchristianlike concomitants, in this boasted land of freedom; and, as citizens and men whose best blood is sapped to gain popularity for that Institution, we would, in the most feeling manner, beg of them to desist; or, if we must be sacrificed to their philanthropy, we would rather die at home. Many of our fathers, and some of us, have fought and bled for the liberty, independence, and peace which you now enjoy; and, surely, it would be ungenerous and unfeeling in you to deny us a humble and quiet grave in that country which gave us birth!

In conclusion, the Convention would remind our brethren that knowledge is power, and to that end, we call on you to sustain and support, by all honorable, energetic, and necessary means, those presses which are devoted to our instruction and elevation, to foster and encourage the mechanical arts and sciences among our brethren, to encourage simplicity, neatness, temperance, and economy in our habits, taking due care always to give the preference to the productions of freemen wherever it can be had. Of the utility of a General Fund, the Convention believes there can exist but one sentiment; and that is for a speedy establishment of the same. Finally, we trust our brethren will pay due care to take such measures as will ensure a general and equal representation in the next Convention.

Signed—
Belfast Burton, }
Junius C Morel, } *Publishing Committee.*
William Whipper, }

DELEGATES' NAMES.

Philadelphia. John Bowers, Dr Belfast Burton, James Cornish, Junius C Morel, Wm Whipper.

Carlisle, Pa. John Peck.

Maryland. Rev Abner Coker, Robert Cowley.

New York. Rev Wm Miller, Henry Sipkins, Thos. L. Jennings, Wm Hamilton.

Long-Island. James Pennington.

Delaware. Abraham D. Shad, Rev Peter Gardiner.

Virginia. Wm Duncan.

The Conventional Board of Officers beg leave to give their unfeigned thanks to their friend and brother, the Rev Lewis G Wells, of Baltimore, for his liberality in appropriating the gross proceeds of one night's lecturing on Phrenology to the benefit of the Fund.

JOHN BOWERS, *President.*
CHARLES H LEVECK, *Secretary.*

SLAVERY RECORD.

MURDER!!

☞ Extract of a Letter from a gentleman in Georgia, to the Editor of the Liberator, dated October 1, 1831.

'MY DEAR SIR—It is with mingled feelings of pain and pleasure that I now address you—pain for the atrocities which I am about to relate, and pleasure to see that my country can at least boast of one man, who is neither ashamed nor afraid to raise his voice in behalf of a large portion of the population in the section where it is my lot to dwell—I mean the *colored people*.

'A few days since, on a plantation near the village owned by Mrs Sarah Denton, and on which Mr J B Rowland was overseer, one of that unfortunate class of beings came to his death by whipping received at the hands of the overseer; and, I blush to tell it, he is suffered to remain in the community where he has lately committed so base a *murder*, unmolested. It is certainly time that a stop should be put to such wanton outrages; and through what channel is this to be done? Through the public prints: if the laws of the South will not give that protection to these unfortunates, which one class of people deserve at the hands of the other, I know of no other mode through which it can be done, than by an appeal to the press in their behalf.'

An importer of British goods in Charleston, S C has fallen under heavy censure for bringing into the market a quantity of children's pocket handkerchiefs, having on them pictures 'unsuited to that section of the country.' Several of the prints represented colored slaves in the act of breaking a chain and seizing on a sword, &c. The importer alluded to, (Charles M'Intire,) in an explanatory letter to the Charleston Mercury, disclaims any knowledge of the obnoxious articles until after their sale. Only think of a child's handkerchief, with a certain figure upon it, throwing a whole city into a high fever! 'Behold how great a fire a little matter kindleth!' How securely southern planters live!

MARYLAND INSURRECTION.

Extract of a letter to a gentleman in Norfolk, dated 'Cambridge, Maryland, Oct 4. There has been for some time past, a strong guard kept up night and day. A *white woman* was arrested at North West Fork Bridge, (about 22 miles from this place,) under the following circumstances. A black man communicated to Doctor Nicholas, (our representative) and Mr Keenon, that there was a white woman from Philadelphia, sent to instruct the negroes how they might succeed in their conspiracy. He told them that he knew he was not a witness against a white person, but that if they would come to his house that evening, (she was to be there,) they would hear for themselves. They did so, and heard what she had to say: she told the black man that if they wanted arms, to write on to the Bishop of the Bethlehemite Church in Philadelphia and he would furnish them, together with such advice as they might want in their undertaking. She was immediately secured and sent to this place, and lodged in jail to await her trial.'

☞ The foregoing tale is too ridiculous to obtain credence.

OPPRESSION. In consequence of the alarm excited by recent events, we learn from the St Louis Beacon that the authorities are taking measures to exclude from Missouri all free persons of color, who cannot give security for their good behaviour.

ALARM IN GEORGIA!

☞ We may learn the fearful state of the public mind in Georgia, from the following paragraph:—

The excitement that pervaded all ages and sexes of our citizens during the fore part of the week, has happily subsided.—Upon the strictest enquiry, no foundation, we learn, existed, for the many exaggerated reports which were borne to us upon every breeze, spreading dismay and terror among our peaceful, and *at that time* defenceless inhabitants.—Mischief has been brewing elsewhere, and we know not when it may be among us. We are happy in saying that it has been the means of exciting our citizens to vigilance. We are now well prepared to meet these difficulties should they ever occur, which may God avert. Our vigilant citizens have already organized a cavalry corps, and are now actively engaged in recruiting the foot company of Macon Volunteers.—*Macon (Geo.) Messenger.*

We have been almost without assistance in our office during the week. The fatigue of patrol duty for several successive nights, has entirely incapacitated some of our workmen, which must be our apology for the barrenness of the present paper.—*Ibid.*

Most of the late stories of insurrectionary movements amongst the slaves at the south, have proved to be entirely unfounded. The last alarm in Delaware was caused as follows:—Some evil disposed *white men*, having tied black handkerchiefs round their faces, went hunting through the woods for the purpose of creating a false alarm! Some of them, it is said, have been secured, and they should be dealt with according to law.

Some apprehensions have been entertained in South Carolina of an intended rising of the slaves, but Gen Hayne has pronounced the alarm groundless.

News being received at Lynchburg that an insurrection had broken out in Halifax, Va great excitement prevailed. A company of artillery, mounted, proceeded with some volunteers to the scene of action, and found that it arose from half a dozen drunken negroes at a shop.

Jerri and Pugeh, slaves of Col. Wright, and Fanny, slave of Rev Mr Sanford, were to be hung in Delaware for conspiracy and rebellion. On the same day a negro boy, owned by Mr Bowden, was to be hung for an atrocious assault on a white female child, 11 or 12 years old.

At the late term of the Superior Court of Richmond county, Judge Strange presiding, negro Avem, the property of the Rev Martin Crawford, was convicted of conspiring to excite an insurrection, and sentenced to be hung on the 7th inst.

Three slaves were convicted of the same offence at the last term of Pitt Superior Court.

The Edenton Gazette states upon information received from an undoubted source, there have been killed in Southampton county upwards of ☞ ONE HUNDRED negroes consequent upon the late insurrection in that county.

A negro woman in Jackson, Ken lately destroyed three of her children by drowning: one a boy of seven years old, and two girls. The evening preceding, she had been chastised for the first time, by her master; after which she deliberately took them to a pool, and held them under water till life was extinct.

We learn from the New-Orleans Bee that a petition is circulating among the citizens praying the Governor to take proper measures to prevent the introduction of slaves into the State.

Effects of the Slave Trade.—A slave ship with 120 slaves on board, was lately wrecked on Anegada, one of the Virgin islands: she struck so suddenly that it was impossible to unchain a majority of the poor wretches, and a large number were drowned.

A police officer from Alexandria, has been looking for runaway slaves at Salem, but 'no ketchum.' Let him keep clear of Boston.

The Delaware Insurrection.—The report which we copied in yesterday's Courier of the landing of three thousand negroes, near the line of Delaware, turns out to be *three hundred negroes going to meeting*. And yet the whole state was thrown into the utmost confusion and alarm, expresses were sent to and fro, thousands of men were called from their beds, in the dead of night, to bear arms, and multitudes of women and children were crying in the streets. What a picture of the condition of society in the slaveholding states, which has got to such a pass that a word, a breath, and almost the rustling of a leaf, can strike terror into the hearts of the whole community. And will not affairs be worse, before they are better? Is it not manifest that something *must* be done to change the condition of the southern population? Let our southern friends point out the means; they will always find the north ready to succor them.—*Portland Courier.*

RIO JANEIRO, 28th August, 1831.

A conspiracy among the blacks and mulattoes to murder all the white population of the country, has been discovered within a few days, and is said to have extended throughout the empire by means of clubs. Many persons are being arrested for political offences. Reports from Bahia and Pernambuco are also alarming as to the movements of parties there, and plans of the different political associations.

Insurrections are the natural and consequent productions of *slavery*—experience has proved this in all ages and in all nations where slavery has existed.—Slavery *ought* to be, MUST be, and shall be abolished in these United States.

Westfield Phœnix.

☞ The New-York Daily Sentinel is giving battle to southern despotism with great courage and effect. The Editor has been threatened by some Virginia desperadoes, but he is far from turning pale or giving up the contest. We shall copy his pieces hereafter.

JUVENILE DEPARTMENT.

For the Liberator

THE FAMILY CIRCLE.—NO. 12.

'How glad I am, mother,' said Lucy, one day as she was looking at some black children who were passing by, 'how glad I am that the black people here are not slaves, but are treated as they ought to be.'

'I am very glad that they are not slaves,' said her mother, 'but I am not so certain they are treated quite as they ought to be.'

'Are they not treated just the same as other people are?' said Lucy.

Before her mother had time to answer, Helen exclaimed, 'Oh, mother, I met thirteen black children on my way home from school. I counted them.'

'What made you think of counting them?' said her mother, smiling. 'Was it anything strange to meet them?'

'Oh no,' said Helen, 'only I was thinking what could be the reason when we see so many in the streets, that none of them go to our schools. Lucy and George and I each go to a different school, and there is not one black scholar in either of them. I wonder what is the reason.'

'So do I,' said Lucy, 'though I never thought about it before. Mother, why do not black children and white children go to school together?'

'There are separate schools for the blacks,' said her mother, 'but I hardly know how to tell you *why* they do not all go together. You remember I told you that some foolish persons have a sort of dislike to black people, and many parents, especially those who are very ignorant, have an idea that it would be disgraceful for their children to go to the same school with black boys or girls. In some towns in this State, they do go to school together, though they do not here. Black persons have a right by the laws to send their children to the same town schools that other children go to, but in this town it is not customary. Perhaps, as there is this foolish feeling of dislike towards them, their children would not be well treated if they did send them.'

'As there are other schools for them, it is not so much matter,' said George.

'But it cannot be very pleasant to know that people feel so to them,' said Lucy.

'Nor very kind in those white people who feel so, and act so,' said George.

'And is there any thing else,' said Lucy, 'about which they are not treated as they ought to be?'

'We must first settle how they ought to be treated,' said her mother.

'Why, just as other people are, I should think,' said Lucy, 'why should there be any difference?'

'Indeed I know no reason,' said her mother, 'but I am sorry to say that there is a difference made in many respects. In all the churches, there is a separate seat for black persons.'

'Oh yes' said Lucy 'I have often seen them there. I wonder how they feel to be stuck up in a corner by themselves as if they were in disgrace, and done anything wrong. Do you think, mother, that they feel uncomfortably about it?'

'I know they do sometimes,' said her mother. 'I well remember when I was a little girl, hearing a good old black woman, whom I used to love very much, speak about it. She was old and quite infirm, and it was painful for her to go up and down stairs. She was always very desirous of going to church, and she complained that it was very difficult for her to go, because in her church the place for the blacks was so high, and she had to go up so many stairs to get to it. Poor creature! I remember the tone of her voice, from which I was sure, though she did not say so, that she felt it to be unkind that she should be obliged to go so high. I am sure I thought so, if she did not.'*

'And would nobody give her a seat down stairs?' asked Lucy.

'Nobody *did*,' said her mother, 'and I suppose it would have been thought a very strange thing if any body had, and if she had been seen sitting among white people at church.'

'A strange thing!' said Lucy, 'then, mother, does it not show what a wrong place it is not to treat them just like other people, if it would be thought strange to do such a little act of kindness to a poor old woman?'

'I think it does,' said her mother.

'I remember hearing,' said George, 'that a few years ago, a black man bought a pew in the broad aisle of one of the churches in Boston, but was obliged to sell it because people did not like to have him there.'

'How abominable!' said Lucy. 'Why should they have had any objection to his being there?'

'Oh mother, mother,' said George, 'how can people talk about being proud of their country! I am sure I am ashamed of it. In one part they keep slaves, and in another, though they do not do *that*, they yet will not treat men of a different color like fellow creatures!'

'How strange it is,' said Lucy, 'that those white people who behave so, never consider that they would not like to be treated so themselves, if they were in a country of black people.'

'They would not like to have people even *feel* so to them,' said George, 'though they did not show it in their actions. We should not like it any of us.'

'No, indeed,' said Lucy. 'Do you remember, George, how sorry and mortified poor black Susan looked the other day, because Mrs Spencer's baby was afraid of her, and cried, when she took him? She did not like to have even a baby dislike her, and Mrs Spencer was very sorry.'

'It is just the way,' said George, 'the babies and children in Africa do, when they see a white person. I was reading not long ago, about a gentleman who was travelling among the Hottentots, who are dark colored, and he said that the fathers and mothers were very good friends with him, but he never could get the children to like him. They were frightened and would cry whenever he came near them. This was because they had never seen a white person before.'

'Mrs Spencer's baby had never seen a black one before,' said her mother, 'but children like persons of a different color as well as those of their own, if they have been as much accustomed to them.'

'The poor babies cannot help being frightened,' said Lucy, 'but grown up people ought to know better than to dislike others just for their color. But, mother, besides its being very provoking and disagreeable to have people feel so, does it do the blacks any real harm in any other way?'

'Yes, in several,' said her mother. 'It sometimes happens that they are refused admittance to the stage coaches on account of their color, which must often be a real inconvenience. Then people are not in general willing to take them into their stores and shops to teach them their trades or business, so, as they have no way of learning these, they have not so good an opportunity of earning money. Of course, few of them are rich, and many of them are very poor. Then as they are not admitted to our best schools and colleges, they have very little opportunity of acquiring knowledge, and the greater part of them, not *all*, are extremely ignorant.'

'Ah, that is a great pity,' said George, 'that is much worse than being poor.'

'A great deal worse,' said his mother. 'They are much to be pitied for losing so many of the pleasures and advantages of knowledge. Besides, if they were generally educated, they would be more respected.'

'Oh,' said George, 'if I were a black boy, how much I should want to learn, and how hard I would study, that I might be an honor to the black people, and help to make white folks think better of them. I should like to have some black boys come to our school, and if there should happen to be any mean-spirited boy in the school so unfeeling as to laugh at them, there are enough brave, generous boys who would be their friends, and stand up for them.'

'I am sure, George,' said Lucy, 'you would be one of their friends.'

'I trust so,' said her mother.

'I should think,' said Lucy, 'that every body who was good and kind, would want to do all the good they possibly could to every black person they knew about, and that they would want to the more, because some people are so unkind to them.'

'They certainly need kindness and assistance the more on that account,' said her mother, 'and they have many kind friends among the whites who long to see them as well off in all respects as they are themselves, and who do all they can to make them so.'

'I wish every body would do so,' said Lucy.

U I E.

* Our young readers should understand that this is a true account.

BOSTON,

SATURDAY, OCTOBER 22, 1831

THREE CURIOSITIES!!!

No I.

The Charleston Mercury of the 4th inst. (a paper which is crowded with sedition, and is daily stigmatizing the constitutional measures of Congress as acts of tyranny which ought to be resisted unto blood,) contains the following generous reward. There is nothing mean about slaveholders while they are spending—the money which justly belongs to their slaves! Thieves are proverbial for their liberality.

'The "Vigilance Association of Columbia," S C composed of gentlemen of the first respectability, have offered a reward of FIFTEEN HUNDRED DOLLARS for the apprehension and prosecution to conviction, of any white person who may be detected in distributing or circulating within that State the newspaper called "The Liberator," printed in Boston, or the pamphlet called "Walker's Pamphlet," or any other publication of seditious tendency.'

'Fifteen hundred dollars!' A pretty liberal sum. But, without vanity or boasting, we think the numbers of the Liberator are worth more money, although we charge only two dollars per annum! We shall expect a large increase of subscribers forthwith.

The Boston Christian Herald, alluding to the above offer, remarks pertinently enough—

'As if any man of *common* sense will be deterred from circulating a newspaper, *fraught with the best intelligence and principles*, by the foolish threats of a tyrannical banditti!'

So much for 'gentlemen of the first respectability.'

No II

We have merely to remark upon the law in the following paragraph, that it is an outrage upon the rights of free colored persons and unconstitutional. If the Corporation of Georgetown shall dare to inflict the penalty, they must be prepared to answer for their conduct before the Supreme Court of the United States. Is it come to this, that the liberties of freemen are at the disposal of a petty Corporation!

'The Corporation of Georgetown have passed a law rendering it penal for any free person of color to take from the Post Office the paper published in Boston, called the Liberator. The punishment for each offence is not exceeding $20 fine, or thirty days imprisonment! In case the offender not being able to pay the fine, and the fees for imprisonment, he is to be sold as a slave for four months!'

Remarks upon the above, from the last Boston Christian Herald.

'So! the most potent Corporation of Georgetown have enslaved every free colored man that resides or comes to reside within their limits!! How is this, Mr Corporation of Georgetown? Is it left to you to say what free man shall read or what they shall not read? Free colored people are as free as free white people, their consciences are as tender, their rights are as precious; but you dictate to them what they shall read!—of course, how they shall be instructed, what association they shall enjoy, how they shall interpret their own cases of conscience—nay, all their intercourse in community!!

Have you ever read the Bill of Rights in our most excellent Constitution? And do you not know that your edict is treason against the Constitution and all the forms of our government? Is not this supreme arrogance? We have no concern with political affairs, as publishers of a religious newspaper, any further than every christian should have in the welfare of his country; but we see things in your edict, that we think highly militate against the freedom of our citizens, and our country, and that, too, in the nicest point. It is laying the axe at the very root of that franchise that our fathers contemplated in the principles of the Constitution and government, and for which they faced the enemy in the strong battle, and for which their garments were rolled in blood.'

The Genius of Temperance introduces the preceding Curiosities as follows.

'INFATUATION. We know not under what other head to class the two following items. If our southern friends cannot see the uselessness of such measures, it must be owing to the madness which precedes destruction.'

No III

If it were not sinful to laugh at those who have lost their reason, we should make ourselves merry with the following *unmatchable* piece of insanity. Verily 'whom God intends to destroy, he first makes mad.' We have scarcely an inch of room for comment to-day. Such movements we regard less than the idle wind—with a contempt altogether unutterable. 'None of these things move us, neither count we our lives dear unto us,' so that we may be instrumental in overthrowing the most horrible system which exists on the globe. We are perfectly astounded, however, at the unblushing impudence and idiotic conduct of this Grand Jury and Attorney General. They really fancy that it is as easy to govern the people of New-England as their own cattle slaves, and that they have power to control the thoughts, words and actions of every man who resides north of the Delaware. We shall show them their folly.

'Glory to them that die in this great cause!
Courts, Judges, can inflict no brand of shame,
Or shape of death, to shroud them from applause:
No!—manglers of the martyr's earthly frame!
Your hangmen fingers cannot touch his fame.
Still in this guilty land there shall be some
Proud hearts, the shrines of Freedom's vestal flame.
Long trains of ill may pass unheeded—dumb—
But Vengeance is behind, and Justice is to come.'

RALEIGH, (N C) Oct 13.

A number of the 'Liberator,' a paper printed in Boston, came to the Post Office in this place last week, containing the most illiberal and cold-blooded allusions to the late supposed insurrection amongst our slaves. The paper found its way into the hands of the Attorney General, who submitted an indictment to the Grand Jury (who were then in session) against William Lloyd Garrison and Isaac Knapp, the editors and publishers of the paper, for its 'circulation and publication' in this county, in contravention to the act of the last General Assembly. The Grand Jury, we learn, found a 'True Bill.' So, we suppose, the accused will be demanded by the Governor of this State, but whether they will be surrendered or not by the Executive of Massachusetts, is a matter about which we are not prepared to hazard a conjecture. The act makes the offence Felony—whipping and imprisonment for the first offence, and death, without benefit of clergy, for the second.

Remarks on the above, from the Boston Courier.

'The indictment of the two individuals can be of no avail, and as they have committed no offence in North Carolina, against the laws of that State, we do not see how the Executive of Massachusetts can be called upon to arrest and surrender them. The contents of the Liberator may be of an inflammatory character, and its circulation at the South may be extremely dangerous, but we are not aware of the existence of any law which can stop the publication, so long as it does not disturb the peace in this State.'

RIOTS AT NEW HAVEN!

☞ We learn that the house of ARTHUR TAPPAN, Esq. in New Haven, (the summer residence of his family,) a few nights since, in his absence, was rudely assailed by some vile fellows who gave utterance to their malice in words the most obscene and blasphemous, mingled with 'Magdalen,' 'Immediate Emancipation,' &c. &c. and concluded BY STONING THE HOUSE!!! This daring outrage has occasioned some sensation in that city, although the New Haven papers are silent on the subject.—The rioters are unknown, but it is conjectured they were southern medical students. It may safely be affirmed, that no man in the nation is doing so much for the temporal and eternal happiness of his fellow-men as Arthur Tappan; and yet no man is so constantly assailed in his character by miscreants and libellers. What a posthumous reputation he is building—broader than our continent, higher than the pyramids, and brighter than the sun! By the princely disbursements of his wealth in deeds of benevolence and piety, he is laying up heavenly treasure and eternal opulence.

Another meeting, scarcely more disreputable than the College convocation—in fact, its legitimate offspring—made up, it is true, of different materials, took place in New Haven, on ☞ *Sunday* evening, about 11 o'clock, not to overthrow an 'African College' but to pull down a 'negro house,' situated on Mount Pleasant. It was levelled to the ground, though 'it must have required great force to destroy so substantial a building, reared as it was upon a stout stone base.' The rioters vanished into thin air!

New Haven has almost irretrievably lost the high reputation which it lately sustained. How fatal, sometimes, is a single step from the path of rectitude!

SHORT METRE.

The following laconic epistle has been received from Lowell. The information which it gives affords no less than the postage—six cents.

'Sir—If you persist in publishing your infamous Liberator one month longer, assassination awaits you. Think not that you can avoid the blow, as poison will accomplish, what the dagger may fail of effecting. ☞—REVENGE!'

THE CONVENTION.

Believing no other matter would prove so interesting to the great body of our readers, we have inserted, entire, the Proceedings of the Convention at Philadelphia. They deserve a careful and candid perusal. That portion of the Conventional Address which condemns the measures of the Colonization Society, is but the echo of the unanimous sentiments of the free colored population. We hope the Provisional Committees will be active in the discharge of their duties, so that the funds for the College may be obtained without delay.

IN CHARACTER! The Editor of the American Spectator, alluding to the despotic proceedings of the citizens of New Haven, in opposition to the 'African College,' says:—'We not only approve the course which they have pursued, but we admire the moral courage which induced them, for the love of right, to meet the censure of both sections of the country'!!!!

DITTO! The last Spectator uses the following respectful language, in speaking of Capt. Stuart's eloquent and unanswerable Circular:

'An Abolitionist in England, of the name of Stuart, has extended the sphere of his *roving* to this country, and has published a tirade against the Colonization Society.'

A tirade! Then is reason abuse, humanity cruelty, justice oppression! Capt. Stuart is one of the most distinguished and indefatigable philanthropists in Great Britain. In what estimation he is held, the reader may learn by the following extract from the Report of the 'Hibernian Negro's Friend Society' in Dublin, for March 31, 1831—of which Society WILBERFORCE is President, and CLARKSON Vice President:

'The Board of Managers would not do justice to their own feelings, did they not accompany this exposition of the Society's operations, with an acknowledgment of the eminent success, which, under Divine favor, has attended the disinterested and unwearied labors, Christian devotedness, and able talents of their esteemed colleague, Capt. Charles Stuart, (late of the Hon E. I. Company's Service,) who has travelled very extensively through Ireland, and is also the author of thirteen of the Society's Tracts.'

Now for another sneer, Mr Orr!

NOTICE.

☞ A meeting of the colored citizens of Boston and its vicinity, will be held on MONDAY EVENING NEXT, at 7 o'clock, at the School-House in Belknap-street, for the purpose of taking suitable measures for the distribution of the Minutes of the Convention, held in Philadelphia in June last, and for the transaction of any other business that may be deemed necessary. A general attendance is requested.

ROBERT ROBERTS,
SAMUEL SNOWDEN,
JAMES G. BARBADOES.

NOTICE.

☞ The School for Colored Youth will be opened on Thursday Evening next, October 27th, at the African School-House, in Belknap-street.

☞ A Letter from the Rev. Mr. Jocelyn, of N Haven, and an interesting Obituary, are in type, but unavoidably postponed until next week.

LITERARY.

AUTUMN.

BY WILLIAM CULLEN BRYANT

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear—
Heaped in the hollows of the grove, the autumn leaves lie dead,
They rustle to the eddying wind, and to the rabbit's tread!
The robin and the wren are flown, and from the shrub the jay,
And from the wood-top calls the crow, through all the gloomy day.

Where are the flowers, the fair young flowers, that lately sprung and stood,
In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves, the gentle race of flowers
Are lying in their lowly beds, with the fair and good of ours—
The rain is falling where they lie, but the cold November rain
Calls not from out the gloomy earth the lovely ones again!

The wild-flower and the violet, they perished long ago,
And the briar rose and the orchis died amid the summer's glow,
But on the hill the golden-rod and the aster in the wood,
And the yellow sun-flower by the brook in Autumn beauty stood,
Till fell the frost from the clear cold heaven, as falls the plague on men,
And the brightness of their smile was gone from upland, glade and glen!

And now, when comes a calm, mild day, as still such days will come,
To call the squirrel and the bee from out their winter home,
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more!

And then I think of one who in her youthful beauty died,
The fair, meek blossom, that grew up and faded by my side!
In the cold, moist earth we laid her, when the forest cast the leaf,
And we wept that one so lovely should have a life so brief!
Yet not unmeet it was, that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers!

From the Token for 1832

FROST.

BY MISS HANNAH F. GOULD

The Frost looked forth, one still clear night,
And he said, 'Now I shall be out of sight,
So through the valley, and over the height,
In silence I'll take my way;
I will not go on like that blustering train,
The wind and the snow—the hail and the rain,
Who make so much bustle and noise in vain,
But I'll be as busy as they!'

Then he went to the mountain, and powdered its crest,
He climbed up the trees, and their boughs he dressed
With diamonds and pearls, and over the breast
Of the quivering lake, he spread
A coat of mail, that it need not fear
The downward point of many a spear,
That he hung on its margin, far and near,
Where a rock could rear its head.

He went to the windows of those who slept,
And over each pane like a fairy crept,
Wherever he breathed, wherever he stepped,
By the light of the moon were seen
Most beautiful things. There were flowers and trees—
There were bevies of birds, and swarms of bees—
There were cities, thrones, temples and towers, and these
All pictured in silver sheen!

But he did one thing that was hardly fair,
He went to the cupboard, and finding there,
That all had forgotten for him to prepare,
'Now just to set them a thinking,
I'll bite this basket of fruit,' said he,
'This bloated pitcher I'll burst into three!
And the glass of water they've left for me
Shall "tchick" to tell them I'm drinking!'

MISCELLANEOUS.

An interesting case was tried in the Court of Sessions on Saturday. A colored man, named William Davis, who resides at Williamsburg, L. I. was convicted in the same court three days before, of robbing the trunk of Capt Sharpe, from the cabin of the schooner Copper, lying at one of the upper wharves in this city. It appeared on the first trial that the trunk was found in the possession of Davis, and the money (upwards of $200) and other articles it contained, concealed about his house. Davis alleged he picked up the same trunk which he found adrift in the river, and brought some of his own family to swear to the fact—but the jury would not believe them, and he was brought in guilty. Subsequently it was ascertained that some of the neighbors of Davis saw the trunk drifting towards his house the morning on which it was picked up—that Davis mentioned to his acquaintance the fact of his having found the trunk, by which means the information reached the owner. When Capt. Sharpe went to Davis's house with an officer, and asked for the trunk that had been found, it was readily shown to him, and the money, which was concealed under the steps by the wife of Davis, it appeared, was thus disposed of solely for safe keeping. It was readily produced when demanded.—The proof of Davis's innocence was perfectly clear, and his final acquittal gave great satisfaction to the people of Williamsburg, who were present, who testified to his excellent character. The whole court partook in the feeling of satisfaction at this result.

The cabin of the schooner, from whence the trunk was taken, was locked up by the Captain the same night, and a faithful watch-dog chained to the door. There was no appearance of any one having used violence in entering the cabin, and the mystery of the disappearance of the trunk can only be accounted for, by the supposition that it was entered by some person with whom the dog was acquainted, who probably threw the trunk out of the cabin window, from whence it was drifted by the tide to Williamsburg. This supposition was strengthened by the corresponding state of the tide, and by the fact, as was stated, that Capt Sharpe had quarrelled with and dismissed one of his men the night previous to the robbery.—*N Y Mer Adv*

Noble Revenge.—When I was very small, I attended a town school, and among other boys was one by the name of George G——, a colored boy. He was a peaceable, attentive scholar, and diligent in his studies, and had gained the affection of [illegible] by the whole school. One day the master rather petulantly said to him—'Blackey! put some wood into the stove!' George said not a word, but kept his eyes fastened on his book. 'George G——!' said the master again, 'put more wood into the stove—quick too!' And the noble youth immediately obeyed, to the shame of the master, and the astonishment of the school.

Poor George! I have often thought of him, and the scenes of trial through which he has since had to pass, owing to the stigma that is universally cast upon persons of his sable hue. He is now removed from earth, and I trust, to a happy home. But I can never pass his retired grave, without thinking of his amiable heart, and the purity of his motives, when I associated with him in childhood. O, that I could live like that poor, despised, degraded black—and die like him in triumph!—*Youth's Companion*

Audacious Robbery.—A colored barber, by the name of Cambridge, residing in Newburyport, being in a victualling cellar in that town on Wednesday evening, imprudently exposed the contents of his pocket book, amounting to about fifteen dollars. Soon afterwards, about 9 o'clock, he left the cellar, and was followed by two men, who came up with him near the market, the most public part of the town, knocked him down, stripped him of his coat, and not finding his pocket-book there, divested him of his waistcoat also, and then made their escape, the black man all the while crying for help. The robbers were caught yesterday forenoon, and our informant states that they were to be examined in the afternoon.—*Salem Gaz*

In Prince George county, Virginia, a few nights since, the dwelling house of Mr Henry Lewis was burnt down and the owner himself was consumed in it. The only particulars yet known, are derived from a negro boy, who states that on the night above mentioned, Mr Lewis was taken with a chill, and ordered him to make a large fire in his chamber, which he did, then went to sleep in the same room with his master, and was only awakened by the fire in time to make his escape.

Dearth of Bibles!—It is a fact, which in these days of 'Bible distribution' will hardly be credited—that on a recent occasion of an inquest being held in the Parish of West Ham, in the county of Essex, the Coroner and Jury were detained, whilst a messenger could cross the Thames to Woolwich, in Kent, for a bible on which the jury and witnesses could be sworn! For, strange as it may seem, it is 'not more strange than true,' that 'the Prince Regent' possessed no such book! nor could one be produced in the county of Essex, within a mile and a half of the spot!

Essex (Eng) Standard

It has been mentioned as a curious fact, that at the despotic court of Russia, attended by ambassadors from most of the despotic governments in the world, there was not a slave to be found except in the family of *John Randolph*, and no minister *kneeled* to the emperor, except the representative of our proud *republic*, in which all men are born *free and equal*, and profess to bend the knee to none but their Maker.—*Mass Jour*

An apothecary's boy in this city, lately gave a customer a dose of castor oil and elixir vitriol, an ounce of each instead of elixir salutis, and strange to say, the man felt no inconvenience except scalding his mouth.

The editor of the Village Record (Hon Charles Miner, an abstract of whose letter in defence of masonry, we recently published) bears the strongest testimony to the various learning, solid abilities, and the public and private virtues of Amos Ellmaker, Esq the Anti Masonic candidate for the office of Vice President. It is affirmed that a seat on the bench of the Supreme Court of Pennsylvania was twice tendered to him, and that Mr Monroe offered him the post of Secretary of the Navy. We have heard (says the National Gazette) from other and impartial sources, the highest opinion of his general merits.

Sentences at Providence.—One Cushman, recently from Ireland, attacking passengers in the street with a loaded gun, sentenced to two years imprisonment and fine $500. He said he thought he had got into a country where people could do as they pleased: the Attorney General told him if he pleased to deprive others of the right to walk in the streets, and attempted their lives, the Court and jury would do as they pleased, and punish him for it.—A man was indicted for assaulting his own brother who had attempted to put their sister in jail. It seems the loving sister had previously put the brother in jail, but the Providence Journal, whence these facts are derived, does not state what became of the case.

Judge Marshall.—Last week in Philadelphia, the operation of lithotomy was performed on the venerable Chief Justice Marshall, with a professional skill which could be rivalled only by the admirable fortitude with which it was borne. Appearances are all favorable, and hopes may be entertained of the prolongation of an inestimable life under circumstances of personal relief, which will insure the continuance of its full national value.

One Morgan (whose father was lately arrested in Schuyler co Illinois, charged with murdering a young man) has been arrested for having seized his step-child, 3 or 4 years old who complained of cold, taking it out of the house, with a firebrand burning its feet, biting it, and pulling its ears loose from the head, so that it is expected to die.

A little colored boy who had been sent to a theatre in Philadelphia to sweep the chimnies was frightened by a tipsy man named Wilkins, who told him a certain rope had hung Porter, showed him an old coffin and shook some skull bones at him. The boy fell into fits and died the same night.

Drunkenness taught.—The selling of spirits to children has of late become an important a trade in the metropolis, that in some of our splendid and crowded gin shops, glasses for their especial use are in constant readiness, and 'halfpenny and farthing's worth of gin' are regularly applied for by the infant customers.—*London paper*

Sierra Leone.—Late returns—incomplete however—show the number of communicants in connexion with the Church Missionary Society's Mission, to be 348—the number of Sunday school scholars (average attendance) 667—and the number in the day schools (average attendance) 1,840.

Life of a Gentleman.—He gets up leisurely, breakfasts comfortably, reads the paper regularly, dresses fashionably, lounges fastidiously, eats a tart gravely, talks insipidly, dines considerably, drinks superfluously, kills time indifferently, sups elegantly, goes to bed stupidly, and lives uselessly.

Thanksgiving.—His Excellency, the Governor, with advice and consent of the Council, has appointed the First Thursday in December next, to be observed as a day of THANKSGIVING and PRAISE in Massachusetts.

$37,000, lately stolen from the steamer Kentuckian, at New Orleans, has been returned through the post office, as requested by advertisement, the thief having been conciliated by some arrangement, or prevented from making the money available.

From Jamaica.—We learn by private letters from Jamaica, received via Norfolk, that the negroes on the principal estates in the parish of Manchester, had refused to work, and that the general feeling among the negroes throughout the island was that they are all to be free in October.

In Albany, a large establishment has adopted the plan of paying their workmen on Monday instead of Saturday night, and the proprietor has been thanked by the wives of many of his men for the change, as their husbands now bring home their earnings.

Piano fortes, as well as almost every thing else, must change their fashion 'A la mode de Paris.' They are now made in Boston, finished all round, so that the performer faces the company. The tops are also made to be taken off easily.

The Philadelphia Bulletin publishes an account of an 'extraordinary elopement.' It appears that a respectable merchant of that city, who has a young wife and family, about a fortnight ago eloped with an orphan girl of seventeen, and nothing has been heard of him since his departure. The affair has produced a great excitement in Philadelphia.

On the night of the 28th ult says the Barnstable Gazette, a shark, 13 feet long, jumped on board the packet schooner Alphion, Capt B F Scudder, in Long Island Sound!

The Albany Literary Gazette offers a prize of one hundred dollars for the best original story and fifty dollars for the best original poem, to be addressed to John P Jermain, at the office of the Albany Literary Gazette, on or before the first of December next.

In a lot of partridges lately bought in Faneuil Hall Market, was one found, which had in its crop a striped snake 15 inches long!

Providence has accepted a city charter, the Mayor has $1000 salary, the Aldermen $100.

A runaway slave is advertised in Georgia, 'the *white* of whose eyes is *red*!'

'Old Ironsides' is to be the first vessel to enter the Dry Dock, at Charlestown, when completed.

England.—The Bible Society's income last year, was not far short of £100,000.

MORAL.

☞ Full of that glowing eloquence and startling solemnity which characterise almost every production of the same vigorous mind.

REFORM OF MORALS.

The crisis has come. By the people of this generation, by ourselves probably, the amazing question is to be decided, whether the inheritance of our fathers shall be preserved or thrown away; whether our Sabbaths shall be a delight or a loathing; whether the taverns, on that holy day, shall be crowded with drunkards, or the sanctuary of God with humble worshippers; whether riot and profaneness shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land; or whether industry and temperance, and righteousness shall be the stability of our times; whether mild laws shall receive the cheerful submission of freemen, or the iron rod of a tyrant compel the trembling homage of slaves. Be not deceived. Human nature in this State is like human nature every where. All actual difference in our favor is adventitious, and the result of our laws, institutions and habits. It is a moral influence, which, with the blessing of God, has formed a state of society so eminently desirable. The same influence which has formed it, is indispensable to its preservation. The rocks and hills of New-England will remain till the last conflagration. But let the Sabbath be profaned with impunity, the worship of God be abandoned, the government and religious instruction of children neglected, and the streams of intemperance permitted to flow, and her glory will depart. The wall of fire will no more surround her, and the munition of rocks will no longer be her defense.

If we neglect our duty, and suffer our laws and institutions to go down, we give them up for ever. It is easy to relax, easy to retreat, but impossible, when the abomination of desolation has once passed over New-England, to rear again the fragments, and build up the ruins of demolished institutions. Another New-England, nor we, nor our children, shall ever see if this be destroyed. All is lost, irretrievably, when the landmarks are once removed, and the bands which now hold us are broken. Such institutions, and such a state of society, can be established only by such men as our fathers were, and in such circumstances as they were in. They could not have made a New-England in Holland. They made the attempt, but failed.

The hand that overturns our laws and altars, is the hand of death unbarring the gate of pandemonium, and letting loose upon our land the miseries of hell. If the Most High should stand aloof and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative wo. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us. And never, since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart, the day of judgment has come; the great earthquake which sinks Babylon, is shaking the nations, and the waves of the mighty commotion is dashing upon every shore. Is this then a time to remove foundations, when the earth itself is shaken? Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming upon the earth? Is this a time to run upon his neck and the thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith, when his arrows are drunk with the blood of the slain? to cut from the anchor of hope, when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island, is fleeing in dismay from the face of an incensed God!—*Beecher*

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8.*

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold*, but HOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES.

N B. Good stabling for Horses.

Quincy, October 1, 1831

NOTICE,

TO THE COLORED YOUTH IN BOSTON, OF BOTH SEXES.

AN EVENING SCHOOL will be opened in the city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. ☞ Please apply soon.

September 24

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 44.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, OCTOBER 29, 1831.

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WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ No subscription will be received for a shorter period than six months
☞ Agents allowed every sixth copy.
☞ All letters and communications, *excepting from Agents*, must be POST PAID

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THE LIBERATOR.

☞ 'Give the slaves their liberty, and then you can secure their full and universal instruction; but as long as they are slaves, held to be the property of their masters, and involved in all the disadvantages of colonial bondage, barriers to their religious and moral culture will be set up, which I defy all your parliamentary enactments, and all your orders in council, to surmount or to overthrow'—*Speech of Rev Dr Thompson at Edinburgh*

We learn by a letter from a gentleman in Baltimore, that the Liberator has created an extraordinary commotion in that city How patent is truth upon the consciousness of bad men! Oppressors shun the light, 'lest their deeds should be reproved'—but they shall not always hide in darkness The writer says

'I cannot give you a correct idea of the excitement in the city, owing partially to the impudent conduct of some enthusiastic young men of color, who, retreating from a watch-meeting the other night in the country, (as I was informed,) got to exercising on the road, &c. Constables, in consequence of the above, are now searching the houses of colored families for guns, &c.'

The letter from which the above is extracted, was received two or three weeks since.

☞ Mr Denison, of the Stonington Phenix, is distinguishing himself in the noble cause of emancipation, by spirited and referred remarks He is an enthusiastic advocate.

Among other papers which show a good feel on this subject, we notice the Massachusetts Journal, the Genius of Temperance, the Rochester Observer, the Boston Christian Herald, the Worcester Yeoman, the Lyon Record, the Religious Intelligencer, the Boston Telegraph, the Christian Register, the Christian Soldier, the Herald of Truth, the Brandon Telegraph, and the Protestant.

The unauthorized proceedings which took place a few weeks ago at New-Haven, relative to the College, have excited a spirit of persecution towards the free people of color in that city, and drawn from some of the editors the most disgraceful sentiments. The Columbian Register and the Palladium are endeavoring to win the palm of infamy in this unmanly warfare, but it is somewhat doubtful which will succeed At present, they are equally shameless, deluded and malevolent of course, entirely out of the pale of reputable controversy.

A writer in the Register, over the signature of 'Look Out,' calls upon the Selectmen of New-Haven to prevent an increase of the colored population in that city When may we expect their republican edict?

Truly we may say of New Haven—'How has the gold become dim, and the most fine gold changed!'

FREE GROCERIES.

The consumers of the productions of slavery are the most efficient supporters of the horrid system Without their patronage, the slaveholders could not hold their victims five years longer The will buy that which he knows to have been stolen? Who will patronize robbers of the poor? Who will eat sugar or wear cotton which is tainted with the blood of the slaves, when he can get it pure?

For the information of the friends of liberty in New-York and elsewhere, we would inform them that an excellent store is kept in that city, by CHARLES COLLINS, in Franklin Square, for the sale of *Free Goods* He has now on hand several hogsheads of free brown Sugar, which he can sell by the hhd at 6¼ cents per lb He expects to keep well supplied with it. Free white Sugar may also be obtained at his store, free Molasses, excellent wheat Flour from the back part of the State, at $5,75 to $6,25 per bbl, and other free goods of various kinds Who will not buy? Similar stores are kept in Philadelphia—another for the sale of free dry goods, by LYDIA WHITE, No 42, North Fourth-street. Ladies, extend your patronage to the devoted and self-denying laborer in the cause of bleeding humanity

☞ If the abolitionists of this country are comparatively few in number, they certainly do not lack consistency or courage Their cause is just—it must therefore triumph Every one of them counted the cost before he went to the battle Of course, they were prepared for the abuse and proscription with which they are now assailed, nor will they retreat an inch. The following letter from one of this number may show the spirit with which they are all animated

NEW-HAVEN, Oct. 12, 1831

Wm Lloyd Garrison:

Dear Sir—We would not say, as Daniel did in his haste, 'All men are liars'—but we have the evidence complete, that a lying spirit has gone forth in our land, and the spirit of persecution against those who contend for the rights of the oppressed If we are permitted to plead the cause of the poor and the needy, we might safely to be willing to be partakers in their sufferings. We man need fancy that he can advocate *the rights* of the enslaved people in this country encount. It is a sacrificing system of all the rights of our colored countrymen which alone will satisfy their enemies. Nothing is better to prove their friends, than the circumstances of the present day *Truth must come right out, and we must character*- This is no day for flattery, and no time for hiding Let every lover of human happiness, of truth, and of God, throw his seal into the cause of the oppressed, and press his upon breast invincible against the sting of the scorpion, let him not dread the poison of asps, nor fear the bite of the adder I am aware that no human wisdom, counsel or strength, is sufficient for this conflict, but I hear a voice, saying, 'If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him,' and 'My grace is sufficient for thee, for my strength is made perfect in weakness.' With such promises, let us crush all the principles and feelings of the world within us, and glory in our infirmities, that the power of Christ may rest upon us. If so, my brother, our poor labor will not be in vain I am, Dear Sir,

Yours truly,

SIMEON S JOCELYN

☞ The most dangerous of all beasts is a clerical wolf A 'Christian Soldier' has bravely thrust his spear into one, on will be seen below This heartless animal has dared to enter into the Methodist fold, to destroy the lambs of God, and he ought to be driven out as promptly as was Satan out of Heaven or the guilty transgressors out of Paradise. We shall take him by the ears hereafter

The piece copied from this pseudo 'Christian Repository' is false, slanderous, impudent, contradictory, base. The author, we hesitate not to say, knew it to be of this character We can exercise no courtesy toward such an 'infamous' writer He is not only a libel upon christianity, but a disgrace even to slaveholders.

'We onto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!'

'The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land By swearing, and lying, and killing, and stealing, and committing adultery—they break out, and blood toucheth blood Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away!'

'Thus saith the Lord, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spoke onto them they prophesy onto you a false vision and divination, and a thing of nought and the deceit of their heart Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters for I will pour their wickedness upon them!'

From the Christian Soldier

SHAMELESS AUDACITY!

We want language to express our indignation at the sentiments contained in the following impudent article, which we copy from the Georgia Christian (!) Repository The editor, we understand, is a minister of the gospel!

"Our town was in a state of considerable excitement on Monday and Tuesday evenings last, in consequence of *false* insurrectionary reports, engendered in a brain, *distempered*, we presume, by whiskey- The first report reached us about 11 o'clock at night, the second in the afternoon, about the hour of 4 Our citizens were all in arms during the night, and the female part of community much alarmed We are all, however, in a state of tranquility now, and have no cause whatever to fear such an event Our slaves are treated as members of our families, they are our *friends*, and not withstanding all that the infamous Liberator (1) and his coadjutors may say, they cannot be persuaded to act in any other capacity towards us (2) Could the good editors of Boston have seen and farmers on the present occasion, collecting their slaves in their dwellings and arming them for the purpose of assisting in the defence of their families, (3) they would have been convinced of the correctness of this sentiment. As philanthropists they would do well to adopt some means for the amelioration of the condition of the *poor free men* of their own country (4) As for the slaves of Georgia, they can neither convince them that they do not live under more comfortable circumstances than a majority of the laboring class of white men among them, (5) or that they would be justifiable in cutting our throats and murdering our wives and children" (6)

(1) "Infamous Liberator!" If the editor of the Repository has read the Liberator, he is guilty of falsehood, when he insinuates that it is designed to promote rebellion among the slaves. So far from this, the editor is strenuously opposed to war, whether offensive or defensive, and has always strenuously advocated the principles of universal peace Let the editor of the Repository retract his slanderous imputation If he wishes to know the causes which have led to the recent insurrections, he need not look to New England, to the "infamous Liberator" or its "coadjutors," he may read them nearer home, in the sighs and groans of the poor slaves,—in their lacerated bodies and bleeding hearts!

(2) A fine pretence, truly! The slaves are "*friends*" of their inhuman masters,—"cannot be persuaded to act in any other capacity towards them,"—and yet the whites are all in arms for fear of an insurrection! Slaves treated as members of their masters families So are cats and dogs!

(3) "Defence" from what? From these "*friends*," who "cannot be persuaded to act in any other capacity towards them"? We are indignant at this hypocritical cant about the friendship of the slaves It is evidently a mere pretence, to cover up the enormities of the slave system, and keep them quiet under oppression If the slaves are so friendly, and so well contented, why all this alarm? It will show! Slaveholders are tortured with fear They know the poor blacks have a right to their freedom and they tremble for the righteous retribution that awaits them Having abused and insulted the slaves, until they are beginning to reap the consequences in blood and slaughter, they now begin to eulogize them, and talk of their *friendship* The poor creatures have toiled all their lives for the inhuman masters, and received nothing but stripes and blows, and now when they appear determined to burst their chains, they must be kept quiet by this hypocritical pretence! Friendship! the slaves know too well its nature to bestow it upon the authors of all their wretchedness

(4) And what would the Rev Editor have us do with our '*poor freemen*'? Shall we forge the chain and rivet on them the fetters of slavery, out of compassion for their wants? If slavery is so conducive to the happiness of the poor, would not the rich men of New England show their humanity by kindly consenting to take care of our "working-men"? Perhaps the Rev Editor of the Repository, in the plenitude of his mercy, would be willing to take a few hearty Yankees who are compelled to labor for their daily bread

(5) And suppose the slaves are "under more comfortable circumstances than a majority of the laboring class in New England. What then? Does this justify slavery? Does it make void the law, "As ye would that men should do unto you, do ye even so unto them"? But the assertion is false We venture to assert, that the "laboring class born as happier and more contented than any other—happier less than the inhuman Nabobs at the south, who are guilty of enslaving their fellow men The slaves under more comfortable circumstances than a majority of the laboring class" at the north! Why then are we not troubled with insurrections?

(6) This is impudence too intolerable! As if the people here would justify the slaves for murdering their oppressors! No, the slaves are answerable for every drop of blood they shed, but their guilt is trifling compared with that of their oppressors,—and trifling, we had almost said, compared with the sin of those who become the apologists of slavery Who, we ask, are most entitled to sympathy and commiseration, those who have the Bible in their hands, and in violation of the law of God, and every principle of justice and humanity, enslave their fellow men—or the oppressed, who are goaded on by desperation to assert their rights? The answer is plain This slaves have a higher claim in our pity than their oppressors, and the latter may regard the evils which are coming upon them, as the fruit of their own folly and wickedness, and not the result of foreign agency and influence

A VOICE FROM ROCHESTER!

A large number of the colored citizens of Rochester having convened themselves together, for the important object of taking into consideration the anti-republican principles of the American Colonization Society, the Rev Mr Johnson was called to the Chair, and Mr A. Lawrence was appointed Secretary The meeting was then briefly addressed by the Secretary as follows!

Countrymen and Brothers—When viewing the inhumanity and anti-christian principles of the Aspersion Colonization Society, in plotting our removal to Africa, (which is unknown to us as our native country,) it seems as though we were called upon publicly to express our feelings on the subject. We do not consider Africa to be our home, any more than the present whites do England, Scotland, or Ireland This is the land our fathers have tilled before us; this is the land that gave us our birthright.

The meeting then Resolved, That we never will remove to Africa, but should any of our brethren wish to emigrate, we would recommend Canada as a country far more congenial to our constitutions;—that we give our most sincere thanks to our friendly advocates Messrs Garrison and Knapp, and Mr Benjamin Lundy, who are crying onto their fellow men, night and day, to let their countrymen go free they will be called blessed by many generations yet to come.

The Colonization Society say that they cannot treat us as men while we are with them; but if we will go out of their reach, they will begin their charity. What should we think of such religion as this? Because our skin is a little darker than theirs, they say they cannot think of treating us as men. The scripture says, 'Beware of wolves in sheep's clothing'—and such they seem to be. We earnestly believe, with our generous friend Garrison, that it would not be a hard matter to exceed them in doing right. Our blessed Lord said, that we should do to all men as we would have them do to us. Now what would they think, if we should tell them that they would be better off in New Holland or in Tartary?

Resolved, That we will do all in our power to support the Liberator, printed by Mr Garrison, and all other works in our behalf.

Resolved, That the foregoing proceedings be published in the Liberator. Signed,

HENRY JOHNSON, *Chairman.*

A. LAWRENCE, *Secretary.*

From the African Sentinel.

A CHALLENGE!!!

Why do Colonizationists generally shrink from a fair contest on the merits of their system? For the best of all possible reasons—*their cause is a weak one*, and they seem *to know it*. It is the intention of the writer of this article to discuss the subject with some fair and able (not to say *reasonable*) advocate of Colonization-ism. He is willing to hold the discussion in any *paper* whatever, or in any *manner* whatever—and he hereby *challenges* any opposer of African emancipation or advocate of the Colonization Society who *dares* defend his principles in the fair field of argument, *to* discuss the subject. He doubts much the boasted courage of the Colonizationists, and is now willing to *test* it.

He will thank his opponent, whoever he may be, to signify his consent by addressing 'John G. Stewart, Editor of the African Sentinel, Albany,' post paid, who will concert with the author of this communication, and arrange the terms for discussion.

GARDNER JONES.

New York, Sept. 19th, 1831.

N. B. The 'Liberator' and 'Genius of Universal Emancipation' are requested to give this article an insertion.

From the Genius of Universal Emancipation.

THE AMERICAN CONVENTION.

We have been requested to insert the following Notice, thus early, in order that the advocates of emancipation may be seasonably advised of the change which has been made, relative to the time of meeting.

The 22d biennial stated meeting of the 'American Convention for promoting the Abolition of Slavery,' &c. will be held at Washington City, on the second Monday in January, next, at 10 o'clock, A. M. All the Abolition, Manumission, Anti-Slavery, and Free Produce Societies, in the United States, are entitled to a representation, and are invited to participate.

On behalf of the Convention,
ROBERT F. ANDERSON, } *Sec'ys.*
CHARLES S. COPE, }
Washington, Sept. 23d, 1831.

N. B. Printers of newspapers, favorable to the cause of freedom, are respectfully requested to give the above a few insertions.

Extract from the Constitution of the Convention.

'ART. 2d. The Convention shall be composed of such representatives, as the respective Societies associated to protect the rights of free persons of color, or to promote the Abolition of Slavery within the U. States, may think proper to appoint, provided that the number from any one Society shall not exceed ten.'

SLAVERY RECORD.

LETTER FROM GEORGIA.

——, Oct. 5, 1831.

Wm. Lloyd Garrison.

My Dear Sir—As my letter will be a very hasty one, you must excuse my omitting to notice some matters that my former letter* would have reasonably made the subject of part of the present one.—My object at this time is to enter our present '*Slavery Record*,' which is truly horrible. The guilty and the innocent are both trembling at the fearful retribution that seems to be hanging over the head of the oppressor of his fellow being, involving the safety not only of themselves, but of the whole white community.

On Monday night last, (the day of our elections,) while the successful party were at their *drunken* revels, an alarm was given by an express who had arrived from a plantation of Col. —— ——, about five miles from this town, that a large body of negroes were under arms, threatening massacre and conflagration. About thirty individuals of bloodhound spirit, were soon mustered, and placed under command of Col. —— ——, and proceeded for the plantation. On arriving there, they were much disappointed at finding all the negroes (amounting to only 18 or 20 men) fast asleep, without the least symptom of disturbance. They, however, roused them all from their slumbers, and placed them in a line by the side of a building, except four—these, according to an examination of the overseer's wife, were deemed those most under suspicion and some guilty. It appears that her guilty conscience had led her, through fear, to skulk about among the negro houses, to listen to their conversation. She had *partly* overheard something, which she construed into an intent of immediate insurrection. These *guilty wretches* were tied up to trees, and one of them, whom she *thought* she had heard say, that he was 'too fat and lazy to have any thing to do with it,' was singled out for torture, to make him confess the import of the conversation. After a few blows with a heavy whip, the limb to which he was tied gave way, as if it refused longer to aid the barbarity of man to his fellow being. The negro, unable to endure the torture, started to run from the place, when a gun was fired after him, which, however, only succeeded in wounding badly Capt. —— ——, one of the party, and the *Hon.* —— ——, who had that day been elected a senator from the county; who were searching a hut at a short distance. In a moment, a terrible alarm was given—the negroes tied to the trees, were attacked in this defenceless condition by Capt. —— —— with his sword, and two of them hewed to the ground, with their skulls cleft. The only apparent reason for the being done was, to prevent their escape, as some of the others had, at the moment of firing the gun, started to run, and who escaped. After much barbarity to the remainder, the party could not ascertain that they were guilty of any attempt to insurrection or serious mischief, further than a few words could make them, which might be implied as seditious or otherwise. The probability is, from circumstances that have since transpired, that they had something to do with a contemplated insurrection. During this time, the alarm bell was rung, and the people of the town, women and children in particular, assembled at the court house and taverns to the number of more than 2000, and reports were constantly spreading that a large force of armed negroes were almost on the borders of the town. Pale faces and trembling knees were to be seen in every direction. The men were all in arms, from muskets to hatchets and knives. Indeed, had not appearances been so serious, it would have been truly ludicrous. All the negroes in town were either put in jail or under guards. The streets were barricaded with boxes, wagons, cotton-bags, barrels, &c. and behind them, (except a few scouts,) stood the *valiant garrison*, thus suddenly called into existence at midnight, with formidable commanders, Cols. —— —— and —— ——. Expresses were dispatched to the neighboring towns of Clinton and Forsyth for aid, or to put them on the alert. The expedition to the plantations soon returned, which quieted the fears of the people, and most of them returned home. The next evening, a more serious alarm was raised. The negroes of several large plantations, in Jones County, had actually risen—every disposable force was put in requisition, and needed. At a large plantation, known as Bloomsville, belonging to Wm. Cook, the buildings were all burned, and it is believed, though not positively ascertained, that the overseers, Charles Brooks and John Parmenter, were killed, as they have since been missing. We understand that the insurrectionists at this place were nearly put down by the militia; but at other places in that County, and in Twiggs and Monroe, large bodies of negroes have collected, and what mischief is done we know not, for it is as much as we dare to do to keep order at home. Reports of many white families being killed reach us almost every hour, but no doubt are much exaggerated. The Lord only knows where will be the end of it. They will no doubt soon be put down, as the white population in the vicinity and in many neighboring parts, is most numerous, and have the advantage of being armed. As the mail is about to close, I must leave the chapter of surrounding danger thus imperfect.

*This letter we shall endeavor to publish next week.—*Ed.*

PREVALENCE OF INSANITY.

The southern States are one vast madhouse. We should think a brisk trade in straight jackets might be carried on, by our merchants, with amazing profit. How great is our regret that we have no capital to invest in this business; but, alas! we are not among the number who were born with a silver spoon in their mouths, and Fortune always mocks our empty pockets. Nevertheless, we rejoice in the success of others. Here is an account of a public meeting of lunatics, held in Georgia. If such insane and tyrannical measures do not return to plague the inventors, and secure the terrible judgments of a just God, then causes have lost their legitimate effects.

From the N. Y. Commercial Advertiser.

SLAVE INSURRECTIONS. A public meeting was held at Bethesda, in Richmond county, Georgia, on the 4th inst. in which a preamble and resolutions were agreed to, to the following purport. That those present pledged themselves to prosecute with all rigor, all persons disseminating such publications in the state, as Garrison's Liberator or Walker's pamphlet;—that slaves, absent from their masters' plantations, should be under strict surveillance, and in particular that the intercourse should be checked and narrowly watched, between those in the town of Augusta and in the country;—that all collections of colored persons should be forthwith dispersed;—that volunteer patrols should be organized;—that the legislature should pass a law to prevent the return into the State of any colored person who may travel north of the Potomac;—that no necessity can exist for allowing them to frequent separate churches of their own, and that such as are now open ought to be closed;—that no night meetings should be allowed, and that they should not be allowed to hire out their own time, or their own horses and drays;—that measures should be adopted to remove from the State all such as can read or write, and all free negroes in general;—and that they should no longer be employed in printing offices. A committee was appointed to carry into effect the resolutions recommending the Mayor and City Council to prevent night meetings, &c.

A meeting was held in the fourth election district of Anne Arundel county, Maryland, on the 5th inst. to consider the same subject. It was resolved that the late insurrections in Virginia called for the formation of associations to visit the houses of negroes regularly, and to restrain them from misconduct. The meeting protested against the practice of treating the blacks with cruelty or inflicting superfluous punishments upon them, but recommended a series of precautionary measures to be rigidly observed. It was also resolved to petition the legislature to pass a law, prohibiting the manumission of slaves, unless on condition of their emigrating to Liberia. The annexed resolution was likewise adopted.

Resolved, That they be requested to recommend to the members of the State Legislature generally, the propriety and importance of instructing our representatives in Congress to support a law, granting an annual appropriation out of the Treasury towards transporting the free colored population to the United States colony in Africa.

PANIC IN ALABAMA!

FORT MITCHELL, Ala. Oct. 8, 1831.

Gen. Sewell Woolfolk,
Intendant of the town of Columbus.

SIR—I conceive it my duty to advise you, that there prevails at this time a considerable excitement in this neighborhood, in consequence of the extraordinary movements among the negroes. From the number collected at Broken Arrow and the vicinity of Cowets yesterday, and the diversity of excuses rendered to their masters and others for their absence from home, it is believed that they were advised of the seditious movements of the negroes elsewhere and expected to act in concert with them. These apprehensions are strengthened by the intelligence gained in North Carolina, that to-morrow evening was the time appointed for a general insurrection in that quarter; it is well known that the hostility of the Indians (*however masked*) would in such an event induce them to co-operate with the negroes in any measure tending to the destruction of the whites; of this fact, we have the positive assurance of Micho Barnard, previous to his death. As to myself, I entertain no fears in relation to the subject of this communication; but have felt it my duty to make known to you the apprehensions of others, that it may serve as a caution to the citizens of your town. I trust the importance of protection against a repetition of the diabolical scenes of Virginia, will plead my apology for this intrusion.

Very respectfully, your obedient servant,

J. CLAY.

'A Citizen of Seaford,' in the Delaware National Republican, gives a most ludicrous account of the rumored insurrection in that State. After minutely detailing the particulars of the panic, he reveals the cause of it as follows:

'As soon as it was known that there was little or no cause of all the ado, a messenger was sent out to correct the despatch boy's statement; but the panic was so great, many would not believe, and our town was soon thronged to a considerable degree with armed men, and enquirers after the certain news, from different directions. The negroes who belong to this place, at the request of the whites had volunteered themselves as artillery men. But hear the conclusion of the whole matter. Five young men took it into their heads on Tuesday, with the consent of their parents, to go a rabbit-hunting. They made some noise in the woods, hallooing to their dogs, and fired off several guns. The women in the neighborhood took fright, the men being chiefly at the election, some distance off, and ran screaming towards the river, each supposing murderous deeds had been committed on their neighbors, and all anxious to escape the fearful slaughter. One of the hunters heard something of the alarm, and thinking some negroes had started from the forest and murdered his neighbors, came to Seaford, and, in the course of enquiry, the whole matter came out. The magistrate issued and sent for the company of huntsmen, and the witnesses, and upon investigation, all parties together, the true causes were ascertained. No charge of bad intention or design is attributed to any one. All seem to be innocent—all satisfied—and now all is tranquil. The people are now better satisfied than before, that the negroes of Delaware are not disposed to insurrection or hostilities; and that if they were, such are the resolution and intrepidity of the citizens, that present death would necessarily follow such an attempt.'

PETERSBURG, (Va.) Oct. 18.

Murder.—In a previous paper we gave an account of what was then supposed to be the accidental burning of the dwelling house of Mr Henry Lewis, of Prince George, in which that gentleman was consumed. We have since been informed, that some suspicion having been excited, an investigation took place in the early part of last week, which resulted in the committal to prison of five of Mr L.'s slaves, on a charge of murder. It appears, from the partial confessions of the negroes, that they entered the house after their master had retired to rest, murdered him in his bed, robbed him of his money and some valuable articles, and then set fire to the house to prevent suspicion. The property was found in the places designated by the culprits. They are in the hands of justice, and there, for the present, we leave them.—*Int.*

NAT TURNER.

The Richmond Compiler, of the 17th inst. contains the annexed letter, dated Lewisburg, Oct. 11, and addressed to the Governor of Virginia. The editor expresses some doubt of the identity of the body supposed to be that of the ringleader in the recent murderous insurrection, and wished it had been preserved in spirits for inspection.

I have received information, to me so convincing of the fact that Nat Turner has been drowned in attempting to cross New River, and believing that it will be some satisfaction to the public to know that the wretch has been punished by the justice of the Deity for his offence, I think it proper to communicate the circumstances to you. It appears that after escaping from the two Hunters on Price's mountain, he was traced at the Gap Mills in Monroe, and seen by several persons between that and Bowyer's Ferry, where he called on the 25th ult. to get over the river. Mr Bibb, the ferryman, demanded his pass, and asked him some questions, at which he broke and took up the river. Some one or two days after, a drowned person was seen floating down the ferry. Mr Bibb and some of his neighbors followed, and got him out some six or eight miles below. He had in his pockets and about him a large knife, Spanish dirk, pistol, and something like a diamond. Mr Bibb recognized him to be the same who called to cross the river—and those with whom I have conversed agree, that if it were Nat Turner who was seen on Price's mountain, it was he who has been drowned; and that he suits the description given in your Excellency's Proclamation, in every particular, except the knot on his arm, which was not examined.

[We place no reliance whatever upon the above story. To be sure, Nat is mortal like other men; but we understand the reason why the slavites wish to kill him in print as well as in reality.]—*Ed. Lib.*

☞ 'Executed by the people' doubtless means executed by a mob, on suspicion of guilt, without investigation or trial.

WILMINGTON, N. C. Sept. 28.—Three ringleaders of the late diabolical conspiracy were executed at Onslow Court House, on Friday evening last, 23d inst. by the people. There was a fourth, who escaped during the tumult.

☞ A late Frankfort Kentuckian states, that a rumor has reached that place, that the blacks have risen in Louisiana, and have possession of the coast, both above and below New-Orleans. It is evidently a fabrication.

JUVENILE DEPARTMENT.

[SELECTED FOR THE LIBERATOR.]

'AN EVENING AT HOME.'—NO. 3.

'Oh, Emma,' interrupted Henry, 'I have such a thing to show you,—that is, if Helen will let me; for she has done it all and she knows the most about it, and she made me understand it quite; and it is the prettiest thing, and the truest,' said Henry, as he darted across the room, and began rummaging a work-box, then pulled open a table drawer, and finished by overturning a hyacinth glass.

'Pray, dear Henry, be gentle,' said Helen. 'I have the Areorama already in my hand, if that is what you wish to show Emma; and you shall be the show-man, if you like it.'

'Oh, you are the sweetest, dearest sister that ever was! You never like me to touch your work-box, or go to your drawer; and now, though all the water is running on your paints, you only look sweeter and prettier than ever: nobody has such sisters as I have,' said Henry, as he was mopping up the water with his pocket-handkerchief, while he looked at Helen. 'Now you shall see how gentle I will be, dear Helen; as gentle,' lowering his voice, 'as George Mortimer is when he brings you your tea, and puts the little table for you so quietly. I will be your gentle slave all my life long. And now may I open the Areorama? Come, Emma, come and look; I will take you to the West Indies in a moment, and show you them just as they are.'

Emma hesitated; but her mother bid her look at the various scenes which Henry at once displayed in the lengthened perspective of the Areorama. 'That mountain quite at the end, is mount Misery, in the island of St Christopher,' said Henry.

'Is that its real name?' asked Emma.

'Yes,' said her mother, 'it is really called so.'

'Oh, that it is,' said Henry; 'for Captain Medan, as soon as he looked through the Areorama, said, "There's mount Misery!" and he said Helen had done it very well, and how beautifully it rested in the sunshine.'

'And see,' said Emma, 'there is a black woman, sitting under a tree, and she had a pretty little black baby in her lap!'

'Helen says that is Laura, who complained to the Fiscal that when she used to creep from her work, to feed her sick baby, the manager flogged her for it.* Don't you see him, Emma, coming along behind her? And nearer to us do you see the gang of slaves all at work in a line? They are holing trenches, for planting the sugar canes; and that is the driver behind them, flogging them on with the cart-whip. Poor slaves! he allows them no resting time, no leaning on their hoes, nor a moment to relieve themselves from their stooping position!'

'And this,' said Helen, 'beneath a hot burning sun, and in a climate which renders violent exertion peculiarly painful!'

* See the Berbice Fiscal's Returns, printed by order of the House of Commons, 23d June, 1825.

'But, what will grieve you the most Emma,' said her mother, 'is, that the poor *women* have to do the same work as the men, and to work quite as hard too, for, if any of the gang were allowed to throw in their hoes less rapidly, or with less force than their companions, the trench would be imperfectly formed, as they are all made to keep in exact time; and, therefore, the women, and the weakest of the men, who are most unfit for such hard work, feel most frequently the cutting lash of the cart-whip!*'

'And, besides working hard all day, they have to go and pick grass for the cattle in the evening,' said Henry.

'And in crop-time,' said Helen, 'which lasts for four or five months every year, besides their *day's-work*, they have to work *half every night* or the *whole of every other night*.'

'And when Sunday comes, still it brings no rest to the poor tired Negro,' said Mrs Morrison, 'for on that day he has to go to market, and work in his garden, or else he must starve, and perhaps be flogged into the bargain.'*

'Well, mamma,' said Emma, sighing deeply, 'it is very painful to hear all this, and I shall never be able to eat any more sugar that ——'

'But we eat sugar that is not West Indian,' interrupted Henry, 'nice, good, *harmless* sugar. The cracking of the driver's whip has never resounded where this sugar comes from.'

'Go, Emma,' said her mother, 'and look at the sugar in that sugar-basin;—not the lump sugar, for that you would hardly be able to distinguish,—but the other. Is it like the sugar that you have been used to?'

'No, mamma, it is white, and it has a peculiar smell, something like the smell of honey, and it tastes differently too.'

'That is *East India* sugar. It is not cultivated by slaves, but by the Hindoo peasants. No barbarous sounds of cracking whips remind them that, with the form and feelings of men, they must submit to be treated as the beasts of the field, and no cruel master can part them from their wives, or sell their children from them.'

Mamma, may I read Emma the story of the poor black woman, whose two little children were taken from her?' asked Henry.

'By all means,' replied his mother, 'and while you read it, I will look for some verses that describe the agony of the poor bereaved mother.'

'Now listen, dear Emma,' said Henry, 'to what I am going to read. "A master of slaves, (writes Mr Gilgrass, a Wesleyan missionary,) who lived near us in Kingston, Jamaica, exercised his barbarities on a Sabbath morning, while we were worshipping God in the chapel, and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or us. This man wanted money, and one of the female slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feelings, she made a hideous howling, and for that crime was flogged. Soon after, he sold her other child. This turned her heart within her, and impelled her into a kind of madness. She howled night and day in the yard, tore her hair, ran up and down the streets and the parade, rending the heavens with her cries, and literally watering the earth with her tears. Her constant cry was, *Da wicked Massa Jew, he sell my children. Will no Buckra massa pity Neger? What me do? Me have no child!* As she stood before the window, she said, lifting up her hands towards heaven, *My massa, do, my massa minister, pity me, my heart do so,* (shaking herself violently,) *my heart do so, because me have no child. Me go to Massa's house, in massa's yard, and in my hut, and me no see 'em.* And then her cry went up to God."'

'Here is a picture of the poor mother,' said Helen. 'Look, Emma, how her eyes are turned up to heaven, and look at her clasped hands, and see how sorrowfully the minister looks at her.† Here are the verses, I will read them if you like it.'

"Whence come those tones of loud despair,
Piercing the very house of prayer!
Screaming in accents shrill and wild,
'Oh, screen, me have no one child!'

By white man torn from Afric's shore,
Here, in my shame, two babes me bore:
Den my poor bosom beat for joy —
Bad, cruel massa, sell my boy!—

Me would have hid the one lone dear
Deep in my very heart, for fear
He sell that too!'—Then doubly wild,
Came the fell shriek—'Me have no child!'‡

They flogged me, because me roam
To massa's house—den hasten home—
No child me see!'——Heaven hears the cry,
Sees the clasp'd hands, the blood-shot eye!

And will the Lord, the Just, and Strong,
Restrain the bolts of vengeance long?

He will not!——Britain, rouse thee now,
Ere lightnings flash to blast thy brow!"

CHARLOTTE ELIZABETH.

'Poor woman, how sorry I am for her,' said Emma, while the tears stood in her eyes. 'How I wish I had been there to comfort her, when she cried for her children, and watered the ground with her tears. Whenever I see West India sugar, mamma, I shall always think of the misery of the poor slaves. I can never, never taste any more slave-sugar, I am sure. I had much rather go without any at all.'

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* See 'The West Indies as they are,' by the Rev R. Bickell, pp. 47—50.

† This is an error in the Painter, for Mr Gilgrass says,—'I dare not be seen looking at her!'—*Christian Observer*.

‡ This must have been the case with Abel and Lobbah, when Becky, their youngest child, six years old, was sold to a different master.

BOSTON,

SATURDAY, OCTOBER 29, 1831.

COLLEGE FOR THE PEOPLE OF COLOR.

As one of the individuals who advocated the erection of this College, before the Convention in Philadelphia, I am bound to vindicate the motives which led to the adoption of this measure. My animadversions upon the extraordinary proceedings which took place at New Haven early last month, inimical to the location of the institution in that city, have been purposely delayed, in order to test public sentiment on this subject. The press, all over New-England and elsewhere, has now spoken: these proceedings have been almost unanimously reprobated as a disgrace to those by whom they were adopted, and as characterised by a precipitancy of action, a malignancy of prejudice, a warmth of passion, and a callousness of mind, unworthy of rational, honorable, republican and christian men. Indeed, so prompt has been the rebuke, and so general the public indignation, as to affix the stigma permanently and exclusively upon the actors in this anti-intellectual crusade.

I republish the second resolution passed 'by the Mayor, Aldermen, Common Council, and Freemen of the City of New Haven, in City Meeting assembled,' as the basis of my remarks.

Resolved, That inasmuch as slavery does not exist in Connecticut, and wherever permitted in other states, depends on the municipal laws of the state which allows it, and over which neither any other state nor the Congress of the United States has any control, that the propagation of sentiments favorable to the immediate emancipation of slaves, in disregard to the civil institutions of the states in which they belong, and as auxiliary thereto the contemporaneous founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other states, and ought to be discouraged.

The above resolution, coming from Georgia or South Carolina, and adopted by a gang of slaveholders, would excite no surprise; but emanating from a place famous for its intelligence—in the republican State of Connecticut—and sanctioned, almost by acclamation, by the descendants of the Puritans, fills the mind with amazement. It evinces the spirit of southern nullification; it is full of southern hostility to the blacks; its tone, principle, republicanism, doctrine, all show its southern paternity.

The advocates of the proposed College certainly did not anticipate this opposition: it has risen like hail from a sunny sky, or midnight upon day: but they never intended to make a location where it was against the wishes of the community. Necessity did not demand such a violation of public sentiment; they knew that an eligible site could be found elsewhere than in New Haven; they selected that city, not as a dernier resort, but actuated by a fervent desire for its prosperity, and by a belief that instead of obstructions being thrown in the way, facilities would be granted in the erection of the College; they consulted nothing but the public good; they expected to enlarge and eternize the reputation of a city, already famous as a fountain of knowledge—for future history shall make that place the envy of others, of which it is related, 'Here was the first College for the People of Color known in the world!'

Whether the most suitable place for the College was selected or not, is a question about which there will naturally be a diversity of opinion. Some persons may think the chosen neighborhood—perhaps it was so; others (who are familiar with all the circumstances of the case) may think otherwise. Until I examined the spot, and understood the peculiar advantages which clustered around such a location, it appeared to me that a more central place was desirable—either in the State of New-York or New-Jersey. While, however, I regret the defeat of the plan in New Haven, I feel more keenly for the sullied honor of a city of 'freemen.'

If the citizens of New Haven, at this meeting, had passed resolutions to the following effect, instead of the one above quoted, the friends of the College would have taken the hint—only a slight rebuke would have been necessary—another site would have been selected.

Resolved, That it is with a lively interest we learn that active efforts are making for the erection of a College, expressly to elevate a large and degraded portion of our population who have been too long denied the common right of instruction in our seminaries; and that, in proof of our sincerity, we are willing to contribute liberally to promote this benevolent object.

Resolved, That, though we are neither hostile nor exclusive in our views, yet we beg leave to suggest to the directors of this institution, as our unanimous opinion, (aware of their intention to locate it in New Haven,) that as this city is already abundantly supplied with seminaries of learning which may be needlessly injured by this anomalous introduction, and on the success of which mainly depends the prosperity of the place, another location may be obtained, equally advantageous, more suitable, and free from all embarrassments.

How different from the foregoing is the spirit exhibited in the New Haven resolution! 'The Mayor, Aldermen, Common Council, and *Freemen* of New Haven, in City Meeting assembled,' instead of confining their attention to the location of the College, travel out of their path to attack the friends of immediate emancipation, and, by unjustly associating the institution with the overthrow of slavery, to seek its utter annihilation! They express no sympathy for the degraded condition of the colored population, but seem to desire its perpetuity. What do they mean by the assertion, that the 'founding of Colleges for educating colored people is an unwarrantable and dangerous interference with the internal concerns of other States, and ought to be discouraged'? It is the acme of fatuity. What! is it not enough that the people of the free States agree to maintain a system by physical force, which holds TWO MILLIONS of rational beings in worse than brutal bondage, and annually subjects SIXTY THOUSAND new born victims to the same horrible fate? Must they also, in order to satisfy southern traffickers in the bodies and souls of men, purposely degrade *three hundred thousand* free people of color, and make them as ignorant and miserable as possible? Monstrous! monstrous! (*To be concluded next week.*)

MORTALITY AT LIBERIA.

The Liberia Herald of August 22, is before us, in which we find the following contradiction—not a positive one, however, but from 'an authentic source'—of the account of the fearful mortality among the emigrants who went out in the Valador, which was circulated a few months since. It is very singular that Mr Russwurm, who resides in the Colony, could not give his denial from positive knowledge. Does not his ignorance look suspicious?

'We gladly avail ourselves of our privilege through our columns, to state from an authentic source that but *two* of the emigrants (children) per Valador, have died.'

☞ In contradiction of the above *contradiction*, we beg the public to peruse the following extract of a letter, just received from a gentleman of great respectability in Philadelphia. Russwurm is *informed* that only two *children* have died—a conscientious emigrant, on the spot, declares that THIRTY out of *thirty-one* individuals have fallen victims!! Put *this* and *that* together.

'I have this moment received a letter from Liberia, from an old friend of mine. He mentions that a family by the name of Moss, from the State of Ohio, consisting of *thirty-one* persons, went out in the Valador, ALL OF WHOM DIED BUT ONE! Russwurm states in his paper that only two had died, and they were children. Mark his deception!'

———

Slaves of the Colonization Society. This false and absurd notion has just been spread throughout the country, by means of a misconstructed advertisement. The facts are these. A slave and professed his willingness to go to Liberia. His master's Executor sent him for that purpose, with money sufficient to pay his expenses, under the care of a friend, who, having given him five dollars, left him at Mr Gurley's door, which he never entered. He said he wished to make a purchase, went away unsuspected and unattended, and did not return. The Executor, of course, advertised him as a fugitive slave, because he had liberated him only on the condition of his going to Liberia. With this latter transaction the Society had nothing to do. The *friends* of the Society who have published the error, will, of course, correct it. Such an act of justice is not expected from its enemies.—*American Spectator.*

☞ The charitable declaration which concludes the above paragraph, is worthy of the head and heart which indited it. He who is incorrigibly unjust naturally imagines every other man to be like himself. The 'enemies' of the Colonization Society need not, and do not, resort to misrepresentation to effect its overthrow. Truth, Reason, Humanity, Justice, Religion, are on their side, and they require no other auxiliaries to insure success. The explanation of the Spectator amounts to nothing. Compulsion is to be used in sending the runaway to Liberia. Mr Gurley had no right to advertise him, and should he succeed in restoring the slave to the man who dares to call him his property, he will be guilty of assisting to kidnap a freeman. The slave is his own master.

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☞ INFORMATION WANTED. The Hon. Robert Y. Hayne, of Columbia, S. C., (through the medium of a letter,) wishes to know of the Mayor of Boston who sent a number of the Liberator to him, a few weeks ago? The Mayor of Boston (through the medium of a deputy) wishes to know of Mr Garrison whether he sent the aforesaid number to the aforesaid individual? Mr Garrison (through the medium of his paper) wishes to know of the Hon. Robert Y. Hayne of Columbia, S. C. and the Mayor of Boston, what authority they have to put such questions?

THE RALEIGH INDICTMENT.

We give below the comments of several editors upon this ineffably ridiculous, this incomparably audacious, this spitefully impotent, this irrecoverably insane affair.

The Herald of Truth, commenting on the indictment, sensibly remarks:

'These denunciations will tend to give notoriety to the paper, and extend its circulation. The means resorted to for suppressing it, will have a directly contrary effect. Cannot these southern gentlemen devise any means of "putting down" the Liberator but threats and "true bills?"'

The only fair and legitimate means of silencing an opponent, is by facts and arguments. Let them refute its statements and controvert its facts; any other means are an acknowledgment of the weakness of their cause. The idea of demanding Garrison and Knapp of the Governor of Massachusetts, is preposterous. They are amenable to the laws of Massachusetts for their conduct as editors, and if their publications are libellous, let them be prosecuted in their own state. But I presume this would prove a *nolle prosequi.*'

The Haverhill Gazette uses the following language on this subject:

'Let the Governor of slaves make the demand—and he will have occasion to know, that our Governor is the chosen ruler of *freemen*, and that he understands, and will protect the rights of freemen.'

And the Hartford Intelligencer says:

'Such madness, we opine, will meet with merited disapprobation and contempt.'

The spirited remarks of the Portsmouth Journal, the Providence American, and the Kennebec Journal, we shall publish next week.

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Liberty of the Press among Negro Stealers. —The City Councils of Georgetown, S. C. have enacted an ordinance, which imposes a heavy fine, or thirty days' imprisonment, on any *free* colored person, who shall take from the Post Office, or subscribe for the Boston Liberator.

Go on! Kidnappers—hide the sunshine if you can, till you are imprisoned with the Prince of darkness in the blackness of Pandemonium forever.

N. Y. Protestant.

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☞ STUART'S CIRCULAR. We take the liberty to extract a paragraph from a letter written by a gentleman in Providence.

'I saw your paper this evening, and must say that Mr Orr's account of Capt. Stuart's "Voice from England,"—which he, to my astonishment, calls *raving*,—exceeds any thing I have heard of yet.—Why does not this sapient *philanthropist* print the stupid and *raving* article, and let his readers see how illogical, irrational, unchristian and absurd it is to do justly, love mercy, and walk humbly?'

Mr Orr has a sound reason for the exclusion of the Circular from his columns. No man is ambitious to expose the folly of his own pursuit.

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☞ We have received a letter from Petersburg, Va. containing the figure of a slave, (cut from the vignette of the Liberator,) with a thread tied about his throat, signifying that somebody is to be hung—probably the author of the letter. We cannot compassionate his fate. He ought first, however, to be scourged by a slave, for defrauding Uncle Sam of fifty cents.

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The New Haven Advertiser, recording the destruction of a 'negro house' by a mob in that city, says —'Every body rejoices that the building is gone; *we trust none will have occasion to rue the manner.*' In other words, it trusts that the violators of law may escape merited punishment, inasmuch as their fury was expended upon the property of persons of color!

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☞ 'Some remarks on the former and present state of St Domingo or Hayti,' Constitution of the Female Association of Philadelphia, Two Questions by B. Walker, Equal Rights, A colored Citizen of Brooklyn, N. Y., A Letter from Port-au Prince, and a large mass of other communications have been received, which shall ultimately obtain a place in our columns.

☞ For sale at this office, a tract addressed to the people of color, by Mrs Maria W. Steward, a respectable colored lady of this city. Its title is, 'Religion and the pure principles of Morality the sure foundation on which we must build.' The production is most praiseworthy, and confers great credit on the talents and piety of its author. We hope she will have many patrons. Price 6 cents.

The schr Susan, of Monrovia, owned by Mr Henry S. Nelson, was totally lost on Grand Cape Mount Bar, on the 14th Aug.

☞ Intelligence was received at St. Thomas, Sept. 15, of the destruction of the city of Port-au-Prince by an earthquake.

It seems to be conceded that Mr Lumpkin has been elected governor of Georgia, in place of Mr Gilmer. Mr L. is a Calhoun man.

A new paper has been commenced at Haverhill, by Messrs Harrison and Brewster; Edwin Harrison editor.

At a recent election in Charleston, S. C. for a representative to supply the place of Wm Aiken, deceased, the Nullification candidate succeeded, against the Union candidate, John Robertson, by a majority of only eight! out of 2700 votes.

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DIED—In Newburyport, Mr Samson Wood Philips, colored, 38, formerly of Cornville, Me.

In Liberia, August 1, Mrs Matilda Ray, aged 54. On the 13th Aug. Mr James Ray, aged 64, husband of Mrs Ray. Aug. 4, Miss C. E. Payne, aged 22.

LITERARY.

EXTRACTS

From the Poem delivered at the late Commencement in Brown University

BY N P WILLIS

Yet oh ! what godlike gifts neglected lie
Wasted and marr'd in the forgotten soul !
The finest workmanship of God is there.
'T is fleeter than the wings of light and wind ;
'T is subtler than the rarest shape of air ;
Fire and wind and water do its will ;
Earth has no secret from its delicate eye—
The air no alchymy it solveth not ;
The star-writ heavens are read and understood,
And every sparry mineral hath a name,
And truth is recognis'd, and beauty felt,
And God's own image stamp'd upon its brow
How is it so forgotten ? *Will* it live
When the great firmament is rolled away ?
Hath it a voice forever audible,
'I AM ETERNAL !' * * * * *
Look at him
Who reads aright the image on his soul,
And gives it nurture like a child of light.
His life is calm and blessed, for his peace,
Like a rich pearl beyond the diver's ken,
Lies deep in his own bosom. He is pure,
For the soul's errands are not done with men.
His senses are subdued and serve the soul
He feels no void, for every faculty
Is used, and the fine balance of desire
Is perfect, and swims evenly, and so
Content dwells with him, for his mind is fed,
And temperance has driven out unrest
He heaps no gold It cannot buy him more
Of any thing he needs. The air of heaven
Visits no freshlier the rich man's brow ,
He has his portion of each silver star
Sent to his eye as freely, and the light
Of the blest sun pours on his book as clear
As on the golden missal of a king
The spicy flowers are free to him , the sward
And tender moss, and matted forest leaves,
Are as elastic to his weary feet ,
The pictures in the fountains, and beneath
The spreading trees, fine pencilings of light
Stay while he gazes on them , the bright birds
Know not that he is poor, and as he comes
From his low roof at morn, up goes the lark
Mounting and singing to the gate of heaven,
And merrily away the little brook
Trips with its feet of silver, and a voice
Almost articulate, of perfect joy
Air to his forehead, water to his lips,
Heat to his blood, come just as faithfully,
And his own faculties as freely play
Love fills his voice with music, and the tear
Springs at as light a bidding to his eye,
And his free limbs obey him, and his sight
Flies on its wondrous errands every where

THE DEATH BED.

BY T HOOD

We watch'd her breathing through the night,
Her breathing soft and low,
As in her breast the breath of life
Kept heaving to and fro !

So silently we seem'd to speak—
So slowly moved about !
As we had lent her all our powers
To eke her living out !

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

WORDSWORTH.

Is there a bard whom Nature's self approves,
Whom Genius honors, and whom Virtue loves ,
Whose gentle influence o'er his page is thrown,
Melting fond hearts to union with his own ;
Whose pensive lays, with noblest impulse fraught,
Enlarge the mind, and elevate the thought ?
'T is Wordsworth—bard of meritorious praise,
Unsullied minstrel of degenerate days ,
Whose artless numbers uncorrupted shone,
The sterling gold of nature's virgin mine.
Thou, fit to stand where Shakspeare stood of old,
And see the secrets of the Muse unfold ,
To lie reclined upon the hallowed sod,
And be the priest of Nature and of God !

ALONZO LEWIS

MEMORY.

O Memory ! thou fond deceiver,
Still importunate and vain,
To former joys recurring ever,
And turning all the past to pain ,
Thou, like the world, th' opprest oppressing,
Thy smiles increase the wretch's wo !
And he who wants each other blessing,
In thee must ever find a foe.—GOLDSMITH.

MISCELLANEOUS.

HORRORS OF RUM.

Rothsay Castle Steamboat was recently wrecked upon the coast of England, and but twenty-one, out of over one hundred persons, saved from drowning The verdict of a Coroner's Jury represents the Captain and mate to have been INTOXICATED, when the boat ran upon a sand bank Most of the victims were residents of Liverpool, and the majority of them consisted of holiday and family parties. The dreadful scene is thus described by an eye-witness —

The females, in particular, uttered the most piercing shrieks , some locked themselves in each other's arms, while others, losing all self-command, tore off their caps and bonnets, in the wildness of despair A Liverpool pilot, who happened to be in the packet, now raised his voice and exclaimed, 'It is all over—we are all lost !' At these words, there was a universal despairing shriek. The women and children collected in a heap together, and kept embracing each other, keeping up, all the time, the most dismal lamentations. When tired of crying, they lay against each other, with their heads reclined, like inanimate bodies. The steward of the vessel and his wife, who was on board, lashed themselves to the mast, determined to spend their last moments in each other's arms , several husbands and wives seemed to have met their fate locked in each other's arms, whilst parents clung to their beloved children , several mothers, it is said, having perished with their dear little ones firmly clasped in their arms. A party of the passengers, about fifteen or twenty, lowered the boat and crowded into it. It was impossible for any open boat to live in such a sea , even though not overloaded, and she immediately swamped and went to the bottom, with all who made the last hopeless effort for self preservation

If the victims sacrificed in vessels, steamboats and stages, by rum stupifying the senses of those to whom their safety was entrusted, could be collected together, what a frightful spectacle would be presented ! Where an unavoidable accident had cost *one life*, it would be found, that rum had destroyed an hundred.—*R. I American*

TRUE DIGNITY.

The colored people of Wilmington have published through the papers, an address to the citizens of that borough, which must raise them high in the moral estimation of mankind They have come forward humanely, manfully, and even generously, in these disturbed and troublous times, to sooth the irritations and calm the fears of the white population of Delaware. Such a course of conduct will avail more with the great tribunal of Heaven, in gaining the precious boon of national and individual freedom than oceans of murderous bloodshed The language of one address, with eighteen signatures, is as follows :

The subscribers, having a knowledge of the alarm which prevails in the minds of some of the citizens of this place, on account of various reports which some mischievous person or persons have circulated, in regard to the colored population, beg leave to represent, on behalf of themselves and brethren, that having made inquiry into the subject, they have found said reports to be without the least foundation, and they owe it to themselves further to declare, that so far from any disposition on the part of the colored people to disturb the peace and good order of the community, they are, on the contrary, fully aware that it consists not less with their interests than their duty to refrain from every act that would excite commotion or disorder, in which the colored people would have every thing to lose and nothing to gain We have been treated by the citizens of Wilmington and its vicinity with kindness, for which we ought to be grateful, and it is our solemn purpose to pursue such a course of conduct as may merit a continuance of their favor and confidence , should any among us be found so wicked and blinded as to enter into plots and contrivances, inimical to the present harmony, we thus solemnly pledge ourselves to our white friends and neighbors, that we will be among the first to sound the alarm, and unite to effecting their apprehension and suppression

Badger's Weekly Messenger

HELP FROM ABOVE.

The season of prayer and fasting among the colored population of the United States, of which we gave notice some time since, has been reported as productive of the most happy results. In the church of Boston, from which originated this proposition, the whole scene is represented as deeply solemn and highly interesting Amid much spiritual fervor, the greatest decorum is declared to have prevailed

When it is remembered that these prayers have now ascended to the ear of HIM who regards not the distinctions of society, or whether the skin of His worshippers be white or black, the conviction cannot but occur every reflecting mind that the answer must inevitably follow ! This oppressed class of our fellow beings have not prayed for strength from on high by which they may slaughter the slaveholders They have prayed for the true conversion of both master and slave , that, instead of shedding one another's blood, they might minister to their mutual good They have prayed—earnestly, fervently prayed—for universal emancipation—but they desire that it might be effected by moral and religious power alone They have prayed—amid the insults and reproaches cast upon them by their white fellow citizens—that the great God of the American Israel, would shed down a right spirit into the bosoms of all the people , that the damning sin of the nation may be washed away, and both emancipators and emancipated be eternally blessed

☞ The Most High has heard these prayers ! Who can pluck them down !—*Stonington Phenix.*

Died, at Wapaghkonnetta, about the 1st Instant, BLACK-HOOF, one of the Chiefs of the Shawanese tribe of Indians, aged about 114 years.

Commonwealth of Massachusetts

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE

In the enjoyment of the richest Blessings of a Beneficent Providence, the People of this Commonwealth have been carried through another Revolution of the Seasons ; and now, at the close of an abundant Harvest, with pious and grateful Hearts, they will seek to render to the SOVEREIGN DISPOSER of all events, the BOUNTIFUL GIVER of every Good, their united tribute of ACKNOWLEDGMENTS, ADORATION and PRAISE.

With the advice and consent of the Executive Council, I, therefore, invite them to observe THURSDAY, *the first day of December next*, in offices of public THANKSGIVING to Almighty God for the unmerited and unnumbered riches of his Grace conferred upon them, individually, and in their relations to the Community, through the past year Let them consecrate the Day to the Worship and Homage of their Maker, and in Christian Communion in their respective Congregations, Adore that Mercy which has spared their lives, and given them capacities for social, intellectual, and religious improvement. In devout meditation and prayer may they recognize the manifestations of Divine Favor towards them, in the enjoyment of Health, while Pestilence has been permitted to desolate distant places ,—in the preservation of Peace, while War has ravaged other Countries ,—in the Plenty which has supplied their wants ,—in the Institutions of Civil Government which have secured to them personal liberty and the exercise of the right of private judgment ,—in Literary and Charitable Associations which are directed to enlightening the minds, and elevating and expanding the affections of Men ,—in the possession of the Sacred Scriptures in their simplicity and purity, by which they have a knowledge of the revealed will of God, and the hope of Salvation, through the ministry and mediation of their Blessed Saviour , the Lord Jesus Christ

And while, with grateful Hearts, they recount the Blessings by which this Nation is distinguished above all other People, may they unite SUPPLICATION with THANKSGIVING to Heaven imploring the continued smiles of Divine Providence upon our Beloved Country ,—that the Union of the States may be confirmed and perpetuated ,—that the Government may be one of Laws wisely framed, and justly administered ,—that intelligence, patriotism, virtue, and piety, may animate the People, and a sense of responsibility, and faithfulness to duty , direct their public Officers. And may the sincerity of their acknowledgments of Dependence, and of their ascriptions of Praise, be manifested by Sympathy for the Oppressed, and an active Charity in the relief of the Destitute of their Fellow Men

Given at the Council Chamber, in Boston, this seventeenth day of October, in the year of our Lord, one thousand eight hundred and thirty one, and in the fifty sixth year of American Independence LEVI LINCOLN

By His Excellency the Governor,
with the advice and consent of the Council
EDWARD D BANGS, Secretary

God save the Commonwealth of Massachusetts

The Advantage of being able to Pay —A young Russian nobleman, travelling in Germany, struck with great violence the postillion who drove him.—'Take care,' said a bystander, 'you will kill him' —'Oh, as for that matter,' said the Russian, 'I am rich enough to answer for it What do they *charge* for postillions in this country ?'

The above reminds us of an *incident* which happened at Newport, before the abolition of slavery in Rhode-Island A large dinner party was assembled at the principal hotel A person, formerly well known in Newport, not receiving the immediate attention he demanded of a black boy who was in attendance, rose from the table, which was spread in a hall in the second story of the hotel, and seizing the lad by the collar, hurled him out of the window The noise occasioned by his fall, attracted the attention of his master, who, learning what had happened, rushed into the room, exclaiming, 'Mr J —Mr J you have killed my boy—you have killed my boy !' 'Killed your boy, have I ?' said Mr J , with imperturbable sang froid, 'well, *put him in the bill*, 'squire, *put him in the bill* '—*Transcript*

Fish Story —When fashions are worn out in Paris, the milliners send their antiquated articles to the North , that is, to Sweden and Russia A vessel deeply laden with such merchandise, says a London paper, was run down in the channel of St Petersburg Next day a salmon was caught in the Neva, dressed in a white satin petticoat and in the same net were found two large cod fish with muslin handkerchiefs round their necks. The sharks and porpoises were observed in gowns of the latest taste, and hardly was there a fish, that did not display some of the freshest Parisian fashions that ever visited the North

Missionaries to the Pacific.—Twenty Missionaries, under the patronage of the Board of Missions, are expected to embark at N Bedford about the 15th Nov for the Marquesas and Sandwich Islands They are, eight preachers with their wives, a physician and his wife, and two printers

A woman in Warwick, N Y went to bed intoxicated night of 29th ult quarrelled with her husband, who turned her out of bed She then laid down by the fire, her clothes caught, and before she could come to her senses, she burnt to death.

Liberia —We have, by the Heberty, Capt Warnock, the Liberia Herald to the 22d of August. The agency schooner Memorado, Capt William Thompson, was captured by pirates on the coast, and the officers and crew kept in irons. The M. was plundered and then destroyed.—*U S Gaz*

In Caswell county, N C Mrs Priscilla, wife of Woodley Hooper, in a fit of mental derangement, recently cut out part of her tongue, assigning as a reason that it had been a great deal of trouble to her, and should be so no longer

Lord Brougham.—The last number of Blackwood's Magazine intimates a fear, lest this extraordinary man should completely prostrate his intellect by his intense and unremitting application to the business of his office Castlereagh went mad and died miserably Canning touched the verge of madness, and the cord snapt. Brougham is tasking both intellect and temper to a pitch far beyond either of them

The Governor of South Carolina has appointed the second Tuesday in November next, as a day of 'Fasting, Humility, and Prayer' That is nullifying the New-England thanksgiving.

Official documents have been received at the Department of State, from Hayti, by which it appears that certain ports of the Island have been opened to foreign trade.

Dutch Wives generally assist their husbands in their business, often taking the most active share in it , and it is a common remark in Holland, that where the women have the direction of the purse and trade, the husbands seldom become bankrupts

The earth is 2,048,572 miles nearer the sun in winter than in summer Its motion is 17 miles in a second , so that if a man pulls off his hat to another in the street, he goes many miles bareheaded, without catching cold

John Smith, colored man, has been sent to the New-York Penitentiary 6 months, for skinning a horse, while the animal was alive.

Accident.—A black man named Arthur B. Flagg, was accidentally drowned yesterday afternoon, in this harbor, by falling overboard from a boat.

Newport Mer.

MORAL.

THE MISSIONARIES.

Who can be silent in reference to the conduct of the miserable sinners who have plotted and executed the unparalleled wickedness which has been recently displayed towards the Cherokees, and the Missionaries who had devoted themselves to their moral and religious improvement ? Faithful preachers of the gospel have been chained and driven by Negro Stealing Tyrants, to a Penitentiary to be immured among Felons ! The daring, faithless injustice, and violation of treaties, and the Atheistical defiance of God and man, displayed by the Federal and Georgia executives must indubitably be followed by the condign punishment of Jehovah.

If there be any truth in the signs of the times, the Lord will speedily let loose among those persecutors and oppressors, the ruthless avenging arm of their long abused slaves and if the mighty King of Heaven and earth should only denounce against those odious despots , 'as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head'—the Lord have mercy upon them ! that they may 'cease to do evil, learn to do well , relieve the oppressed ,' release the Missionaries, and other citizens, restore what they have robbed , indemnify the Cherokees for their injuries , and emancipate their slaves —till then, no honest citizen and no sincere Christian can sympathise with their present dangers, or their prospective calamities. 'To-day—harden not your hearts !'—*Protestant*

For the Liberator

OBITUARY.

And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads.—Isaiah xxxv 10

Died in this city, on the 5th inst Mr Caesar Low, a worthy colored man In the death of this christian, we have strong evidence that the Spirit of God was with him even unto the end Mr Low was a member of the Methodist Church, much respected and beloved by those who knew him, and the most devoted and affectionate of fathers to a young family of children We mention the last day of his life, in particular, as spiritual light seemed to increase in his soul On that day he called his wife and son to him, and told them he was going to die , and exhorted her to be faithful and serve God , then lifted his eyes to heaven—'I must be pure—must be holy —Glory to God—Hallelujah to God, hallelujah—Oh, my dear Father ! My Heavenly Father ! he is my Father,'—pointed to heaven, and told persons near to him to look up. 'Yes, I am coming, I am coming !' The smile on his countenance seemed heavenly When not conversing, he was much taken up in prayer A Mr L., who visited him in his last hours, asked him how the case was between his soul and God ? He said, 'Happy !' If he had an abiding witness of his acceptance with Christ, not to speak but take his hand He took it, and smiled. Mr L. asked him if he thought his faith could endure to the end ? that if it could, the same shall be saved—that Christ would be with him in passing through the dark valley He said, 'It could,' and gave glory to God His last words were, 'See Jesus ! See Jesus ! How shall I sit in heaven ?'

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8.*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 45.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, NOVEMBER 5, 1831.

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☞ All letters and communications, *excepting from Agents*, must be POST PAID.

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THE LIBERATOR.

☞ 'Slavery is hostile to the original and essential rights of our common humanity—contrary to the inflexible and paramount demands of moral justice—at eternal variance with the spirit and maxims of revealed religion—inimical to all that is merciful in the heart, and holy in the conduct—and on these accounts, necessarily exposed and subject to the curse of Almighty God.'—Rev Dr Thomson

PERSECUTION.

We have constantly asserted, that the actual tendency of the Colonization Society is to persecute and degrade the free people of color who refuse to emigrate to Liberia. Facts are almost daily strengthening our position. It was the spirit of Colonization which drove out the colored population of Ohio; and the same spirit is at work in the slave States, threatening universal proscription. The favorite theme of the advocates of the Society has been—and continues to be—the utter worthlessness and treasonable intentions of the free blacks. The consequence is, that all classes of society are unnecessarily alarmed, and, acting under the impulse of fear, they begin to persecute. The slave States are multiplying disabilities, and hanging heavier weights upon their free colored residents, in order to force them to Africa. All these tyrannical proceedings are justified as salutary and expedient by leading colonizationists. The cry is now becoming general at the South,—'Away with the free blacks! Not one must remain! Send them to Liberia, *volentes, nolentes!*' And the General Government is invoked to bend its mighty energies to the accomplishment of this unhallowed conspiracy.

The calculation among slavites and the master spirits in the colonization crusade, is, that the slaves may be held securely in bondage by the removal of the free blacks. Thus they foolishly expect to baffle the vengeance of Heaven, and continue their accursed traffic with impunity. Do they wish to live quietly and happy? Let them not add persecution to oppression, but let them break the fetters of their slaves, and put away the evil of their doings.

The two following Memorials are now circulating in Virginia: their length compels us to defer a critical examination of their doctrines. Our free colored brethren of that State must be prepared for the adoption of proscriptive measures by the Legislature.

To the General Assembly of Virginia.

The undersigned, citizens of the county of ——, invite the attention of your honorable body to a subject deemed by them of primary importance to their present welfare and future security.

The mistaken humanity of the people of Virginia and of your predecessors, has permitted to remain in this Commonwealth a class of persons who are neither freemen nor slaves. The mark set on them by nature precludes their enjoyment, in this country, of the privileges of the former; and the laws of the land do not allow them to be reduced to the condition of the latter. Hence they are, of necessity, degraded, profligate, vicious, turbulent, and discontented.

More frequently than whites (probably in tenfold proportion) sustained by the charitable provisions of our poor laws, they are *altogether* a burden on the community. Pursuing no course of regular business, and negligent of every thing like economy and husbandry, they are, as a part of the community, supported by the productive industry of others.

But their residence among us is yet more objectionable on other accounts. It is incompatible with the tranquillity of society. Their apparent exemption from want and care and servitude to business, excites impracticable hopes in the minds of those who are even more ignorant and unreflecting—and their locomotive habits fit them for a dangerous agency in schemes, wild and visionary, but disquieting and annoying.

We would not be cruel or unchristian—but we must take care of the interests and morals of society, and of the peace of mind of the helpless in our families. It is indispensable to the happiness of the latter, that this cause of apprehension be removed. And efforts to this end are, we firmly believe, sanctioned by enlightened humanity towards the ill fated class to whom we allude. They can never have the respect and intercourse here which are essential to rational happiness, and social enjoyment and improvement. But in other lands, they may become an orderly, sober, industrious, moral, enlightened and christian community, and be the happy instruments of planting and diffusing those blessings over a barbarous and benighted continent.

Your petitioners will not designate a plan of legislative operation—they leave to the wisdom and provident forecast of the General Assembly the conception, adoption and prosecution of the best practicable scheme; but they would respectfully and *earnestly* ask that the action of the laws passed to this effect be decisive, and the means energetic—such as shall, with as much speed as may be, free our country from this bane of its prosperity, morality and peace.

To the General Assembly of the Commonwealth of Virginia, the Memorial of the undersigned citizens of the County of most respectfully showeth

Free and unrestrained by regulations or shackles, in the right of the citizens of this Commonwealth to ask redress for supposed grievances at the hands of the General Assembly, has ever been considered, there has at all times existed among us, a circumspection in the exercise of this right, which has tended greatly to preserve the peace and harmony of the community. It is from no reckless disregard to this consideration, that we now approach you, on a subject of the liveliest and deepest interest to the future happiness and quiet of this State, as well as one of the most delicate nature.

An evil has existed among us from almost the first settlement of the Commonwealth, of the heaviest and most serious character. It has grown with us, and in every moment of our advance, it has more than kept pace with us, until at last the alarming truth bursts from every lip, that if we wish peace and happiness, quiet and prosperity, the fatal, paralyzing, destroying mischief must be removed. Who requires to be informed to what we refer? Do not all know it is the existing curse of slavery to which we allude? This is not the proper time or place for speaking abstractly on this serious subject. We are done with the past, and should only look to and provide for the future. How or by whose means this heavy and alarming evil has been brought on the country, may engage the philanthropists, or fill the pages of the historian; it is for us to consider the character and extent of the evil, and to apply the most salutary, peaceful, just and efficacious means for its removal.

For this object we approach you as the lawgivers of the land, with no moral or constitutional restrictions on your powers in the accomplishment of this great and holy purpose; a purpose which when attained, will be a blessing of forever continuing effect on our own country and the unhappy and degraded race of Africans, whose presence deforms our land. Great, glorious, and enduring will such a work be, and he who shall devise and have the fortitude and constancy to execute a system for its accomplishment, will forever live as the first and most signal benefactor of his country.

Should the Legislature require any facts or arguments to convince them of the imperious necessity for taking some decided measures on this subject, we most respectfully submit to them the following, as deserving particular consideration. We affirm, that for the last forty years, the black population, including therein free negroes and mulattoes, has been gradually but surely increasing in that part of the State, east of the base of the Blue Ridge of Mountains, in a greater ratio than the white population in the same district of the State. We affirm that from being in 1790 a minority in this district, in 1830, the black population considerably outnumbered the whites, and to sustain this assertion we submit the following facts.

By the census of 1790, there were whites.

East of the Blue Ridge,	314,523
There were of blacks,	288,425
Majority of whites,	26,098
In 1800, there were blacks,	336,393
There were whites,	336,389
Majority of blacks,	6,004
In 1810, there were blacks,	386,942
There were whites,	338,563
Majority of blacks,	48,380
In 1820, there were blacks,	413,928
There were whites,	348,873
Majority of blacks,	65,055
In 1830, there were blacks,	457,013
There were whites,	375,935
Majority of blacks,	81,078

From these statements taken from the Census made out at each of the periods above referred to, it appears, that the white population, with a majority of 26,098 in 1790, has been in ten years thereafter outnumbered by the blacks, who at the end of that period exceeded the whites 3,004, and who now exceed them in number 81,078. It is further made manifest that

From 1790 to 1800, the blacks increased	49,968
the whites increased	21,866
Gain of the blacks in the first period,	28,102
From 1800 to 1810, the blacks increased,	47,549
the whites increased,	2,164
Gain of the blacks in second period,	45,385
From 1810 to 1820, the blacks increased,	26,986
the whites increased,	10,320
Gain of the blacks in third period,	16,666
From 1820 to 1830, the blacks increased,	43,085
the whites increased,	27,062
Gain of the blacks in fourth period,	16,023
Thus the gain of the blacks was in 1st period,	28,102
in second period,	45,385
in third period,	16,666
in the fourth period,	16,023
Total gain of blacks on the white population for forty last years,	106,176

Your memorialists forbear to anticipate in detail the future relative population between the whites and the blacks in this region of Virginia. It may be safely asserted, however, that the end of the next forty years will find a difference much, very much, greater in number in favor of the blacks. This anticipation is already inducing many of our most industrious and enterprising people to seek new homes in distant and stranger States, where they and their children may be exempt from these dangers and difficulties with which they are unfortunately beset in their native land, while others are making rapid preparations to follow their example, unless some hope of relief is held out to them. We are conscious, yes, deeply conscious of the many difficulties that surround this subject. But we do hope that a patriot people and an enlightened Legislature may greatly diminish them. There is a deep and pervading feeling among us on this subject, which we trust may in some degree forward your efforts. We know that there are many of our people who would voluntarily surrender now, or at a short time, all of this property owned by them, to the Commonwealth, provided means were dedicated for their removal and comfortable maintenance out of the limits of the United States, for a reasonable period. These voluntary offerings for the public good, would in a short time diminish considerably the number, and excite a well founded expectation of the total eradication of the evil. To these individual contributions, should be added an adequate and appropriate application of the public means for the removal of others from the Commonwealth. The public and individuals thus acting in concert, much would be effected at no distant day.

To many such a plan, we are fully apprised, would be objectionable on the ground of the inadequacy of the means of the State to attain the object. To such it may be well answered, what stay to this impending and horrible evil do you propose? Will you wait until the land shall be deluged in blood, and look alone to the fatal catastrophe of the extinction of the black race by force as the only remedy, or rather will you begin the great and good work by kind, gentle, gradual, and sure means? Let us count the cost and see at once what we are to expend of our means, to effect this high purpose.

In the last forty years, the actual increase of the blacks has been 167,588, being at the rate of 4,189 per annum. An indiscriminate removal of this annual increase, would in the course of thirty years, so diminish the evil, that thereafter, by a removal of one half of the number, for thirty years more, an almost entire destruction of the mischief would be effected.

Your memorialists do not, however, anticipate such rapid and happy measures. Let but the Commonwealth raise by a tax on the blacks, free as well as slaves, a reasonable sum, sufficient to defray the expense of the removal and maintenance for a time of such as individuals may voluntarily surrender to the State, and for the purchase of a few hundred annually, of the young and healthy of both sexes, and for their removal and maintenance in like manner, and we do not doubt the most happy and salutary effects from such a beginning, and a final and full triumph over all difficulties.

But these measures, your memorialists confidently believe, should be accompanied by some others. The first should be, the total prohibition of emancipation by individuals, but upon condition of removal out of the State.

The second should be the immediate classification of the free blacks, and requiring at stated periods, their removal; and where they are not possessed of adequate means to defray the expense of emigration, the same should be paid by the public. Such measures as these promptly adopted, and faithfully and energetically executed, would save to this Commonwealth many of her best people, and much of her fair domain, from waste and abandonment.

Your memorialists are slaveholders; this is the country of their birth, and attached to it by every tie which can bind a people to their native land, and that of their ancestors, they have every thing of interest, or of feeling at stake in this appeal to you. Humanity must weep over a continuance of our present condition, while patriotism, self-interest, and our own happiness, and that of our offspring, call equally strong for the application of some remedy to remove this appalling and increasing evil. Relying with the most ample confidence on the wisdom, patriotism, and known discretion and elevated spirit of the General Assembly, we most earnestly entreat its attention to the subject of this memorial, and that it would adopt such measures in relation thereto, as may seem best calculated to advance the happiness, the greatness and peace of the State.

—

A petition is stated in the Virginia newspapers to be in circulation in that state, the object of which is to pray the legislature to adopt measures for removing all the free colored people from the state. The petition says—'We would not be cruel or unchristian—but we must take care of the interests and morals of society, and of the peace of mind of the helpless in our families. It is indispensable to the happiness of the latter, that this cause of apprehension be removed.'

Whether it is intended that the legislature of Virginia shall endeavor to persuade the free blacks within the state to go to Liberia, or to enact a law, Georgia like, declaring it a felony for any person of this description to refuse to go, or to remain in the state after a given period, we do not know. If the plan is to obtain their consent if practicable, and then send them, but if not, to force them out, we should expect, under any administration of the national government except the present, they would not be able to carry such a project into execution. The free negroes of Virginia have as constitutional a right to reside in the state as the white people have.—*N Y Daily Adv.*

A VOICE FROM PROVIDENCE!

PROVIDENCE, Nov 1, 1831

At a respectable meeting of the colored people of Providence, R I duly appointed and publicly holden at the African Church, on the 31st of October, 1831, to take into consideration the objects and motives of the American Colonization Society, Mr George C Willis was called to the chair, and Mr Alfred Niger appointed Secretary The meeting was then addressed at some length by the Chairman, stating their object in assembling together, and exposing the injustice and prejudice by which he believed the friends of African Colonization were actuated The following preamble and resolutions were read by the Secretary, and unanimously adopted :—

Whereas our brethren, in different parts of the United States, have thought proper to call meetings to express their disapprobation of the American Colonization Society, we, concurring fully with them in opinion, have assembled ourselves together for the purpose of uniting with them, in declaring that we believe the operations of the Society have been unchristian and anti-republican, and at variance with our best interests as a people Therefore,

Resolved, That we will use every fair and honorable means in our power, to oppose the operations of the above mentioned Society

Resolved, That we are truly sensible that we are in this country a degraded and ignorant people, but that our ignorance and degradation are not to be attributed to the inferiority of our natural abilities, but to the oppressive treatment we have experienced from the whites in general, and to the prejudice excited against us by the members of the Colonization Society, their aiders and abettors.

Resolved, That we view, with unfeigned astonishment, the anti-christian and inconsistent conduct of those who so strenuously advocate our removal from this our native country to the burning shores of Liberia, and who with the same breath contend against the cruelty and injustice of Georgia in her attempt to remove the Cherokee Indians west of the Mississippi.

Resolved, That we firmly believe, from the recent measures adopted by the freemen of the city of New Haven, in regard to the establishment of a College for our education in that place, that the principal object of the friends of African Colonization is to oppose our education and consequent elevation here, as it will deprive them of one of their principal arguments for our removal

Resolved, That as our fathers participated with the whites in their struggle for liberty and independence, and believing with the declaration of that independence, 'that all men are created free and equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness,' and as we have committed no crime worthy of banishment, therefore

Resolved, That we will not leave our homes, nor the graves of our fathers, and this boasted land of liberty and christian philanthropy

Resolved, That our unfeigned and sincere thanks be tendered to Messrs. Garrison & Knapp, and to every true friend to our cause, for their unwearied and truly benevolent exertions in our behalf

Resolved, That we will earnestly recommend the Liberator, published in Boston by the above mentioned gentlemen, to the patronage of our friends throughout the country

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to Boston, with the request that they may be published in the Liberator

GEORGE C WILLIS, *Chairman*

ALFRED NIGER, *Secretary*

SLAVERY RECORD.

For the Liberator

HORRID CRUELTY.

MR EDITOR—I am happy to see that you devote a portion of your laudable paper to the recording of such instances of cruelty to negro slaves as may come to your knowledge, and ought to come to the knowledge of the country and of foreign countries Such facts as you have published, and I hope will *continue* to publish *so long as they shall exist*, cannot fail to have a salutary influence in quickening the efforts of other governments and people in the holy and glorious cause of emancipation, whatever effect, or *want of effect*, they may have *here*, where many are partakers of the crime, many callous and indifferent, and still more are timid, or, to express it truly, dare not say their souls are their own! The disgrace and the evil are in the existence of the facts, not in the publication of them, That is honorable and praise-worthy There is, in my opinion, no other way in which a citizen of the free states can wash his hands of this national guilt, and stand justified to his conscience and his God, but by using his influence to remove and prevent it. With these remarks, I submit to you the following narrative, which I received from a respectable individual, who has spent some time in the slave states

Andrew, a stout and untutored negro youth, was sent by a lady, his owner, from the country to her brother in the city, *to be broken*, as the phrase goes, i e to have politeness, suppleness, activity, obedience, address, and all the arts of servitude pounded into him by blows Andrew was a good-natured, heedless, awkward rustic, and committed many involuntary blunders in waiting at table and doing errands. His master was impatient and brutal, a Scotchman by descent, and of course more prone than other men (if you except your renegade Yankees) to abuse his power over the helpless slave It was for an unintentional and venial fault that he ordered Andrew to be tied up He seized with both hands a heavy leathern trace, commonly called a *tug*, which had at one end an iron eye to hook to the whiffletree, and with this instrument he laid on upon the back of the poor slave with all his strength, and he was an athletic man The end which he applied to the negro, was the one which had the iron eye in it, and as it folded again and again round his naked body, the blows of the iron left horrible contusions on his sides, breast and limbs 'O, massa! massa! you *will* kill me!' exclaimed the suffering wretch 'I wished'—were the words of my informant—'that the iron would hit his temple, and put him out of his misery I wished that the next blow might kill him It was too bad to behold.'

I see that a public meeting in Georgia have passed a resolution *protesting against the cruel treatment of the slaves* by their masters. This meeting, then, admit the general truth, which such facts as the above tend to prove, viz that there *is* cruelty to these helpless, degraded and dependent creatures But when, until now, did slaveholders protest against it in a public meeting? Why do it now? Because the potent truths of your little paper have terrified them *You* then are the author of their first humane public act in respect to their slaves But mark the spirit of these men—the next resolution is a furious denunciation of you and your paper

L'AMI DES NOIRS ET DU LIBERATEUR.

LETTERS FROM GEORGIA.—NO. 2.

To the Editor of the Liberator

I have met with a number of your paper in this place, which is the first I have ever seen of it, or heard of its existence I cannot describe to you the feelings it caused A long residence here has gradually stolen away my sensibilities to such scenes as you describe, and the first feeling of realization to their horrors that has come over me for years, has been since reading your paper Although that silent monitor, conscience, had been stifled by familiarity with revolting exhibitions of cruelty, yet it had not become seared It shall not be suffered again to subside. I feel that I am called on to enlist in the cause of humanity, and I have pledged to it my heart and my best exertions Your paper has suggested to me some ideas that I shall cherish, and my reflections have been upon subjects that will require time to digest and mature. I cannot now go into a full detail of my views or a plan for future exertions, nor ought I, without more mature reflection—their general tendency you can infer

I have heard many comments upon your paper by the slaveholders who have seen it Your engraving in the title is galling to them, and often elicits a deep and bitter curse I have noticed this particularly to relate to you a scene which it almost precisely represents, that came within my own view a few days since I was at the neighboring town of Clinton, when a *lot* of slaves was put up for sale at the Court House door, at auction They consisted of husbands, wives, fathers, mothers, and children of all ages The administrator, or attorney, superintended the sale and gave directions His name was ——— ———, a lawyer of some eminence. He was called on to put up *a family* together by a bidder He observed that these little matters of feeling and humanity must be dispensed with He must sell them in the way they would bring most He would try a few bids on them together, but if they did not sell to his satisfaction, he would try them singly—which he at length did, and parted husband and wife, and children not over four years of age The scene of separation you can imagine—I cannot describe it. There is in the same place another lawyer by the name of ——— ———, who has the management of several estates of deceased persons The *slaves* or *cattle* of the plantations are hired out yearly The usual custom here is, that if a slave (that is hired) becomes sick, the expenses of a physician are deducted out of his hire. The person hiring, thus, generally has them properly attended, as it costs him nothing, and he wishes to get their services again as soon as possible. But ——— makes the physician's bill, and every other necessary expense, collectable from the person hiring By this means, the slaves often suffer incalculably, as very few persons will, under these circumstances, employ a physician, except in cases of the last necessity, and sometimes not even then This practice of ——— is horrible—is savage to the last degree—yet he has a wife (who is a member of the Methodist church) and ten children

I went to a planter's camp a short time ago, who had brought produce to market He had with him a fine looking slave who was the driver of his wagon, and he appeared very attentive to the horses. After they were fed, his master called the slave to him, and asked him, 'Have you watered the horses?' 'Yes, sir,' said the slave 'Have you fed them?' 'Yes, sir' 'Have you rubbed them down?' 'Yes, sir' Having asked several similar questions, to all of which the slave satisfied him he had done his duty, he fell into an inconsiderate passion and exclaimed, 'Why do you give me so many "Yes sirs"? Why did you not leave something undone, that I might flog you?' and immediately knocked him down This man's name was ——— ———.

SLAVE INSURRECTION Extract of a letter from a lady in Virginia, dated Oct. 13, 1831

'I must tell you a little about the disturbances in this section You have read some accounts, but the half cannot be told of the distresses of the people — In Southampton county, the scene of the insurrection, the distress beggars description A gentleman who has been there, says that even here, where there has been great alarm, we have no idea of the situation of those in that county Great terror and consternation have been spread in this and all the neighboring counties I do not hesitate to believe that many negroes around us would join in a massacre as horrible as that which has taken place, if an opportunity should offer The people are taking every precaution, however, to prevent such an occurrence, a strong patrol is kept out every night This is such a state of things as I never expected. Sometimes when I lie down at night, I have fears which I cannot easily describe, but I endeavor to quiet my mind, knowing that all events are overruled by an all wise God, and that not a sparrow falls to the ground without his knowledge.'

PETERSBURG, (VA.) Oct. 21

FROM SOUTHAMPTON —We learn by a gentleman from Southampton, that on Saturday last information was brought to Jerusalem by Nelson, (a fellow servant of the leader of the late insurrection,) that on that day he had seen Nat Turner in the woods, who had hailed him, but that he, Nelson, seeing Nat armed, was afraid and ran away from the villain This intelligence, as might be expected, caused much sensation among the inhabitants, and in a short time, five or six hundred people were in pursuit. At the period our informant left, the brigand had not been taken, but his place of concealment (a cave not far from the scene of his former atrocities) had been discovered, and some arms, provisions, &c were found We hope soon to hear of his being in the hands of justice

PETERSBURG, (VA.) Oct. 28

We have been informed by a gentleman from Sussex county, that on Thursday, the 20th instant, as the jailor entered the room of the prison in which the negroes condemned for being concerned in the late insurrection were confined, for the purpose of giving them their meals, they knocked him down, and rushed out of the room There being but a small guard on duty at the time, one of the villains was enabled to make his escape—one was killed by the guard, and another severely wounded—the remainder were secured without injury On Friday, four of them were hung in pursuance of the previous sentence of the Court.

It is said some negroes have been committed to jail in the adjoining Districts of Spartanburg and Greenville. A gentleman lately from Union, states, that 46 had been committed in that place, and that the trials were to have been commenced on Tuesday last Some of them confess a participation in the plot, and that a general rise was intended to have been made on the 4th inst and in the event of failure to be prepared at that time, or if for any other cause should a failure be then made, Tuesday last was the day fixed upon Several are in jail in Lincolnton Four white men are also said to have been committed there for having wantonly and mischievously circulated false reports of approaching bodies of negroes —*N C Spectator of Oct.* 18

All the blacks who were confined in gaol during the late excitement in Sussex County, Delaware, have been set at liberty The alarm has entirely ceased, although a guard is still kept up in the different towns

Five of the slaves of Mr Henry Lewis, Prince George Co Va who murdered and robbed their master and then fired his house, have been sentenced to be hung Nov 16 So impatient were they to enjoy their ill-gotten spoil, that they were openly his clothing the day after the murder, marked with his initials, which led to their detection

Jared, the slave who murdered his wife and two children in Spotsylvania Co Va was hung 14th inst Three slaves, condemned for conspiracy, and one for burglary, had their sentences commuted to transportation

A slave was lately detected in Richmond in an attempt to escape. He was dressed in female apparel underneath which were pantaloons, vest, &c

Glasgow, a slave convicted of attempting to poison his master in Charleston, S C was executed on the 21st ult

American slaves seized at Nassau, N P.—In March last, we gave the particulars of the seizure by the Governor of New Providence, of 165 Slaves, saved from the wreck of an American vessel, from Alexandria, bound to New Orleans. The Judge of the Vice Admiralty Court dismissed the libel filed on the part of the seizor, and it was recommended by the House of Assembly, and most of the respectable men of the community, that the slaves should be restored to their owners, but his Excellency Sir J C Smyth persisted in retaining them A Colonel of New Orleans, had arrived at Nassau, as agent for the owners of the slaves, and a correspondence commenced between him and the Governor, the result of which had not transpired, but the Bahama Argus intimates that it is likely to become a national question between the British Government and the United States.

JUVENILE DEPARTMENT.

'AN EVENING AT HOME.'—NO. 4.

'But do you know, Emma,' said her sister, 'that there is something else that should prevent our eating slave-sugar, besides the dislike we must naturally feel to it, from knowing the cruelties connected with its cultivation? Mamma will tell you, that by buying West India sugar, we *bribe* the Planters to commit these atrocities, and make it worth their while to keep the Negroes in slavery'

'Ah, yes,' said Henry, 'for if no one would buy their slave-sugar, they would soon be brought to reason, and see that it was their *interest* to let their sugar be cultivated by freemen'

'Very true,' said Mr Morrison, laying down the book he had been reading,—'very true indeed; and there is something on the same subject in this newspaper,' added he, as he took up the paper and read from it the following sentence 'It is an astonishing fact, that this nation is paying in bounties to keep up the price of sugar, and in establishments and armies to keep the slaves in subjection, about *three millions annually*, thus directly supporting the iniquitous system of slavery, now prevailing in our West Indian colonies, and preventing the fair competition of free labor, before which it must inevitably fall While we thus furnish the master with the means of oppressing him, it is in vain to propose to ameliorate the condition of the slave'

'And papa,' said Helen, when her father had finished the paragraph, 'is not there a sort of tax put upon West India sugar, by the Planters, to pay the press for defending the slave system?'

'Yes, indeed there is,' answered her father, 'so that, when we buy West India sugar, we actually assist in stifling the cry of the oppressed.'*

'And besides,' said Mrs Morrison, 'while we continue to consume West Indian productions, and thus support slavery, we may, in one sense, be said to uphold the slave trade, for how can we expect that the other nations of Europe will listen to our protestations against the slave trade, while they see us still keeping possession of the victims we obtained in a manner now punishable as piracy, and while we seize upon their children from generation to generation, as our lawful prey?'

'Mamma,' said Helen, 'do you remember how the verses end, that were written by a gentleman at Maragnon?

"Thou far famed ruler of the waves,
First cleanse *thyself* from this foul stain,
Let free *thy many thousand slaves*,
Then cry to *others*, "Be humane"'

'And Papa,' said Henry, 'leaving off West India sugar may do some present good to the slaves, may it not? For if their masters have less work for them to do, they will allow them to spend more time in working for themselves'

'Yes,' said his father, 'and if the Planters have less need of land to grow sugar upon, they will perhaps allot a larger portion of it to their slaves, to raise their own provisions on, and besides——'

Just at this moment, a ring at the hall-door bell interrupted the conversation, and before Helen could pick up the saucer out of which the cat had been lapping her milk, or Henry could gather up his chipped litter, to put them in the fire, the door was thrown open, and a gentleman was announced, who was received with the warmest expressions of friendship by all the family This unexpected visitor was a tall and gentlemanly looking young man, about one and twenty, in whose sensible and pleasing expression of countenance, the physiognomist would have found nothing to desire.

'You will think me a very late visitor,' said he to Mr Morrison, 'but we only returned home this afternoon, and my father has sent me to you with a commission which I am to execute with all my powers of persuasion. He has just heard that there is to be an Anti slavery meeting to-morrow at Fordborough, and he desires me to say, that he considers it quite a personal attack upon himself; and that he can hardly believe that you have signed the requisition or have any hand in the meeting He desired me to ask of you, as an act of friendship, to do all you can to prevent it from taking place. But, if it is held, he means to be present himself and oppose the resolutions,—that is, if you think he would be treated like a gentleman'

'Is your father a *Planter*, George?' asked Mr Morrison, with great surprise

'Is your father a *Planter*?' was echoed by all the children, while Emma, who was standing by her mother, pressed closer to her side, and looked up in Mortimer's face, with her eyes stretched to their utmost width

'My father is a Planter,' he replied, 'and I must confess to being the same myself But do n't look so horrified, dear little Emma,' he added, sitting down by the child, and trying to take her hand, which she held behind her, crying, 'No, no, you are a cruel man, and I won't love you any more'

Henry eyed his friend with looks of mingled surprise, concern, and indignation The vermilion of Helen's still more expressive countenance, were not

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* Anti-slavery Monthly Reporter, No. 6, p 82 No. 14, p 20

distinctly visible; for she had suddenly risen from her work, and turned to leave the room.

Mrs Morrison broke the awkward silence which was now prevailing, by saying, 'You will tell your father, with my best remembrances, that if he comes to the Anti-slavery meeting, he will be treated as a gentleman; though he ought not to expect it, while he scourges women,—weak, succorless, Negro women, whom he scruples not to call his slaves.'

'Scourges women!' exclaimed Mortimer. 'Dear Mrs Morrison, what can you mean! My father never was in the West Indies in his life; and, you know, I never have been there. Who can have said such foolish things! and how could you believe them?'

'I once met,' said Mrs Morrison, 'with a Roman Catholic Priest, who maintained that the church of Rome had never put man, woman, or child, to death, from its first establishment to that very day. It was the secular arm, he said, and not the spiritual, which inflicted on heretics the penalty of death. You say, you do not flog women;—but, you are the occasion of their being flogged, by your drivers and overseers; you support a system which ensures such cruel usage to that defenceless sex.* How long, my dear George, have you and your father been proprietors of slaves?'

'Only since last summer, when one of my great-uncles died, and left each of us an estate in Jamaica. But I know, I wish they were both at the bottom of the sea. It is no fault of ours, however, that there were five hundred Negroes on them; and surely, as he left them to us, we have as much right to them, as any man has to the watch in his pocket.'

'Yes,' cried Henry, pulling out a new watch he had lately become possessed of, 'as much right as I should have to this watch, supposing it had been left me by a man who had obtained it, knowing it to be stolen.'

'Now you are bringing up the old question of the slave-trade,' said Mortimer.

'How can that be avoided?' rejoined Mr Morrison. 'Besides, it is not so very old neither; and the older it is, the less the proprietors of slaves can have to say in their defence; for, from the time of the abolition of the slave-trade, they must have known that the English nation desired slavery to cease. You own it is a great crime to make a full grown African a slave, and is it not a greater crime to make an unoffending new-born Creole a slave? Neither can I understand the moral distinction between slave-trading and slaveholding. Yet, while the planters allow, that the one is a felony of the worst order, they think the other a guiltless practice. Do, George, help me to decide which is worst,—stealing men, women, and children, and selling them,—or keeping the same men, women, and children in a cruel and hopeless bondage,—in moral and intellectual degradation,—and all for the sake of *personal advantage*. Surely this is worshipping the golden image in the plains of Dura, with a witness! Oh! what would Milton and Spencer have given for a knowledge of the practices of modern planters, to help to exemplify the occupation of the votaries of Mammon!'

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*'We did, and do, declare the whip to be essential to West Indian discipline.'—*Trinidad Gaz.*

BOSTON,

SATURDAY, NOVEMBER 5, 1831.

THE RALEIGH INDICTMENT.

For the edification of southern kidnappers, slaveholders and grand juries, we publish the following spirited strictures upon the already famous and never-to-be-equalled Indictment of the editor and publisher of the Liberator.

Mr Garrison, Editor of the 'Liberator,' is now, literally, the Lion of the Day, at the South, and a hunted Lion, too. People in the districts where there have been slave insurrections, and in those where they are *afraid* of them, (this class, by the way, comprehends every part of the land where slaves are held,) seem to be as highly incensed against him, as if he were the man who first imported the poor blacks into the country to be miserable themselves, and to make their masters as miserable as they are. A writer in the National Intelligencer recommended to one of the slaveholding States, to have his *paper tried as a seditious libel*, and send to Boston to demand him from the Governor of Massachusetts. No sooner said than done. A Grand Jury in North Carolina have found a true bill against Garrison and Knapp, the Publishers of the Liberator—and we suppose they will be demanded forthwith. Whether the Governor of Massachusetts will deliver them, is quite another thing. Garrison is a citizen of that State, and knows enough about the laws to claim their protection when there is any need of it. And as to silencing him by any blustering in the newspapers or elsewhere, it is as idle an attempt as that to turn the wind by blowing against it. He has vowed to fight for the entire and immediate emancipation of the blacks,—and we know him well enough to believe that he will not cease while his life lasts.

We cannot but think that his object might have been pursued with more *judgment*—though it could not be with more *zeal*. Yet we do not believe (and we have read his paper carefully) that he ever excited the *blacks* half so much as he has the *whites*—nor do we believe that he ever intended to excite rebellion. He is opposed to war and bloodshed in all its forms, and though we cannot at all admire the wisdom of some parts of his course,—we do not doubt his good intentions.—*Portsmouth Journal.*

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The extravagances to which our Southern brethren are proceeding is quite amusing, as well as reprehensible. We are told, by a North Carolina paper, that Garrison and Knapp, the two indicted Editors of the Liberator, printed in Boston, have been indicted by a North Carolina Jury, for sending that paper to the sovereign state of North Carolina, and that the Governor will demand Garrison & Knapp to be delivered up by Gov. Lincoln, for them to '*fine, whip, and hang*,' the punishment which North Carolina imposes for circulating the Liberator.—The next step will be to pass a law to hang all the Editors north of the Potomac, who do not advocate *Slavery* and *Free Trade*, and our Governors will be civilly requested to deliver up the offenders. Whenever Garrison and Knapp offend against the laws of Massachusetts, they will be punished; and when the Southern Governors will hang all their citizens who send us free blacks, we may hang ours for writing against slavery.—*Free American.*

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Be it known, that we have this day found 'true bills' of indictment against Skrzynecki and the Polish Diet for having, as we say, risen in opposition to the tyrannical control of Nicholas, the Emperor of Russia. Now we think there is as much sense and legal proceeding in our bill as there is in the bill found by the North Carolina jury against Messrs Garrison & Knapp; and as we intend to apply the cable tow to these rebels, if they do not immediately lay down their arms, and submit to the oppression of Nicholas, we suppose that in our greatness we shall awe them into obedience with as much ease as these indictments will effect the above named gentlemen, concerning whom the sapient attorney general has passed through all the forms of law, at least within his reach. Why does not the gentleman present to the grand jury and obtain *true bills of indictment* against the hurricane that laid waste so many fields of cotton and coffee, in the southern regions, during the summer past? We think he ought as well—it certainly would not be more ridiculous, or more significant of nonsense. Besides, it would stop the recurrence of the like inundation, just as soon as this indictment will stop the bold and fearless energies of Garrison and Knapp, in the cause of universal emancipation. And now, supposing we were in earnest in our indictment against the Poles, as though we had real authority to issue such legal proceedings, what would be thought of our understanding, especially in the science of jurisprudence? We will make just such comments as any rational man would. In the first place, we should be very foolish, and in the second place, it would be against the liberties of that oppressed people. They have a natural and an inalienable right to be free; and they have a right to strive for their freedom. All men are born free, saith the preamble of our excellent Declaration! The Poles are striving to be free. The Africans enslaved in our land of liberty, and their FRIENDS are doing no more than an endeavor, in a lawful way, to unrivet their most cruel chains, and let the captive go free!—*Boston Ch. Herald.*

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We feel a little inclined to give advice now and *then*; and in no instance have we ever been more so than in the case of the Raleigh, N C indictment. As lunatics frequently do mischief, we fear there may be serious business with the wise attorney general of North Carolina, and the sapient grand jury who indicted a newspaper, or the author of it, because it points out the *extreme wickedness* of their evil deeds. Now our advice is, that the attorney general, in order to prove his entire sanity, cause, by the same grand jury, that true bills of indictment be rendered against the mail bags that brought the obnoxious paper into their hallowed territories.—*Ibid.*

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We recommend the citizens of Raleigh, for their safety, to send their Attorney General and their Grand Jury to the Lunatic Asylum, without delay.

☞ Which way will the kidnappers seize the Liberator, that they may murder him, as they do their slaves?—*Protestant.*

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A writer in the National Intelligencer, from Virginia, talks of prosecuting Mr Garrison, editor of the Boston Liberator, for inciting southern slaves to insurrection in his paper. He would try Garrison in Virginia, and on his conviction demand him of the Governor of Massachusetts. Modest demand! The southern writer says if this cannot be done, 'let the people of the South offer an adequate reward to any person who will deliver him, *dead or alive*, into the hands of the authorities of any State south of the Potomac.' If all the slaveholders of Virginia were as vindictive as this writer, no great sympathy would be felt for them if they should have a Southampton tragedy every month.

Mr Garrison has several times received anonymous letters from the South, threatening him with assassination. Mr G is an enthusiast, but his enthusiasm is in the cause of universal liberty, and will command the respect of benevolent men. To our apprehension, however, he wants prudence. His opposition to the colonization of the blacks seems to us injudicious.—*Augusta Journal.*

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Liberty of the Press among Negro Stealers. The Vigilance Association of Columbia, S C have offered a reward of *fifteen hundred dollars* for the apprehension and prosecution to conviction of any white person who may be detected in distributing or circulating within that state, the Boston 'Liberator,' or any other publication which defends the liberty of all free-born Americans. Query. As the Holy Bible is the strongest proclamation of emancipation and freedom which can be possibly promulged, do these Associations of Satan's servants include the distribution of the sacred Scriptures? We tell those miserable transgressors, that their attempt to stop the light which is dawning towards the millennial day, will be utterly in vain, and only aggravate their condemnation, 'who love darkness rather than light, because their deeds are evil!'—*Protestant.*

For the Liberator.

On the evening of the 28th Oct. pursuant to previous agreement, a meeting was held by several gentlemen at Mr George Putnam's, for the purpose of holding a council on the subject of the contemplated College for the descendants of Africa, as proposed by the colored Convention, convened at Philadelphia on the 11th of June last. Accordingly, Mr Primus Hall was called to the chair, and Mr J T Hilton appointed Secretary. The chairman having called the meeting to order, and the object of which being fairly stated, Mr Thomas Cole entered into a cursory view of what he conceived to be of high importance to the colored citizens of Boston, and, as he thought, greatly commanding their deepest interests. After listening to these interesting remarks, the following resolutions were offered, and unanimously adopted.

Resolved, That a public meeting at this period, in our opinion, is of an essential consequence to our brethren of the metropolis, and in conjunction with this view, we do hereby respectfully invite our colored brethren to a meeting to be held on the 7th day of November, at the African school room in Belknap-street, at 7 o'clock, P M. there to adopt such measures as may in their wisdom be deemed expedient in relation to the formation of a colored State Convention.

Punctuality is particularly desirable by the aforesaid Council, whose several signatures are as follows.—PRIMUS HALL, PETER HOWARD, PETER SMITH, THOMAS DALTON, THOMAS COLE, GEORGE PUTNAM, HENRY THACKER, JOHN T HILTON.

Voted, That a copy of the proceedings of this council be presented to Messrs Garrison and Knapp by the Secretary, with a request to insert the same in the next paper issued from their press.

In behalf of the council,

J T HILTON, *Secretary.*

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'The distressing scenes which have been recently witnessed in Virginia and elsewhere, on the rising of the slaves, should convince Mr Garrison and those who countenance his labors, that their philanthropy is misguided. Humanity admonishes, that to persist in their course is but to invite their recurrence. Their indiscreet zeal renders them not less culpable, as instigators, than the demon-bosom perpetrators of the cold-blooded murders which we have and may have to deplore.'

The above article is copied, not from a Georgia paper, but from the New Hampshire Statesman! It is about as foolish as it is false, and ought to read thus:—'The distressing scenes which have been recently witnessed in Virginia and elsewhere, should convince the most stupid legislators and the most infatuated apologists of the slave system, that their judgments are misguided. Humanity admonishes that to persist in their criminal silence and cold-hearted indifference to the wrongs of the slaves, is but to invite a recurrence of these horrors. Their insensibility renders them not less culpable, as instigators, than the demon-bosom perpetrators of the cold-blooded murders which we have and may have to deplore.' Take warning, therefore, all ye gradualists, dough faces, apologists and planters, and govern yourselves accordingly.

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☞ The following proceedings of the free people of color deserve the commendation of the nation. Not a single free colored person, it is confessed in the Richmond papers, was engaged in the Southampton conspiracy.

From the Baltimore American.

At a numerous and respectable meeting of persons of color, convened in Sharp street Church, on Monday evening, 26th inst. for the purpose of taking into consideration, the most effectual means of counteracting the influence of the unfounded suspicions and evil reports that have been entertained and propagated through this city the last few days, ROBERT GOLDER was called to the Chair, and Wm Watkins appointed Secretary. The nature of the reports, and the object for calling the meeting, having been explicitly stated by Wm Douglass, the following preamble and resolutions were unanimously adopted:—

Whereas, there has prevailed in this city, during the past week, a very unpleasant excitement, originating from suspicions and reports totally without foundation, and highly derogatory to our good name, and whereas this excitement, though unnecessarily created, may, in its ultimate tendency, prove prejudicial to the interests of the free colored population of this State. Therefore,

Resolved, That we challenge the most rigid investigation as to the truth of those evil reports, which have recently been so industriously propagated in this city by the credulous, and those who are totally unacquainted with the character of colored Baltimoreans.

Resolved, That we are not so reckless of our true interest, so blind to utter helplessness—not to say so devoid of humanity, as to entertain the hostile designs, or to cherish the fiendish passions, which it seems have been, by the unthinking, so unjustly attributed to us.

Resolved, That we have been too long in the land of bibles, and temples, and ministers, to look upon blood and carnage with complacency—that we have been too long in this enlightened metropolis, to think of the amelioration of our condition, in any other way than that sanctioned by the Gospel of Peace.

Resolved, That we rely upon a peaceable and upright conduct, for a continuance of that favor and protection which we have hitherto enjoyed, and which, the liberal, the wise, and the good, are ever ready to accord.

Resolved, That the proceedings of this meeting be published in the papers of this city.

ROBERT GOLDER, *Chairman.*

Wm Watkins, *Secretary.*

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There has been a meeting of the free people of color in Anne Arundel county, at which they expressed their entire confidence in the white people, and pledged themselves, should there be any attempt to excite rebellion among the blacks, to make it known immediately to the white people in the neighborhood. The resolutions are signed by about five and twenty individuals who composed the meeting.

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St Clairsville, (Ohio,) Oct. 22.

Negro Nat.—In our last, we copied two articles from the Norfolk papers stating that this Negro had been taken and secured. This, we are enabled on undoubted authority to assert, is altogether false, as he was seen in this neighborhood on Wednesday morning. A gentleman of our acquaintance who had paid particular attention to the Proclamation issued by the Governor of Virginia, assures us that there is not the least doubt but that it was the same Nat as described in the advertisement, but took no measures to have him arrested, as he was conscientiously opposed to aiding or assisting slaveholders in any way or manner. In the afternoon of the same day he was seen about ten or twelve miles farther west, and we have just now learned from a gentleman of Barnesville, that six or eight men were in pursuit of him in that neighborhood, (about 15 miles from this,) but that he had eluded his pursuers. They searched the house where it was understood he had been seen with a Negro preacher, and found the preacher, but Nat had made his escape. In the morning, two horses belonging to a Negro in the neighborhood were missing, and it is generally supposed that he had been conveyed away in the night. The supposition is that he cannot be taken here.

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☞ The following scene took place on Monday of last week, in the Tariff Convention at New York.

'Mr French of Albany offered a resolution, which went to propose the appointment of a committee to petition Congress that a portion of the revenue which was the result of the Tariff, might be applied to the purchase of young slaves of from 8 to 12 years of age.

No sooner were the words of the resolution heard, than it excited a general burst of indignant feelings—several motions at once were made to lay it on the table. Mr Ingersoll at length obtained a hearing, and in a short speech denounced the resolution in the strongest terms as unjust, as cruel and insulting to the Southern States, and proposing a flagrant breach of the Constitution, in offering to purchase Slaves from our fellow-citizens of the South, with their own money.

The mover could scarce get a hearing, but having protested against any such intentions as seemed to have been imputed to his resolution, immediately withdrew it, amidst loud applauses, from all parts of the Hall.'

Mr French's proposition, if adopted by Congress, would serve only to make brisk both the foreign and domestic slave trade, and to raise the price of slaves in all the slave States. It was not, however, thrown out of the Convention on this ground. Mr Ingersoll's denunciation was cowardly and gratuitous. The practical operation of the resolve would be 'unjust and cruel,' not to the masters, but to the slaves. The truth is, it would be as wicked to pay the slaveholders for liberating their victims, as to remunerate pirates and robbers for the restoration of stolen goods. Payment would be an acknowledgment, that masters had a right to their slaves and by unrequited emancipation would suffer an unjust loss—both of which positions we totally deny. Payment, in fact, would be a direct bounty upon kidnapping and adultery.

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The Naturalist. This is one of the most useful, and certainly the most punctual of all the monthlies. Contents of the number for November:—'Man (Differences in Moral and Intellectual Qualities), Are the Whip-poor-will and the Night Hawk the same? Cotton (with a plate), Cotton Manufactures, Forest Trees, Arsenic. The article on Man evinces some prejudice against color, and no little boastfulness on the score of white skins.

☞ Poland, alas! has fallen! Warsaw capitulated to the Russian army, on the 7th of September, after two days bloody fighting. So perish the hopes of the friends of freedom.

The news of the fall of Warsaw has caused an extraordinary commotion at Paris.

☞ The continuation of our Remarks upon the College for the People of Color is prevented by a press of other matter.

☞ In the Rev Mr Jocelyn's letter of last week, *Daniel* was erroneously printed for *David*.

☞ A word to the Boston Courier next week.

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MARRIED—In Philadelphia, October 27th, by the Rev Mr Hoover, Mr Reuben Ruby to Miss Elizabeth Bennet, both of Philadelphia.

In this city, Mr Andrew Abbel to Miss Rosina Yvonnet.

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DIED—In this city, on Monday morning last, Mr Stephen Foster, Printer, aged 24, formerly of Portland, Me. He has been suddenly struck down in the flush of life, in the exuberance of hope, in an hour of seemingly complete security. His mind was unusually comprehensive, discriminative and ardent, and stored with useful knowledge.—One of his last efforts was to procure signatures for the abolition of slavery in the District of Columbia. Peace to his soul.

LITERARY.

From the Massachusetts Journal

The following verses by Miss Gould, will compare well with Mrs Hemans. No lady in the U S except Mrs Sigourney, writes as well as Miss Gould, and she very seldom writes better

TO THE SIAMESE TWINS.

Mysterious tie by the Hand above,
  Which nothing below must part!
Thou visible image of faithful love—
  From union of heart and heart—
The mind to her utmost bound may run,
  And summon her light in vain
To scan the *twain* that must still be *one*—
  The one that will still be *twain*!

The beat of this bosom forbears to reach
  Where the other distinctly goes,
Yet, the stream that empurples the veins of each
  Through the breast of the brother flows!
One grief must be felt by this two-fold mark
  As the points of a double dart,
And the joy lit up by a single spark
  Is sunshine to either heart.

O, wonder to baffle poor human skill
  In clay of the human mould!
But, a greater mystery all must still,
  In the union of souls, behold
Ye are living harps by your silken strings
  In a heavenly concord bound,
And who o'er one but a finger flings,
  Awakens you both to sound.

But, what do you do when your slumbers come,
  When ye 've sweetly sunken to rest?
Do your spirits side by side, fly home,
  Still linked, to your mother's breast?
Did ye ever dream that your bond was broke—
  That ye were asunder thrown?
And how did ye feel at the severing stroke,
  When both were forever alone?

No—ye would not think of yourselves apart,
  Even in fancy's wildest mood,
For, each would mourn but a broken heart,
  And the world a solitude!
Dear youths, may your lives be a flowery way,
  And watched by your Maker's eye!
May both, at the close, one call obey
  To shine as twin stars on high!

H F G

DEATH.

Ah! that funeral toll? loud tongue of time!
What woes are centred in that frightful sound!
It calls! it calls me with a voice sublime,
To the lone chambers of the burial ground
My life's first footsteps are midst yawning graves,
A pale, teeth-chattering spectre passes nigh,
A scythe of lightning that pale spectre waves,
Mows down man's days like grass, and hurries by

Nought his coined rapacity can cloy
Monarchs and slaves are all the earth-worm's food;
And the wild raging elements destroy
Even the recording tomb Vicissitude
Devours the pride of glory, as the sea
Insatiate drinks the waters, even as days
And years are lost in deep eternity,
Cities and sceptres vandal Death decays.

We tremble on the borders of the abyss,
And giddy, totter headlong from on high;
For death with life our common portion is,
And man is only here that he may die.
Death knows no sympathy, he tramples on
All tenderness—extinguishes the stars—
Tears from the firmament the glowing sun,
And blots out worlds in his gigantic wars.

But mortal man forgets mortality!
His dreams crowd ages into life's short day,—
While, like a midnight robber stealing by,
Death plunders time by hour and hour away
When least we fear, then is the traitor nigh
Where most secure we seem, he loves to come
Less swift than he, the bolts of thunder fly,
Less sure than he, the lightning strikes the dome.

BOWRING

SKETCH OF A YOUNG MATRON.

How beautiful she look'd! as o'er her child
  The youthful matron bent with tender care!
While the unconscious cherub's features smil'd,
  Reflecting back his mother's graces there!
How beautiful she look'd? how more than earthly fair!

How beautiful she look'd! her pensive eye
  Watching, unweaned, o'er the sleeper's form!
While on its jetty fringe, did lightly lie
  A gem-like drop, affection's tribute warm,
Bearing no stain of earth, its brightness to deform!

How more than beautiful, does Beauty seem!
  What holier garb can woman's graces wear?
Not Eve, when bending o'er her mirror stream
  In active innocence, could look more fair
Than the Young Matron looks, watching her infant care!

MISCELLANEOUS.

IMPROVEMENTS AMONG COLORED PEOPLE.

We copy the following interesting article from the Rochester Observer A correspondent of that paper says

In passing through the African settlement in the township of Biddulph, known by the name of Wilberforce, I was much pleased to observe the exertions making among them to rise above prejudice and slavery Judging from what I saw while there, I am of the opinion that this colony will ere long, convince the enemies of the African race, of having spoken wrong concerning them. So far as it relates to their independence for improvement and the higher circles of civilized life, I am ready to say that I saw a disposition in these colonists to raise themselves to the dignity of men and citizens—such a disposition and desire to elevate their character, as will induce the children of Shem to acknowledge them as the children of Him. They have a prosperous day school, consisting of 20 or 30 children, who attend every day, decently clad The instructer of this school is Miss P the daughter of Rev Mr P of New-York, whose character, ability and virtue will qualify her for her station

On the Sabbath there are two sermons preached, one by Rev Mr Paul, and the other by Rev Enos Adams. Sabbath afternoon there is a Sabbath School, superintended by Mr Austin Steward, late of Rochester All ages attend the Sabbath school, and manifest great eagerness to receive religious instruction

The exertions which this company of despised blacks are making to raise themselves from their degraded situation, claim the sympathies and aid of christians and philanthropists in their behalf Like all other people, when engaged in any good cause, and moved to complete it from the best motives, they have no disposition to faint by the way.

PROGRESS OF VIOLENCE.

It ought to be observed that there never was a time of peace in which violence was as common in this country as at this period. We cannot doubt that the pernicious examples, which have been set at Washington under the eye, and we have too much reason to believe under the *express sanction of the Chief Magistrate* of the nation, have had their effect. Citizens who feel offended take the law into their own hands without ceremony Within these two or three months we have had,

A Head of a Department lying in wait at a national edifice, dedicated to civil order and government, and patrolling the streets of the Capital with an armed band to assassinate his colleague.

The same challenging another of his colleagues.

Subordinate officers of the Government openly joining in the affray, and *retaining their places* to the scandal of the country and the grief of all good men.

One of them turned out from *sheer fright* at the expression of public opinion, now appointed a special messenger under the pretence of carrying important despatches to several courts in Europe, but in reality to furnish an apology for giving him $6 per day while he is making the tour of Europe, from the treasury of that people, who have indignantly driven him from office.

The horrible outrage of Potter, in North Carolina.

The fatal duel of Biddle and Pettis at St Louis.

The assassination of Robinson by Pierce in Ky

The riot, devastation and killing at Providence

A duel in Georgia, in which a Dr Woodson was killed by a Mr Lamar.

The sanguinary insurrections of negroes, which, though much more justifiable than most of the above transactions, are worthy of mention, as according with the spirit of violence and bloodiness which is *patronized* and prevails in our times

The mob at New Haven and assault upon the House of Arthur Tappan, because he is willing to devote his wealth to the noble purpose of ameliorating the condition of the Africans whom we as a nation have deeply injured

The *acknowledged* massacre in Virginia and North Carolina of more innocent negroes than there were guilty ones, (if they can be so called but they are no more so than the Poles or than we were with respect to George III.) concerned in the late rebellion.

The threats to assassinate Mr Garrison, and the publication in papers at the seat of Government of atrocious articles exciting to and justifying his destruction.—*Massachusetts Journal*

'FREE, SOVEREIGN, AND INDEPENDENT STATES.'

Georgia claims the right of condemning to hard labor all who come into the *Cherokee Country*, who refuse to take the *oath of allegiance to the State of Georgia*, and actually have imprisoned, and condemned to four years hard labor, our Missionaries to the Cherokees.

South Carolina modestly claims the right to nullify the U S laws; that is, that one State has a right to destroy the laws of the other twenty-three.

North Carolina, not willing to be outdone by her Southern sisters, and not content with 'cutting off the ears and noses' of her own sable sons, has extended her jurisdiction so far beyond 'Mason and Dixon's line' as to include old Massachusetts and her Grand Jury, (which at the south is a cerebral and omnipotent little *folk*,) have actually indicted Messrs GARRISON and KNAPP, for daring to publish in Boston the LIBERATOR, which recommends the abolition of slavery, and according to a North Carolina newspaper, are about to send here and demand those resolute citizens at the hands of our Governor!—*Worcester Yeoman*

TRAFFIC IN HUMAN HEADS The Sydney Gazette, of the 18th of April, contains a government order, the object of which is to put an end to a most singular kind of traffic carried on by the masters and crews of vessels, trading between that Colony and New Zealand This trade amounts to the purchase of 'human heads, preserved in a manner peculiar to that country' The practice, as the Governor truly states, 'has a tendency to increase the sacrifice of human life among savages, whose disregard of it is notorious.' But which party are we to consider the savages in this case, the New Zealander, who prepares the commodity, or the European, who makes the purchase?

We were ourselves shown, the other day, the head of a New Zealander, in a state of the most perfect preservation The features were as entire and expressive as when in life, and not a single hair of the head or beard was loosened The brain had been extracted, and the head was perfectly free from any offensive odor The original wearer had been murdered by the blow of a *waddy* over the right eye. The present possessor, who purchased this curiosity at Hobart Town for two guineas, informed us that heads of this description were quite a common article of traffic, and were eagerly bought by Europeans. There can be no doubt that the New Zealand savages murder each other for the mere sake of obtaining a supply of commodities so valuable It is highly proper that so infamous a traffic should, if possible, be put an end to.—*Liverpool Chronicle.*

DIED, on Sunday last, at the residence of Mrs Sarah Perkins, relict of the late James Perkins, Esq Boston, an African, who from the time he was purchased at Cape Francois, in the Island of Hispaniola, in 1786, has borne the name of MOUSSE *

His warm attachment to the family, into whose hands it was his good fortune to fall, on being landed from the slave ship which brought him from his native country, has been evinced under all circumstances, both during the insurrection at the Cape, in 1782, and from thence, until his decease He was well known to the inmates of Mr Perkins's family, and much cherished for his honesty, his independence and warmth of heart.

His age is supposed to have been about seventy During the latter years of his sojourning here, his ability to labor had ceased, he never, however, was without the kind attentions which are merited by 'a good and faithful servant,' from all the branches of the family, who had witnessed his devotion to them all His remains were on Monday, deposited in the family vault, under St Paul's Church, by the side of those of his late master, who was fondly attached to him.—*Poulson's Philad Adv*

* His patronymic name was Deyaha, tho' which he was called by, was a corruption of Monsieur, which was given him by his fellow slaves, from his comparative dignified manner, and acknowledged superiority of character He was, as he believed, a serious Mahommedan He practised, however, all the Christian virtues. It is not precisely known in what part of Africa he was born, his account of himself was, that when taken and carried into slavery, he was with his father in the fields, tending their flocks, and that he was a month on his march to the coast.

A GHOUL IN REAL LIFE. The horrible fiction in the 'Arabian Nights' has recently been realized About twenty years ago, a farmer in Strathglass came to his death in a manner which left little doubt of his having been murdered, and it was reported that the deceased's wife was concerned in it No investigation was instituted, and the unfortunate woman died seven years ago, in a state of mental derangement, and was interred, in the church yard of Boleskine A son of the unfortunate pair has for years traversed the country in a state of insanity, and was discovered in the morning of Saturday se'nnight in the church yard of Boleskine, where he had been busy at work all night. The poor maniac had dug up his mother's coffin, scattered the bones on the tombs, and horrible to relate, he was, when first discovered, in the act of tearing asunder the sinews with his teeth. Many efforts were made to induce him to desist, and to take him away, but without effect, until a pistol charged with powder was fired near his face, the usual means of alarming and rendering him tractable.—*Inverness Journal.*

Rare Inhabitant of a Cage.—M. de Masson asserts that he knew a Lady of the Russian Court, in the reign of Catharine II who kept a slave, who was her perruquier, shut up in a cage in her own chamber She let him out every day to arrange her head dress, and locked him up again with her own hands, after the business of the toilet was over His box was placed at her bed-head, and in this fashion he attended her wherever she went. His fare was bread and water He passed three years in this captivity, the object of which was to conceal from the world that this lady wore a wig. The close confinement was a punishment for running away from her service, the meagre diet a measure of revenge, because he could not prevent her growing older and uglier every day

Mr Lumpkin is a very ordinary man, inferior to his competitor in mind and education, but I hope a better citizen. Since the days of the revolution, I do not remember a parallel to Governor Gilmer in political iniquity Mr Troup was inflammatory, but never beyond the line which separates Executive and Judicial power Gilmer is a tyrant of the worst cast, showing not only a reckless disregard of any emotion of benevolence, but trampling under foot the judiciary authority of his own State Party spirit in the late contest gave him a respectable poll, but he is now consigned to infamy His conduct in relation to the Cherokees, has arranged him at the foot of that class of heroes monsters, headed by Nero, Draco, and Domitian.—*N. Y Jour of Com.*

The Convict Missionaries.—The Rev Mr Potter, a missionary to the Cherokees, informs the editor of the Washington Spectator, that he saw Messrs Worcester and Butler, a few days ago, in the penitentiary at Milledgeville He says they are cheerful and happy They were equipped in the coarse uniform of the prison, with the usual badges of criminals attached One of them is employed in making bedsteads, and the other in turning a large wheel,—grinding like Samson, in his prison house.

Free writing and Despotism.—'Free writing and despotism,' says Dr Channing, 'are such implacable foes, that we hardly think of blaming a tyrant for not keeping on with the press He cannot do it He might as reasonably choose a volcano for the foundation of his throne. Necessity is laid upon him, unless he is in love with ruin, to check the bold expressions of thought But the necessity is his own choice, and let infamy be that man's portion, who seizes a power which he cannot sustain, but by doeming the mind, through a vast empire, to slavery, and by turning the press, that great organ of truth, into an instrument of public delusion and debasement'

The case of Judge Marshall is one of the most extraordinary ever known or heard of in the annals of Surgery One of the surgeons present at the operation has stated to us, that six hundred formations of gravel, from the size of large peas down to that of small shot, taken from the venerable sufferer, were actually counted, and the whole number probably exceeded a thousand The case was so difficult, that instead of one or two minutes, the operation was necessarily protracted to above twenty Not a groan escaped his lips, nor was there a perceptible twinge of a muscle The wonder is, that, subject to so formidable a complaint, the constitution of the patient has not long since sunk under it, or his intellectual vigor been impaired.—*Com. Adv*

The Nullifiers in South Carolina are preparing a 'State Rights and Free Trade Almanac' for 1832 We may, therefore, expect that, next year, all the rain and sunshine will be south of the Potomac, while storms and disasters will be the portion of the North.—*Penobscot Journal.*

The N Y Post states that a colored servant of B Bailey, Esq lately espied a huge bass in Harlem river, where the water was shoal, and fearing if he went home for hook and line, he ought lose him, he jumped from the wharf directly on his back; the fish darted nearly high and dry upon the sand; the man seized him by the gills and dragged ashore his prize, which weighed forty pounds

Self-paying Doctor.—It was said of a Bath physician that he could not prescribe even for himself without a fee, and therefore, when unwell, he took a guinea out of one pocket, and put it into the other

MORAL.

HOW IT LOOKS! Some six years ago, a man whose piety very few doubted, set up a *drunkard factory*—fashionably called 'store and grocery'—contrary to the views of many in the same church who were not backward to warn him of the inconsistency of his course. He had not long kept his *mill* agoing, before he was saluted thus 'What in the world induced *you* to commence selling rum? *You—a professor of religion*'—trying to ruin your fellow men? I—though called an infidel—would as soon be caught in stealing sheep, as in selling ardent spirits. Why, I'm *ashamed* of you! How it looks—a CHRISTIAN sell rum!' 'Nothing,' said the retailer, to the writer of this article—'*ever* produced such an impression—such feelings as that. If I am to be reproved by an acknowledged infidel, in such a manner, I will abandon the traffic' He did so.—*Temperance Advocate*

The New-York Courier and Enquirer.—The editors of this paper have put forth a new claim for patronage And what, reader, do you think it is? Possibly you may suppose it is on account of some mechanical improvement in the appearance of their paper, or some new accession of talent in the editorial department. Nothing of this It is because their *News Schooner is employed in picking up News on the Sabbath* Thus they have the modesty to bring forward to the people of the city of New-York, as a reason why further patronage should be extended to them

A claim for patronage, founded upon a violation of the Sabbath! O tempora!—O mores!

Greenfield Gazette.

Idolatry.—Protestants are too apt to think of idolatry with contempt, as a pure absurdity, and to estimate the degree of absurdity by its apparent object, or rather medium It is not so innocently absurd as atheism, but it is more seductive, it is the natural recourse of the mind whose only faith is the imagination, and whose only religion is a compromise between sensuality and fear Its tenacious hold upon human beings, proves that it is a deeply rooted constitutional disease of our corrupt nature

While you say that the religion of your neighbor is like a garment that sits *loosely* upon him, be careful that your own is not like a glove that *fits either hand*, those who have the least piety themselves are not unfrequently the most censorious towards others, a *dishonest* man is the first to detect a fraudulent neighbor

DUTY AND CONSEQUENCES. Nothing is plainer than that men have no right to neglect the performance of duty, from any pretended foresight of consequences.

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold*, but NOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES

N B. Good stabling for Horses

Quincy, October 1, 1831

THE LIBERATOR.

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

☞ 'Will subsequent ages credit as monstrous a statement, that Preachers of the Gospel eighteen hundred years after angels had sung, *On earth peace good will to men*, were characterized as proverbially devoted partisans in all the enormities and iniquity of man-stealing? and nearly fifty-six years after the promulgation of the Celestial Declaration of Independence repudiated its *self evident truths* as unsound propositions, because in practice their covetousness, and their barbarous robbery of the rights of man, would have been restrained?'—*Rev George Bourne*

From the New-Haven Advertiser

COLLEGE FOR COLORED YOUTH.

In a recent communication, I intimated an intention of giving a more particular account of the College for colored youth, proposed to be established in this city

With its true object before the mind, which has been again and again publicly stated, it appears impossible that any candid person should say aught against the design and existence of such an institution Those who have wantonly attributed every unholy and inhuman object to the projectors of the college, probably are not to be affected by evidence in the case

In the following remarks, I express my own views, in accordance with those of a few individuals early associated with me in this enterprise. Two years ago, the subject of a school of high order for colored youth, to be located in this city, was presented to a body of our literary men, who were, from their peculiar situation, supposed to be better able to judge of its effect upon Yale College and the female schools, than any other persons in the city. No opposition was made at that time, and the design was cordially approved by most of the gentlemen present Various circumstances prevented our going forward with the plan, until May last, when we commenced making efforts to establish the institution At New York, we found that a number of colored men of much respectability had formed an association, preparatory to the establishment of a high school in that city, for the education of colored youth About that time, we received information of some young men of color who were preparing for college, but no college was then known, excepting Bowdoin College, in Maine, that would receive persons of color to the enjoyment of their privileges. We proposed to the people of color in New-York, to establish a college on the manual labor system, connecting agriculture, horticulture and the mechanic arts, with the study of literature and the sciences, at New-Haven Our object and plan were popular, and the intelligent people of color, whom we saw at that time, determined to turn their attention to that object, rather than to prosecute their intended enterprise

We were requested earnestly to visit Philadelphia, and lay the subject before the Convention of the colored people of the United States, which was to meet there in a few days. We met the Convention on the 6th of June last, at the Wesley Church in Philadelphia, and were requested to state our object to the Convention This we did and gave our reasons for the establishment of the institution, and also why New Haven might be selected as the place of its location. Our object was most cordially embraced, and a committee was appointed, which reported decisively in favor of making an effort, in union with their white friends to raise $20,000, to commence the college The doings of this highly respectable body we are informed, will be soon before the public. The necessity of a college, we ascertained was felt in various cities. In Boston, the people of color had consulted on the subject; also in Baltimore—and the FRIENDS, ever devoted to the cause of the oppressed, were contemplating a school of a high order, for colored youth in Philadelphia. Designing as we were, to establish a primary school, (which is now in operation in New Haven,) and a high school or academy preparatory to the college, so as to present a complete system of training from a very early age, we saw the great importance of establishing the college, for the benefit of those who were desirous of every advantage in literature and the pursuits of extensive usefulness Gentlemen of the first standing in Philadelphia, and of various denominations gave their decided approbation of our object. The city of brotherly love abhors the doctrine of 'ignorant blessedness,' and she will give us the lead in the great work of raising up the colored people. Many philanthropists, in other places, have received our object with favor, and we are happy to say that their number is increasing, notwithstanding the opposition which we have received The Rev S E Cornish, as agent for the Convention in behalf of the college, has refuted the charges made by many against the institution We add our testimony The college has no necessary connexion with the subject of slavery Its friends are some of them slaveholders, who feel in some degree their obligations to give education to those who may be, *as they were the case* profitably employed by them in teaching their slaves, previous to emancipation One gentleman of this description a few days since promised one hundred dollars to the college, saying, at the same time, that the New-Haven people had altogether misjudged as the utility of educating the people of color This gentleman has returned to his home, and in a few days will probably be surrounded with his slaves, whose situation he is as desirous to improve Such persons are well convinced that it is the want of thorough knowledge that leads the slaves on to the destruction of the whites, and in the end to their own ruin—Some of the friends of this college are in favor of immediate emancipation, and some of them are opposed to it. Some of them are opposed to the Colonization Society, and some of them are its advocates. When we see that its object is simply education in literature, the sciences and the arts, without respect to peculiar denominations, we are not surprised that liberal minded men, of different views on other subjects should heartily unite in this. New-Haven was regarded as a good location for the college, and would still be such, were it not for the very unexpected excitement which has been got up against it, through the influence of prejudice and a slavery accommodating spirit It was supposed that men of influence and literature here would favor the undertaking, as worthy of their protection and support.

There was reason to believe that many persons who had to a good degree, and in some instances with peculiar zeal, assisted in the improvement of the coloured people, by means of Sabbath and common schools, and in the means of public worship, would go still farther in the cultivation of this afflicted people We are happy to say, that altho' many estimable persons, and even professing Christians, were borne by excited popular feeling to join in all the resolutions of the New-Haven city meeting, some of them, at least, regret the course taken Tried friends continue their efforts for the colored people, and are daily gaining strength, to come out and meet the tide of persecution which is flowing against the too long oppressed and neglected race for whom they labor The urbanity and reputed refinement of New-Haven gave assurance of better things than we have experienced. If indeed we have overrated the liberal and friendly feeling of the citizens, when addressing the friends of this institution abroad, and especially the people of color, they will, we trust, believe us at least as much disappointed as themselves, and excuse the fondness and respect of one for his native city, and for which he will yet hope, though he dare not on that hope suspend any vital interest of the people of color

The mild atmosphere of New Haven, and its healthy climate, rendered it desirable for the location of such an institution It combines the country with the city, and while it is easy to secure land for agricultural purposes, the variety of manufacturing business pursued promised the means of instruction in almost every department, when the workshops should be erected The advantages arising from viewing every species of art, as may be seen in such a place, are great—such advantages are not often obtained in country villages

Another important reason given for its location in this place, is the benefit which arises from its literary character A greater variety of instruction can be secured in literature and the sciences than in country villages, and at less expense. Fewer professors would be necessary at the commencement of the institution, as persons versed in almost every department of education, are residing here, and might be employed to teach in the classes—and lecturers on every subject of interest who visit our city, could be secured to lecture to the students Believing that the age in which we live peculiarly demands not only thorough knowledge of fundamental literary studies, but the knowledge of men and things, gained by observation and intercourse, it was regarded as important that the students should grow up in the midst of circumstances favorable to the attainment of such knowledge, and although it may not be desirable to locate the college in a large city, it is important that it be where well regulated and respectable society, to a moderate extent, may be by them enjoyed. Peculiar difficulties might arise on this point, in many places, where there were no thrifty, respectable or pious people of color Such society, as much as would be useful, may be enjoyed in New-Haven The moral character of the people has greatly improved, and a large number are industrious, honest and pious, and deserving of respect. We are aware of the illiberal spirit which condemns all this people alike, the good and the wicked; those who know them, know that the same distinctions of moral character exist among them, as among the whites.

Another reason why New-Haven was preferred, was, that its commercial business is principally with the West Indies. Desiring to promote education in the West India Islands, it was natural that we should, for the reason stated, select New Haven. Facts require us to believe that those islands are soon to be free from slavery The exertions of Clarkson, Wilberforce, Lushington, O'Connell and hundreds of thousands in Great Britain, are already telling as they did before on the question of the slave trade—and now, as a first step, we learn that Parliament has decided the freedom of slaves owned by the British government Already the free people of color are gaining the highest ground in some of the islands, and are admitted to all the privileges of free citizens, and some are in offices of trust and great responsibility

When we reflect upon the immense wealth of the free people of color in some of those islands—owning, as they do in Jamaica alone, property valued at thirty millions of dollars—equal to the entire capital of the United States Bank, it becomes a question, not whether we shall encourage a 'lazy and abandoned set of men,' by such an institution as has been proposed here, but whether the friendly intercourse which would exist between us and those islands, in consequence of favoring the education of their people would not be exceedingly beneficial to us in a commercial point of view If business considerations are pre-eminently to weigh in this matter, our citizens may yet turn this thought in their minds, as their business interests may suggest. Let any other city, well situated for trade with the West Indies, and with Mexico and South America, cherish such an institution, and they will show us what we lose in business, resources and favors. To a superficial observer, all this may appear to be of no account, but those who have studied the political situation of the West Indies particularly, and the rising character of the people of color, together with the increasing determination of the British people to make their people of color now in slavery free, will see that it is no improbable result which we anticipate Aside from the benevolence of multitudes in Great Britain, the people all know that it is madness to attempt to hold them longer in slavery, when there are, on an average, nine colored persons to one white in their islands We have citizens who can inform this community of the increasing power of the colored people in the islands, in business and wealth It may be said, that favors are not to be expected in trade This is proved untrue in many instances. We know a man of wealth in this State, who, through peculiar favor from a colored man of influence, an officer in one of these islands, made one hundred per cent on one or more cargoes. This gentleman speaks of the favor with mingled respect and gratitude towards the officer who generously caused his advantage It will be peculiarly unfortunate, in every point of light, for us to be received as the persecutors of the injured, but rising race of colored men in those islands, and in other parts of the world So long we shall be regarded as such, while our city resolutions of the 10th ult. remain against us, especially the second resolution, so full of hostility to their dearest rights and privileges

To a pious mind, the good to be promoted by such an institution outweighs all other considerations To be instrumental in educating men to be useful to a population in the West Indies exceeding eight hundred thousand souls—to millions, it may be, in Mexico and South America, *and, at least, to do good to three hundred thousand free colored people in the United States*, who need and must have intelligent teachers in literature, in the arts, and in the Religion of our Lord Jesus Christ, is a privilege too rich to be refused And when we cast our eye towards benighted Africa, and remember that death is the only portion of the white man there—and that colored men only can go to them, with hope of life and preach the gospel of salvation introduce the arts of civilized life and sustain institutions of government, what mind with this subject fairly before it can fail to bid God speed to the enterprise connected with so much blessing?

If indeed the sons of Yale are supposed *no more* gallant than to abuse colored youth, or if the colored youth would not, from the nature of their circumstances and through principle, be docile and respectful in their conduct, it might be well to place the college for colored youth elsewhere, for the benefit of all parties We confess the fear that most of the youth of Yale College and the colored youth have been too severely adjudged by the feelings of men of riper years If also the ridiculous plea of the necessity of amalgamation as the certain result of such an institution in our city, is sufficient to prevent this laudable enterprise, we shall have the credit justly of refusing a good through fear of a shadow

If it be feared that an institution of this kind would increase the degraded and vicious population of colored people here I appeal to facts to prevent such impressions The objection has met us every step we have taken for the improvement of this people in education, morality industry and religion during the last six years But what are the facts in the case? Why, according to the last census, we have nearly 100 less people of color than formerly We do not hesitate to say that we have not half the number of the vicious and abandoned which we had then Many have become pious and industrious, and those who come to our city are usually virtuous and respectable I inquire—has this been owing to any particular strictness on the part of the city authorities respecting their moral conduct? Had as much effort been exerted to put down vice in our city as there has been to put down the college for colored youth still greater improvement would have been observable among the people Vicious people love such places as the FIVE POINTS in New-York, and more places among us, licensed and unlicensed, which are too notorious to require comment at this time Were duty done in these cases, we might hope to retain the character and blessings of a moral community

That the friends of liberty and of the universal education of mankind in other places should express their disappointment at the conduct of our city, is to express themselves in moderate terms indeed The censures of generous and noble minded men throughout the country, turn upon us though many a rebuke is chained The second resolution is almost universally regarded as a slavery resolution

When I state an evident reason of opposition to the institution, I blush for the weakness of the strong, and the folly of the wise, as well as regret the rashness of the unreflecting While contemplating it as a school, no man acquainted with the fact, met us with open opposition, but when, from peculiar circumstances, it was determined to establish a *college* for the education of colored persons, the heart, the voice, the city rose against us And why? Simply because that, by this one word, we declared more than could have been written in a hundred pages, our assurance of the equal right of the colored man to literature, in common with other citizens. We have unwittingly touched the hidden springs of prejudice and oppression *by a word* We have proved the weakness of the great. We have excited the spirit of the unthinking, and discovered to the Christian something of the vast amount of unsanctified nature in us all, which must be purified before we gain the celestial city

Henceforth we know the spirit which *sides* with the interest of the oppressed, and which 'makes a man an offender for a word;' and henceforward we *cherish the word* which has pierced the unsuspected retreat of despotism, and through his cries *has awakened a host*—to deliver the captive—to protect the defenceless, and to 'raise up the foundations of many generations'

SIMEON S JOCELYN

New-Haven, Oct. 1st, 1831

N B. Those persons who have expressed honest scruples respecting the use of the word College, but who are friendly to the enterprise here or elsewhere, are not embraced in these remarks

SLAVERY RECORD.

LETTERS FROM GEORGIA.—NO. 3.

☞ The following is not from the author of the two preceding letters. There are some individuals at the south, in whose breasts the fire of philanthropy glows, and who hold no fellowship with the kidnappers of their fellow men. A regular correspondence with them is desirable. None but those who are on the spot are competent fully to describe the cruelties of the slave system. Here is a British deed recorded, which ought to rouse the indignation of every feeling heart, and which but faintly represents what is taking place every day on various plantations. Our readers may place the utmost reliance upon the authenticity of the Letters from Georgia. We suppress names and places, for obvious reasons.

To the Editor of the Liberator.

SIR—Some copies of your paper have been received in this town and pretty generally read. Although some of our southern editors sneer, for their own purposes, think proper to rankle a fine, and cry 'Rebellion,' where not even the disposition to rebel exists, yet you are not to suppose that this feeling is general. On the contrary, your exertions in the glorious cause of emancipation are viewed and appreciated as every true son of America should regard them and the day is perhaps not far distant, when you will see the fruits of these noble efforts flourishing beyond your most sanguine expectations.

The situation of the black population of the south is such, that, sooner or later, there must be a tremendous struggle, what the result is to be, no one can tell, the whites live in constant fear and alarm. About the first of this month, it was rumored that the colored population were about to rise here, the greatest agitation prevailed, the citizens armed themselves, patrols were formed, the magazines guarded, scouts paraded the streets for some nights in succession, the confusion was dreadful. Fortunately for us, the dreaded evil has passed for the present. These things are but signs of the times, fearful and portentous! Observe how they have spread like a black cloud over the slaveholding portion of these United States, and then say if we should not hold him an benefactor, who would with the sunshine of liberty dispel the dark and gloomy mists that enshroud the southern atmosphere?

An atrocious instance of a negro being flogged to death, occurred here in September last: on local papers are, *as usual*, silent on the subject. A merchant, who suspected one of his slaves of stealing, undertook to extort a confession by whipping him. This unfortunate human being suffered horribly from lacerations *inflicted by means of a* MANE-BAW, used by his inhuman owner on the *naked carcass of the negro*, to heat him with in place of a cowhide or horsewhip. He died in consequence of the torture, and the affair will come up at the next superior court.

☞ Another turn of the screw—another stride to perdition! There is now almost as much certainty that God will destroy the slave states by a series of calamities as that the sun will rise to morrow. Terrible are His fierce rebukes and fiery indignation. Vengeance belongs to Him, and when He punishes who shall stand? Slaveholders are constantly avowing their desire to see slavery abolished, but they adopt no measures but such as are expressly designed to increase the burdens of the bondmen, and calculated to bring swift destruction upon themselves. O, ye infatuated men, listen to the voice of the Lord your God! 'Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, *relieve the oppressed*, judge the fatherless, plead for the widow. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse, and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.'

Let the reader examine the first six resolutions which follow, and say whether it be possible for madness, cruelty and tyranny to go further? and whether we are not justified in believing that they who adopted them are given over to believe a lie, that they may be damned? The slaves must be liberated by the people of the free States. It is useless to wait for the consent of the planters: they never will be ready to act. Either slavery or the Union must be given up.

From the Baltimore Chronicle.

PUBLIC MEETING.

At a numerous meeting of the citizens of Somerset county held at the Court House of said county, on the 13th of October 1831, Gov. Thomas K. Carroll was requested to act as President and Dr John Woolford and Gen Matthias Dashiell as Vice Presidents—Col Robert Stewart and Littleton E. Dennis, Esq were appointed Secretaries.

The objects of the meeting were then stated in an appropriate address by the President.

On motion, the following persons were appointed a committee to draft resolutions expressive of the views of the Convention, viz. Geo Handy, Daniel Bullard, Robert I. Henry, Stiles Crockel, James Polk, Arnold E. Jones, Jesse Hughes and Wm H. Curtis, Esqrs. who, after retiring a short time, returned, and reported the following resolutions, which were, with much necessarily, adopted:—

1. [illegible] the opinion of this Convention [illegible] the said negroes, and incompatible with [illegible] happiness and prosperity of the state, to permit free negroes to reside therein.

2. Resolved, That the emancipation of slaves in this state, either by deed of manumission, or last will and testament is repugnant to the interest of the state, and ought therefore, to be prohibited by law.

3. Resolved, That the laws, regarding the assemblage of negroes, are insufficient, and ought to be so amended as to prohibit their assemblage altogether, unless to attend the preaching of the gospel by a regularly licensed white clergyman.

4. Resolved, That the instructing of negroes in reading or writing tends to produce discontent and disorder among the slaves of the state and ought to be prohibited by law.

5. Resolved, That for the better protection of the state, the Legislature be requested to pass a law, giving authority to Brigadier Generals, to draw from the armories of the state any number of arms which they may deem requisite, in their respective brigades.

6. Resolved, That the laws, in regard to persons permitting their slaves to act as free, are insufficient, and ought to be amended; and the practice of hiring slaves to free negroes, ought to be prohibited by law.

7. Resolved, That a respectful petition be drafted and signed by the President and Secretaries, and such other persons as may sign the same, and forwarded to the next General Assembly, embracing the objects of the above resolutions.

8. Resolved, That a committee of sixteen persons be appointed by the President and Vice Presidents, to prepare a petition, in conformity with the above resolutions, and tendered to the citizens of this county for their signatures.

9. Resolved, That such member of the said committee, shall procure a copy of the said petition, whose duty it shall be to obtain signatures thereto, and forward the same in time, to the next legislature.

10. Resolved, That it be and is hereby recommended to the citizens of the several counties in this State to hold Conventions and forward such petitions to the next General Assembly, as may tend to effect the objects for which this meeting is held.

11. Resolved, That this meeting will give all lawful, voluntary and necessary support to the magistrates, constables and other officers, the more effectually to enable them to execute the laws for the suppression of tumultuous and nightly meetings of the blacks, and for the prevention of their having fire-arms in their possession.

12. Resolved, That the Editor of the Village Herald be respectfully requested to insert the above resolutions in his paper, and that the editors of newspapers throughout the State of Maryland be and are hereby respectfully requested to insert the same in their respective papers.

In compliance with the 8th resolution, Wm W. Handy, Jesse Walter, Ralph Lowe, John Austin, Levin W. Disharoon, Geo Hopkins, (of Matt.) Robert Stewart, Gen A. Dashiell, W. Whayland, James Falls, Henry Newman, Gabriel Webster, James Cottman, Robert W. Swan, Robert I. Henry, and Thomas Robertson, Esquires, were appointed a committee to prepare a petition, obtain signatures, and forward the same to the next General Assembly of Maryland.

On motion of Col. Geo Dashiell, the thanks of this convention were tendered to the President, Vice Presidents and Secretaries. The Convention then adjourned *sine die*.

THOMAS K. CARROLL, Pres't.
JOHN WOOLFORD, MATTHIAS DASHIELL, } Vice Pres'ts.
Robert Stewart, Littleton E. Dennis, } Secretaries.

The Norfolk papers state that *Nat Turner*, the leader of the late slave insurrection in Virginia, has positively been taken. A letter published in the Herald, says:—

'MONROE, (Southampton,) Oct. 31.

'A party of our men caught Captain *Nat* yesterday. You may have it published if you think proper. It is positively so, for I have seen him this morning.'

The Beacon states that he was taken in the following manner:

'A Mr Francis, of Southampton County, came upon *Nat* suddenly, started him from a fodder stack last Thursday morning, in the vicinity of his late hutchinns, and fired at him with a horseman's pistol: but he made his escape into the woods. Notice being given of this occurrence, a party immediately went in pursuit, and on Sunday *Mr Phipps* ascended him in a thicket in the neighborhood where he had been seen on Thursday. Mr P levelled his gun at him and demanded his surrender, *Nat* finding death inevitable, if he resisted or fled, surrendered, and was conducted to the jail at Jerusalem.'

PETERSBURG, (Vir.) Nov 4.

Capture of Nat Turner.—It is with much gratification we inform the public, that the sole contriver and leader of the late insurrection in Southampton, concerning whom such a hue and cry has been kept up for months, and so many false reports circulated—the murderer *Nat Turner*, has at last been taken and safely lodged in prison.

It appears that on Sunday morning last, Mr Phipps having his gun, and going over the lands of Mr Francis (one of the first victims of the hellish crew,) came to a place where a number of pines had been cut down, and perceiving a slight motion among them, cautiously approached, and when within a few yards, discovered the villain who had so long eluded pursuit, endeavoring to encumber himself in a kind of cave, the mouth of which was concealed with brush. Mr P raised his gun to fire, but Nat hailed him and offered to surrender. Mr P ordered him to give up his arms; Nat then threw away an old sword, which it seems was the only weapon he had. The prisoner, as his captor came up, submissively laid himself on the ground and was thus securely tied—not making the least resistance!

Mr P took Nat to his own residence, where he kept him until Monday morning—and having apprised his neighbors of his success, a considerable party accompanied him and his prisoner to Jerusalem, where, after a brief examination, the culprit was committed to jail.

One informant (one of our own citizens, who happened to be in the county at the time) awards much praise to the people of Southampton for their forbearance on this occasion. He says that not the least personal violence was offered to Nat—who seemed, indeed, one of the most miserable objects he ever beheld—dejected, emaciated and ragged. The poor wretch, we learn, admits all that has been alleged against him—says that he has at no time been five miles from the scene of his atrocities, and that he has frequently wished to give himself up, but could never summon sufficient resolution.

Mr Phipps, as the sole captor of Nat, is alone entitled to the several rewards (amounting in the aggregate, as we understand, to about $1,100) offered by the Commonwealth and different gentlemen, for his apprehension and we are told, that in the instance, Fortune has favored a very deserving individual—to whom, in addition to the pleasure arising from the recollection of the deed, the money derived from it will not be unacceptable.—*Intelligencer.*

Extract of a letter, dated

MOBILE, October 21st, 1831.

'There has been some excitement here within the last few days, in consequence of a discovery at Claiborne, of a plot among the negroes in that neighborhood, for an extensive insurrection. The people there were aroused, and had apprehended a great number of the negroes. About 20 are in jail. The plan it seems was to have been an extensive and general one, if possible, for a simultaneous rising on Christmas day, and in the mean time plans were to be extended through the religious meetings of the negroes—and there is but very little doubt that their organization was already known through the section of the country among the blacks. The secret was betrayed by a slave at Claiborne. Our city guard has been increased, and various precautions taken, however, we feel little or no danger here. Our Creole population is so intimately connected with the slaves, and being slave owners, hardly any thing of the kind would escape their knowledge, and they are as much interested to prevent an insurrection as the whites.'

ALEXANDRIA (D. C.) Nov 5.

Extract of a letter (by yesterday's mail) from a young gentleman in Alabama, to his father in this town, dated

GREENSBOROUGH, Greene Co. Oct. 23.

'I hasten to inform you before the mail closes, that an express has arrived from Clarborne County, supposing the inhabitants of this county, that a rising of the negroes was to have taken place on Sunday last, a day having discovered the plot. Twenty of the leaders are in jail in Clarborne, and we have secured five in this neighborhood. I am appointed a Captain of the patrol, and have to ride 20 or 30 miles of a night, rain or the contrary notwithstanding.'

Slave Trade.—According to the New-Orleans papers, there were imported into that port during the week commencing on the 16th ult. from various parts of the United States, 371 slaves, principally from Virginia, as follows: By the Tribune, from Alexandria, 211, by the Sarah, from Baltimore, 4, by the United States, from Norfolk, 150, by the Jessee Ramsey, from Baltimore 2, by the Susan, from Charleston, 14, by the Atlas, from Charleston, 60.

JUVENILE DEPARTMENT.

'AN EVENING AT HOME,'—NO. 5.

(*Concluded.*)

'Well, but I see sure you are too just to take our slaves from us without remuneration,' said Mortimer.

'First talk of remunerating those whom you know to be the injured party, those, whom you violently deprive of their *freedom*; those you *unjustly* call your *slaves*—*what* will *you* give them?'

'All I have in the world,' said Emma, 'my wax doll, that can open and shut her eyes, and my chest of drawers, and my new volume of Scripture Stories, and——'

'And what will you give *me*, Emma?' said Mortimer.

'Nothing but tears,' replied Emma, 'till you let them go.'

'But as you spoke of Scripture Stories, dear Emma,' said he, 'do n't you know the Jews had slaves? And in the fourth commandment, when it says, thy man-servant and thy maid-servant shall rest, it ought to be translated, thy man-*slave* and thy woman-*slave* shall rest. Now, what do you say to the Jews having slaves, dear Emma?'

'I do n't want *you* to be a *Jew*,' replied Emma.

'But the headmen of the Jews were treated very differently from your slaves, I can assure you, George,' said Mr Morrison. 'With them sojourning was invisible, and the purchase of a man was obliged to become the purchaser of his wife and family;—there was the same law for the master and the slave;—the master was not to have fine bread, and the slave coarse,—nor a soft bed, and the slave straw.—The headmen of the Jews were often employed as stewards, and merchants, and officers;—the religious rest of the Sabbath was secured to them, and then spiritual instruction was most amply provided for;—and if any one of them bondsmen chose to run away and leave his master's service, it was forbidden to deliver him to his master again. Now, surely, you cannot compare this with the state of things in our West India Colonies!'

'No, indeed,' said Mortimer, 'and I see almost ready to promise you, that every slave of mine shall be liberated as soon as he is fit for freedom. I will educate them first, and then set them free, for they are in such "a brutified condition"* at present, that they are not *prepared* to enjoy the blessings of freedom.'

'Your plan of educating them for freedom, George, I fear will come to nothing, for you must first educate the overseers and drivers, and also the managers and attorneys, who are to have a percentage on your crops; and then some will say, that while the Negroes are slaves, it is not safe to instruct them, neither can time be spared for it; and thus slavery never to cease. British subjects are to be treated like brutes, because they are not fit to be emancipated, and they are not to be emancipated, because they are to be treated like brutes!'

'Brutes as no brutes,' exclaimed Mortimer, 'I am determined that every slave belonging to me, shall be properly instructed, and moreover, I will buy wedding rings for them, and they shall never be parted from each other, or from their children, and the drivers shall be forbidden to flog them, and——'

'George, George, stop,'—cried Mr Morrison. 'What could the warmest advocate for the poor slaves at the meeting to-morrow say against the Colonial system, worse than what you have now been uttering? You not only confess, that it is in your power to give or to withhold that freedom which you know our degraded fellow subjects ought long ago to have possessed,—which the English nation has long wished them to possess,—which God has commanded they should possess, but you admit that they are without marriage, that they are now without instruction, that women may be flogged, and that children may be parted from their parents!†

'Well!' said Mortimer, 'I must go back to my father and tell him I have been present at the rehearsal of to-morrow's Anti-slavery meeting, and I shall also say, that Mrs Morrison made the severest speech of all, and the one that cut me the deepest, and it was to this effect,—'*that none are gentlemen who support a system which enforces the flogging of women.*'‡ I really cannot say one word more in defence of slavery, for, to confess the truth, it does appear to be "so vile and insensible an estate of man, and so directly opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a *gentleman*, should plead for it."§ And now, after I have conceded so much! he continued, 'you will not all shake me? Henry, will you be friends with me!' and Emma—but where is Emma Rowe to? Is she too gone away as well as Helen?'

'Oh, my poor dear Emma,' said her mother, turning to look for her little girl, 'here she is, fast asleep on the sofa!'

'Poor Emma,' said Mr Morrison, 'after her hard day's work she should indeed be asleep, only we had up stairs, instead of on the sofa. Henry, ring the bell for the nursery maid, and then gently awake your sister.'

'I was dreaming I was in the coach,' said Emma, recovering herself, 'and thought I was jumbling back to school again. How pleasant to wake up and find I am at home!—at my own sweet home,' and she, coming to kiss her mother.

'And now, darling child,' said Mrs Morrison, 'I think you must leave us, and go and find yourself in your own comfortable little bed again.'

Emma did not leave the room till she had given her father and mother many kisses, but it was in vain that George Mortimer endeavored to obtain one. Whether it was because he was a *proprietor of slaves*, or because she thought that, as she was a year older than whom she saw him last, it might be less decorous, must be left to the sagacity of the reader to determine.

Emma left the room with the nurse-maid, singing gently to herself, as she mounted the stairs,

'Home, home, sweet, sweet home
There 's no place like home,—
There 's no place like home.'

* Six Months in the West Indies.

† The Duke of Manchester, Governor of Jamaica, says, 'I am not aware of any law by which the separation of husband and wife, or of parents and children, by sale or otherwise, is rendered unlawful.'

‡ None (i. e. of the Thirteen Chartered Colonies) have abolished the flogging of women.' See No. 11, Anti-slavery Reporter. See also the papers laid before Parliament, 1826.

§ Locke, vol. 2. p. 102.

☞ The hut at Dudley, by 'J. K.' next week.

The Reform Bill passed in the House of Commons on the 22d, by a majority of 109. It was carried up to the Lords with more than usual ceremony, where it was read once, and ordered to be read a second time on Monday the 28th.

The disturbances in Paris were no longer of a dangerous character. The Perier Ministry appear to occupy their seats as firmly as ever, and declare that their policy is based on the preservation of the revolution and peace.

The disastrous accounts from Poland are confirmed, and the last report is that the Polish army had surrendered.

BOSTON,

SATURDAY, NOVEMBER 12, 1831.

CENSORSHIP OF THE PRESS,

BY A BOSTON EDITOR!

No man has contended more strenuously for the liberty of the press, than the editor of the Boston Courier, and, if common report be not a liar, no man has so often or so unguardedly abused that liberty. We might, if we chose, make him feel somewhat uncomfortably on this subject—for his susceptibility increases with his years; but we are not malignant and would not be severe, although the provocation in the present case is enormous.

With regard to the extract from the Charleston Mercury, we shall say nothing. The source from which it emanates is too wicked and too desperate to deserve respect. But the remarks of the Courier, although equally detestable and malignant, commend themselves to our notice, as the feelings of a New-England editor.

In the first place, we are vastly amused at the summary manner in which the editor of the Courier throws the Liberator into profound obscurity. Now we venture to assert, that the paper is already as well known, and is sought after with as great an avidity, as any other periodical—the Boston Courier not excepted.

Secondly—it is true that we contend for 'abolition,' but how that is connected with 'conspiracy or murder,' we are too obtuse to perceive. A more abominable misrepresentation was never seen in print. A more servile, cold-blooded, heartless article, than the one we have copied from the Courier, it would be difficult for any man to write.

'Penal statutes against treasonable and seditious publications are necessary in all communities.' Granted. But what constitutes treason? A protest against a system which enslaves upwards of two millions of human beings? a call for the liberation of those victims? an adoption of the self-evident truth, that all men are created equal, and endowed with certain inalienable rights? a strong and holy indignation against oppression? an appeal to Justice, Mercy, Reason, Religion? This may be treason in Russia or Turkey—perchance even in republican America; but he who believes it ought to be punished as treason, deserves to be a slave, and to have his back daily excoriated by a whip, and to be put up at public auction for sale, and to be driven about like a beast, and to be fed upon a peck of corn per week, and to have the fruits of his labor stolen from him each day, and to be branded with red hot irons, and to go half naked, and to wear galling fetters, until he learn to appreciate the rights of man and the blessings of liberty. This is our treason—nothing more.

The term 'fanatical,' which is brought against us, has grown stale by repetition. A man possessing three grains of common sense ought to blush at such perversion of language. Ours is the reply of Wilberforce to the same ridiculous charge:—

'I rest this question on the ground of religion and justice. A spirit of fanaticism and bigotry may be fairly urged on my opponents and not on me. These are the very principles on which have been reared the grossest systems of bigotry and superstition that ever disgraced the annals of mankind. On what other principles was it that Mahomet sent forth his Mussulmen to ravage the world? Was it not these that lighted the fires of the inquisition? Have not both of these systems been founded on the notion of your having a right to violate the laws of justice, for the purposes of humanity?'

From the Boston Courier.

SLAVERY. The Charleston Mercury, in noticing the receipt of several incendiary papers from the North, calculated to do infinite harm amongst the slave population, says—

'It really appears to us that publications of this kind have become of late so common, so insolent in their motives, and so outrageous in their language, that measures of some sort should be adopted at the South to arrest the progress of the pestilence. Appeals should be made to the constituted authorities at the North for the interposition of legislative power, in relation to these matters. Appeals should be made to the enlightened patriotism of our Northern brethren to stamp them with the seal of infamy, and to frown them down with indignant reprobation. Appeals should be made even to the deluded and fanatical agitators themselves, to show them that their feelings are erroneous, that their schemes are utterly visionary and impracticable, and that the course they advocate as liberal and philanthropic, is, in reality, essentially cruel and injurious even to those for whose benefit they profess to urge it. We are unwilling to say more. The subject is becoming one to which we feel it *our duty* to call the attention of the people.'

We cannot wonder that publications of the nature complained of, should excite the most intense anxiety and indignation at the South. The feelings of the people are not only natural and excusable; but they would be less than men, and wanting in natural affection for their kind, if they did not protest and remonstrate against the circulation, among their people, of some of these papers. We can assure the editor of the Mercury that no appeals to our patriotism are wanting. The papers, so far as we are informed, are seldom seen here; they are seldom mentioned but with abhorrence; and were there any law to authorize the measure, the people of New England would stop their publication, with as much zeal as the citizens of Charleston. Every man who has any attachment to society, or to life, participates in the feelings of the Southern people. Every man who has a heart to feel for the distresses of his neighbors is, and must be disposed to relieve their anxieties. An appeal to the legislative authorities of the Northern States, would be, indeed it is the only measure which can be productive of any benefit; for in the absence of a statute to justify the interference of the magistrates, any expression of public or individual opinion, tends only to bring into notice, papers which would otherwise fall still born from the press.

We hardly know in what terms to speak of the conductors of these papers. They must needs be considered honest, although deluded; they certainly are active and industrious,—and fanatical; but they are also men of intelligence, capable of appreciating the mischief they may and do occasion, and responsible to society for the calamities which may follow their injudicious publications. It is unquestionably true, as they will contend, that every man has a right to advocate abolition, or conspiracy, or murder, for he may do all these without breaking our laws, although in any Southern State, public justice and public safety would require his punishment. But if we have no laws upon the subject, it is because the exigency was not anticipated; for much as the Northern people disapprove of slavery, in the abstract, they have no disposition to advance a general abolition, at the expense of a general massacre. It is also the right and privilege of every man to take, and to have, a yellow fever or small pox, or any other malignant, or pestilential, or infectious disease; but we have laws to prevent his spreading the pestilence among his neighbors, and we do not know that the confinement necessary to obtain this object has ever been considered an infringement of the liberty of the subject. Penal statutes against treasonable and seditious publications are necessary in all communities. We have them for our own protection—if they should include provisions for the protection of our neighbors it would be no additional encroachment upon the liberty of the press.

A PREMIUM OFFERED.

☞ An aged and respectable Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of $30, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U. S.) *on the* SLAVEHOLDERS.

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and decided, by a Committee of that body.

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator. Boston, Nov. 12, 1831.

☞ Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

'I have received a copy of the 'Liberator,' and come in for a share of the editor's reproof for having said, that 'a *sudden* emancipation of the slaves, either by *force* or through *principle*,' would be an awful calamity. I shall not argue the right of my opinion with the *madness* of a man who is doing all possible injury to the cause of emancipation, which he affects to support, and increases the difficulties that stand in the way of rendering *efficient* service to people of color, bond or free. It is a great misfortune, that persons so impotent to do good may have a mighty power to do evil. I was the friend of black men before Mr Garrison was born—and if my life is a little lengthened, expect to be so after his *fever* shall have left him.—*Niles's Register.*

Mr Niles is evidently nettled in his feelings, and finds it easier to denounce than to argue. It is possible that he 'was the friend of black men before Mr Garrison was born'—but it is more certain that he is now their enemy. They can readily dispense with such friendship as sets all 'principle' at defiance, and endeavors to rivet anew upon their limbs the galling fetters of slavery. The man who scouts immediate justice to the slaves, has a strange confusion in the brain, if he has not a corrupt heart. He who urges a gradual cessation from robbery and oppression, is, morally speaking, a madman.

HEAVEN-DARING MOCKERY. Gov Hamilton, of South Carolina, has designated the second Thursday in November, as a day of Fasting, Humiliation and Prayer, 'that the Almighty would be pleased to direct us [the slaveholders] to the means most pleasing in his sight of removing the *National Oppression* under which we [the slaveholders] suffer!' What mockery! what infatuation! The constitutional acts of Congress,—acts passed by a large majority,—stigmatized as acts of 'National Oppression'!!! 'Is not this the fast that I have chosen, even that ye break every yoke and let the oppressed go free?' saith the Lord!

A FUNDAMENTAL ERROR. The last Religious Intelligencer contains a protracted article in favor of the Colonization Society, from which we select this sentence:

'The whole strength and burthen of the opposition offered to that benign scheme is reducible to its youth, and the necessary tardiness of first beginnings.'

Here is an important mistake. The scheme is supported by popular prejudice and by the advocacy of principles which are explicitly unchristian and anti-republican; hence arises the opposition to it. The inefficiency of the Society is its least objectionable feature.

Pursuant to a notice published in the Liberator, October 29th, a meeting was held at the African School Room on Monday evening, Nov. 7th, on the subject of the College proposed by the Philadelphia Convention. The meeting was opened with prayer by Rev. Samuel Snowden: after which, Mr Primus Hall was called to the Chair and Mr J. T. Hilton appointed Secretary. The meeting was addressed by several gentlemen, among whom were Messrs Hall, Roberts, Barbadoes, Putnam, Cole and Cutler, Mr Remond of Salem, and the Rev. Mr Snowden, all of whom were in favor of the establishment of the Institution herein spoken of. The company were also happily favored with the presence of the venerable Richard Johnson of New Bedford.

The proposition of the council of the 26th ult. to form a State Society, to raise funds in aid of the said Institution, as requested in the proceedings of the Convention, was by a vote unanimously accepted. It was also voted, that notice be given through the Liberator, inviting the several towns throughout the State to send one or two delegates to unite in forming a Society in aid of the aforesaid object, which meeting will take place at the African School Room on Tuesday, the 29th inst. at 7 o'clock, P. M.

Voted, That the agents of the Liberator residing in this State, be requested to make these proceedings known, and to exert their influence in impressing upon the minds of the people the importance of the object.

It is hoped that an object fraught with so much good to the colored population of America, will not otherwise than arouse the sleeping energies of their souls, promptly to lend their aid and influence wherever they may be; and to endeavor to enforce upon each other's minds the many advantages to be derived from the establishment of an Institution like that in contemplation, whose effect upon long rooted prejudice will be like the playing of the Summer's sun upon an icy substance.

Voted, That Messrs Garrison and Knapp be politely requested, by the Secretary, to give publication to these proceedings, for three weeks in succession, in their useful paper.

PRIMUS HALL, *Chairman*.
J. T. HILTON, *Secretary*.

At the Tariff Meeting lately held in Philadelphia, Alderman Binns introduced a wild resolution recommending to the Legislature to instruct the Senators and Representatives of Pennsylvania in Congress, to 'take the earliest occasion to call the attention of that body to the number and condition of the slave population of the United States, and to raise a committee to devise ways and means to cause all the slaves in the U. States to be promptly as possible transported to Africa, making to their owners such compensation as shall be deemed just and equitable.'

☞ For the introduction of the above resolution, (which was promptly rejected by the Meeting,) Alderman Binns has been *presented* by the Grand Jury of Scriven County, Georgia!! The rest of the presentments,—probably including every editor who has dared to say aught against 'negro pedlers' and southern kidnappers,—the editor of the Augusta (Ga.) Courier declines publishing, for reasons which he is sure will be satisfactory to the Grand Jury! So we are not the only insane in the country. If any body doubts whether 'all Bedlam is let out' at the south, he may here see conclusive evidence of the fact.

Friend Lundy, in the October number of his Genius of Universal Emancipation, has given the editors of the National Intelligencer a castigation which will enable them to remember him unto the day of their death. He thus introduces them:

'Who are they, that thus arrogantly toss their heads and utter their pointless sarcasms, with little sense and less of dignity? A pair of court parasites, more noted for political servility and fawning selfishness, than either strength of intellect or extent of general knowledge:—the one an English cockney, with little to recommend him but his inflated vanity, and the other a sprig of the negro aristocracy of N. Carolina,—both of whom are 'all things unto all men' as far as their *interests* and 'abilities' go!'

ABUSE OF OFFICE. Allen Fleming, Postmaster at Macon, Georgia, informs us that an individual to whom the Liberator is sent, in that place, refuses to take the paper from the office, and closes his letter with the following obscene sentence:—'He considers each of you more infamous and more deserving death than the most degraded negro in the southern States.' This impudent epistle may possibly find its way to the Postmaster General.

'Porter's Health Almanac for 1832: calculated generally for all parts of the United States. The maxims and rules for the preservation of health, under the direction of the Editors of the Journal of Health.' This almanac contains 80 pages, which are full of the essence of life. It will save the cost of a physician in every family where it is admitted and its rules are adopted. Its circulation will materially benefit the cause of temperance.

The attention of our readers is requested to the Rev Mr Jocelyn's lucid Exposition of the objects which are embraced in the proposed College for the education of the free colored population.

The little tract, entitled 'Religion and the pure Principles of Morality the sure Foundation on which the People of Color must build,' which has been recently published by Mrs Steward, a colored lady of this city, is thus deservedly complimented by a highly respectable clergyman in a letter addressed to us:

'Mrs Steward has sterling wit—is practical—and in some instances is truly eloquent. Her praise will be in all the circles of her people, and our country will yet place her name among the few and not among the many.'

Mr Charles W. Denison, the ardent, industrious and philanthropic editor of the Stonington Phenix, has dissolved his connexion with that paper, and is hereafter to assist in conducting 'THE HERALD OF PEACE,' a religious paper just commenced in the city of Norwich, Ct. He is a gentleman of great moral courage,—the rarest and best courage in the world,—and no doubt will fill his new station with great advantage to the public, if not to himself. He has our benediction.

To measure the propriety of language, we must first examine the character of the system, or the nature of the object, against which it is directed. If I see a person wilfully abusing the goods of an individual, I may reprehend him, but with comparative mildness. If I see him maiming, or in any way mal-treating another man's cattle, I may increase the severity of my rebuke. But if I see him violating all the social and sacred relations of life,—daily defrauding a number of his fellow creatures of the fruits of their toil, calling them his property, ravishing their souls, selling them for money, and lacerating their bodies,—I may use the strongest terms of moral indignation. Nor is plain and vehement denunciation of crime inconsistent with the most benevolent feelings towards the perpetrators of it. I am sustained in these positions by the example of Christ, and the apostles, and the prophets, and the reformers.

STRANGE OBLIQUITY OF MORAL VISION.

I have received a letter from a gentleman whose reputation is broader than the Atlantic, and whose mind is distinguished for its acuteness, from which I extract two sentences:

'I believe, as strongly as any other man, that slavery is VERY WICKED, and *very destructive to the interests both of master and slave*. [Very good.] ☞ But this does not seem to me to decide that immediate emancipation of all the slaves in the U. S. would be either WISE or JUST!!!'

Reasoning like this seems to me in the highest degree paradoxical, and, emanating from such an acute mind, fills me with astonishment. I cannot conceive it possible to join two sentences more contradictory to each other.

If 'slavery is very wicked, and very destructive to the best interests both of master and slave,' why should it not be abolished immediately? Is it wise or reasonable to talk of regulating robbery and cruelty? Suppose a small number of slaves are emancipated monthly or yearly, what right have they to their freedom over those who still remain in bondage? Such a process would be partial and unjust, as well as delusive. Prove that one slave is entitled to his liberty, on the principles of justice, and you establish the right of all the slaves to be free.

I know not by what rule of the gospel men are authorised to leave off their sins by a slow process. Slave owners are robbers and men-stealers as really and absolutely as if they had stolen their victims on the coast of Africa. Shall they cease to be such, only when it suits their convenience, or when they choose to deem it safe?

THE PROGRESS OF INTEMPERANCE.

A little book has just been designed, engraved and published by E. Gallaudet, 48, Milk-street, Boston, entitled, 'THE PROGRESS OF INTEMPERANCE.' It contains six portraits, excellently conceived and admirably executed, showing the dreadful effects of alcoholic liquors upon the human system. The first person is one who practises entire abstinence; of course, of a fine, healthy aspect, and decorous in manners and dress. The second uses Wine in what is termed moderation, and exhibits undue gaiety in behaviour and appearance—countenance injured. The third takes Wine freely, and at times to excess—betrays extravagance in actions and dress, and the effects of occasional intoxication. The fourth is one who drinks Brandy to frequent intoxication, with loss of health and reputation. The fifth takes Brandy to excess, and is sottish, emaciated and in rags. The last is said 'not to be a fancy sketch,' and a horrible object it is—the victim of brutality, consumption, and then death.

Altogether, this ingenious picture book is calculated to make a deeper impression upon the mind and create a stronger abhorrence of wine and brandy, than volumes of discourses against intemperance. It ought to be in every family, and in every man's pocket,—a mirror constantly before the faces of the sober and the intemperate.

MARRIED,

In this city, on Wednesday evening last, by Rev Dr Wisner, Mr Robert Long, of Ellsworth, Me. to Miss Sarah Eliza, daughter of John S. Lillie, Esq.

LITERARY.

BEAUTIFUL EXTRACT.

What is *Ambition*? 'Tis a glorious cheat!
Angels of light walk not so dazzlingly
The sapphire walls of heaven. The unsearched mine
Hath not such gems. Earth's constellated thrones
Have not such pomp of purple and of gold.
It hath no features. In its face is set
A mirror, and the gazer sees his own.
It looks a god, but it is like *himself*!
It hath a mien of empery, and smiles
Majestically sweet—but how like him!
It follows not with fortune. It is seen
Rarely or never in the rich man's hall.
It seeks the chamber of the gifted boy,
And lifts his humble window and comes in.
The narrow walls expand and spread away
Into a kingly palace, and the roof
Lifts to the sky, and unseen fingers work
The ceilings with rich blazonry, and write
His name in burning letters over all.
And ever as he shuts his wildered eyes,
The phantom comes, and lays upon his lids
A spell that murders sleep, and in his ear
Whispers a deathless word, and on his brain
Breathes a fierce thirst no water will allay.
He is its slave henceforth! His days are spent
In chaining down his heart, and watching where
To rise by human weakness. His nights
Bring him no rest in all their blessed hours.
His kindred are forgotten or estranged.
Unhealthful fires burn constant in his eye.
His lip grows restless, and its smile is curl'd
Half into scorn—till the bright, fiery boy,
That was a daily blessing but to see,
His spirit was so bird-like and so pure,
Is frozen, in the very flush of youth,
Into a cold, care-fretted, heartless *man*!

And what is its reward? At best, a name!
Praise—when the ear has grown too dull to hear!
Gold—when the senses it should please are dead!
Wreaths—when the hair they cover has grown grey!
Fame—when the heart it should have thrill'd is numb!
All things but *love*—when love is all we want,
And close behind comes Death, and ere we know
That e'en these unavailing gifts are ours,
He sends us stripp'd and naked, to the grave!

WILLIS.

TO A BUTTERFLY NEAR A TOMB.

BY FELICIA HEMANS.

I stood where the lip of song lay low,
Where the dust was heavy on beauty's brow,
Where stillness hung on the heart of love,
And a marble weeper kept watch above.

I stood in the silence of lonely thought,
While song and love in my own soul wrought;
Though each unwhispered, each dimmed with fear,
Each but a banished spirit here.

Then didst thou pass me in radiance by,
Child of the sunshine, young Butterfly!
Thou that dost bear, on thy fairy wing,
No burden of inborn suffering!

Thou wert flitting past that solemn tomb,
Over a bright world of joy and bloom;
And strongly I felt, as I saw thee shine,
The all that severed *thy* life and mine.

Mine, with its hidden, mysterious things
Of love and grief, its unsounded springs,
And quick thoughts wandering o'er earth and sky,
With voices to question eternity;

Thine, on its reckless and glancing way,
Like an embodied breeze at play!
Child of the sunshine, thou winged and free!
One moment, one moment, I envied thee.

Thou art not lonely, though born to roam;
Thou hast no longings that pine for home;
Thou seek'st not the haunts of the bee and bird,
To fly from the sickness of hope deferred.

In thy brief being no strife of mind,
No boundless passion is deeply shrined;
But I—as I gazed on thy swift flight by,
One hour of my soul seemed infinity.

Yet, ere I turned from that silent place,
Or ceased from watching thy joyous race,
Thou, even *thou*, on those airy wings,
Didst waft me visions of brighter things.

Thou, that dost image the freed soul's birth,
And its flight away o'er the mists of earth,—
Oh! fitly *thou* shinest 'mid flowers that rise
Round the dark chamber where genius lies!

POLAND.

It is with sorrowful feelings that we record the long anticipated, but long dreaded fall of POLAND! Who is there insensible to so great a calamity?

'Yet, Freedom! yet thy banner, torn but flying,
Streams like the thunder storm against the wind;
Thy trumpet voice, though broken now and dying,
The loudest still the tempest leaves behind;
Thy tree hath lost its blossoms, and the rind,
Chopped by the axe, looks rough and little worth,
But the sap lasts, and still the seed we find,
Sown deep, even in the bosom of the North;
So shall a better year less bitter fruit bring forth.'

MISCELLANEOUS.

A NORTH AMERICAN FOREST.

BY JOHN NEAL.

The autumnal beauty of a North American forest cannot be exaggerated. It is like nothing else on earth. Many a time have we gone through it, slowly idling over a pretty blue lake there, among the hills, our birch canoe dipping with every motion of the paddle—the waters beneath us—all the mountains about us—all—unknown to the world, in a solitude—a quiet profound as death—and bright as heaven, the shores overhung with autumnal foliage, and a sky so wonderful—so visionary—that all the clouds, and all the mountains were of spice in the clear water, and our boat was like a balloon.

Say what you will, there is nothing to be compared with a scene of this kind—about an hour before sunset, in the depth of a great North American solitude—a vast amphitheatre of wilderness, rock and mountain—after the trees are changed by the frost. People may talk of their fine Italian skies; of their hot, bright East India skies, and of the deep midnight blue, and of the South American skies.—We have seen them all; slept under a sky, like one great moon; worshipped them all, seen them through all the changes of storm and sunshine, darkness and light; and we say, that in reality, they are dim, heavy, clouded, uninteresting, compared with your North American skies, a little before and after sunset.

And so, too, of the garniture of a North American wilderness, after two or three clear, frosty nights. There is nothing to compare with it under heaven. The mountains, valleys, woods, all burst into flowers, all at once. Other countries are in a better state of cultivation. Their trees are less numerous; their wild shrubbery less like a vegetable inundation over the land—covering every foot of the earth—or the changes of their color, from season to season, are slow and gradual.

It is not so in America—North America.—*There*, the transformation is universal—instantaneous. A single night will do it. In the evening of a fine day, perhaps, all the great woods will be green, with hardly a red, or a brown, or a yellow leaf. A sharp frost will set in at night. Before the sun rises again, the boundless verdure of the whole province—a whole empire, in truth—will be changed. In the morning, there will be hardly a green leaf to be found. Before the week is over, go where you may, through the superb wilderness, you will meet with nothing but gay brilliant scarlet—purple orange, with every possible variety of brown, light blue, and vivid crimson, or blood color. Of all the trees, none but the evergreen tribe, keep their integrity. They show along the battlements of the mountain darker than ever; more cloudy than ever; like so many architectural ruins, or surviving turrets, in the splendor of the surrounding landscape.

No, no—it is not saying too much of all this beauty; of all this great magnificence, when the fresh, cold, brisk wind of the season, gets among the branches after such a night, and blows up the superfluous leafing, in the warm sunshine, like a tempest among prodigious flowers—tearing and scattering the tulip colored foliage over all the earth, and over all the waters; no, it is not saying too much—merely to say, that under heaven, throughout all the vegetable creation, there is no spectacle of beauty, or show of richness or grandeur, to be compared with it. Imagine (we do not mind appearing a little absurd, if thereby we may give the stranger a true idea of this appearance)—imagine, therefore, a great wilderness of poppies, or tulips, outspreading itself on every side, reaching quite away to the horizon over hill and over valley—or a wood, literally encumbered, heavy with great, gorgeous, live butterflies—forever in motion.

We have been a traveller—we have looked upon the dark Norwegian woods—their dull evergreens towering up into the sky, and covering a whole province; woods, too, of stupendous oak—each tree, if the soil were divided, overshadowing a man's inheritance; flourishing bravely through whole territories; more than one quiet, solitary place—entirely shut in by the hills; flowering all over! all the year round. But we never met with—never heard of—never looked upon, elsewhere, that profusion of glorious vegetable beauty which is to be seen every *fall*, in the woods of North America, heaped up on the banks of all the rivers—up—to the very skies—on the green mountains; or accumulated over the low countries—and weltering there, all the day through, in the light or shadow—or wind or sunshine, of the season.

Liberia.—Late accounts from the American colony at Liberia, represent it as being in a healthy and flourishing condition. The enemies of the Colonization Society, a few months since, triumphantly declared that sixty-five of the eighty four emigrants who went out in the Valador, had taken sick and died immediately on their arrival at Monrovia, in consequence of the unhealthiness of the country. This report was published in the columns of the *Liberator* in capitals, with a view, no doubt, to deter the blacks from emigrating to that settlement. It is proper here to state that this story was put in circulation by a Capt. Waters, who had picked it up at Port Praya. The Society is now in possession of the facts, and it appears from its official statement, that instead of *sixty-five*, but *two* of the Valador's passengers had died, and they were *children*!

We hope Mr Garrison will be candid enough to correct the statement made in his paper in relation to this subject. We do not wish to believe that he would wilfully misrepresent the fact.—*Washington Advertiser.*

[☞ Will the editor of the Advertiser be 'candid enough' to inform his readers, that Mr Russwurm's apocryphal statement is positively contradicted by a letter from Liberia, which states that 30 out of 51 emigrants from Ohio, per Valador, died soon after their arrival? Will other editors publish the same information?

From Poulson's Philad Am Daily Advertiser.

PHILADELPHIA, Oct 26, 1831.

MR EDITOR—I observed in your paper of Monday the 24th inst. an article from the National Intelligencer, containing an account from Liberia, brought by the Hilarity, recently arrived at this port, and a number of the Liberia Herald of August last, contradicting, most positively, the reported mortality in the colony. Your readers will recollect some few months since, it was stated on the authority of Capt Waters, of the Fredonia, from Port Praya, that the Henry Eckford had brought intelligence from Liberia, of the death of 65 of the emigrants (84) who went out in the Valador. The Liberia Herald says, that so far from this being true, that only two of the emigrants had died, both of whom were children; now, I have received by the Hilarity, a letter from a respectable colonist, and one on whose veracity reliance can be placed, a corroboration of the statement brought by the H. Eckford. He mentions that in looking over the record, the number of deaths was not down, but that the greater part died; and that in one family from Ohio, consisting of 31 persons, all died except one; and adds that it is his belief, that one third of the emigrants die with the fever, or in becoming acclimated. I have thought it right to notice this denial of the L. Herald, because I can rely on the information I have received, and that it is right to hear both sides in all that relates to the colony at Liberia.

F.

The express from Paris gives alarming accounts of the state of the French capital. 'The news of the fall of Warsaw seems to have excited among all classes there a phrenzy equal to that produced by the publication of the Polignac Ordinances. Men view it as a national calamity—as a national disgrace, of which each individual must bear his share. The majority of the shops are shut—public business is in some degree suspended—The Ministers are insulted, laughed at, threatened, and hanged in effigy—crowds throng the streets, with crape hat and arm bands, some pillaging gun-makers' shops, others busy in listening to the ardent appeals of the newspapers—the theatres are almost all closed—the black flag is hoisted in some of the main streets—the drum beats hourly to arms—the Marseillaise is publicly sung in the Palais Royal—the troops of the line are in motion—and to sum up all in one significant sentence, the Ministry has been twice defeated on points which it had strongly at heart.

Choice of a Wife, (Burleigh's advice to his son.) When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife; for from thence will spring all thy future good or evil. And it is an action of thy life, like unto a stratagem of war, wherein a man can err but once. If thy estate be good, match near home and at leisure; if weak, far off, and quickly. Inquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor, how generous soever; for a man can buy nothing in the market without gentility. Nor choose a base uncomely creature altogether for wealth; for it will cause contempt in others and loathing in thee. Neither make choice of a dwarf or a fool; for by the one thou shalt beget a race of pigmies, the other will be thy continual disgrace, and it will yirke thee to hear her talk. For thou shalt find it to thy great grief that there is nothing more fulsome than a she-fool.

We may form some idea of that system of terror which prevails in Portugal under the sway of her present ruler, from the following list of her unhappy victims, which we extract from the London Courier:—

In the different prisons,	26,270
Transported from the country,	1,600
Voluntary exiles,	13,700
Concealed, or wandering in the country,	6,000
Executed,	37

We learn from our late English papers, that a petition of *jurymen* has been presented to the British House of Lords, against punishment by death, on the ground that their belief of the unnecessary and unjust severity of such punishment had induced them, in some instances, to acquit prisoners of *whose guilt they had no doubt*!—What an argument this against capital punishments! What a temptation to crime must be the knowledge of the fact here disclosed!

From Liberia.—The last accounts, which are to Aug 22, are sad enough. Great apprehensions were entertained that the Agency schr Montserado, Capt William Thompson, was taken by a pirate, off Little Cape Mount. Several natives have given statements, tending to prove that the crew are prisoners on board the pirate. Two English vessels, it is stated, have been recently captured, and their crews have been murdered.—*Am. Traveller.*

The most agreeable of all companions is a simple frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one, we would gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

Two woodsawyers of renown, in Philadelphia, operated on 1½ cord of white oak each, on a wager. Top gallant, alias Daniel Blossom, got through in 1 h 14 m. Ephraim Smooth, alias Shadrach White, was 15 minutes behind.—This may be called a wooden *horse race*.

A thief lately robbed a house in New-York at mid day, of a parcel of silver spoons. The lady of the house heard him jingling the silver and called out, 'John, are you going to clean the silver to-day?' The rogue answered, 'Yes, marm,' and passed out the front door.

A huge rattle-snake, for fourteen years in the menagerie of the Dey of Algiers, has been brought to New-York from France, for exhibition. His bite is so poisonous, that every animal put in his way meets with instant death.

MORAL.

CHRISTIAN RUM-SELLERS.

If there is a class of beings on earth, who deserve to be regarded as a scourge to humanity, it is, the venders of ardent spirits. We care not whether they sell by the glass or gallon, their own or others' manufacture—as Mr Wesley says, 'they are poisoners-general;' they murder their own benefactors, their own supporters, without remorse; 'neither does their eye pity nor spare.' They are devoid of human sympathies. They care not what mischiefs, what crimes, they occasion. They care not whose family is ruined, whose soul is destroyed. Their business is, to *get money*. This they *will* do, let what may follow. One lately remarked, 'that should a man come to him ragged and starved, whose family he knew to be suffering for food, and hold out a shilling, asking for a pint of rum, and declaring, at the same time, it was the last farthing he had in the world, *he would let him have the rum*—and think he did right!' And mark—this vender was once a professor of religion, and, for aught we have heard, is still a member of the church! Few, perhaps, would acknowledge so much. But does not their practice show they possess the same feelings?

Rum-sellers are alike. The natural and legitimate fruits of alcohol are known to all of them. Not one can say—he could not have supposed the poisonous liquid would occasion such misery, or degradation, or crime. He knows it beforehand. He knows, if it does not cause murder, riot, robbery, distress, wretchedness, or suicide, the prevention is not his. He does all in his power to cause it. And yet men of character, of good morals in other respects, of wealth, of influence, and men professing godliness, are engaged in disseminating this fatal and delusive poison. What language is sufficiently strong, to express suitable abhorrence and abomination of this traffic? And what, in particular, of that criminal and deadly poison, by christian professors?

Did you ever hear one of these religious monsters pray, using the Lord's *prayer*? If not, attend a moment:—

'Our Father who art in heaven, hallowed be thy name.' We know thou requirest us to do all possible good to the souls and bodies of men, though we are daily scattering firebrands, arrows and death among them; yet we hallow thy name with our lips: we declare thee art holy, and strict to mark iniquity in *others*. 'Thy kingdom come:' that which consists 'not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost'—let it come: but not so as to prevent our selling rum, and thereby making money. 'Thy will be done,' provided it should not be in opposition to *our* will: provided it would not prevent ruin and distress among our fellow men. 'Give us this day our daily bread.' O, yes! for in doing this, thou wilt especially prosper us in dealing out 'distilled death and liquid damnation.' Though it may take the bread from the mouths of others, cause their tears and cries to ascend to heaven, make widows and orphans—prosper us in our business, that we may have our daily bread, and *something to lay up*. 'And forgive us our trespasses, as we forgive those who trespass against us'—for our trespasses are great and many—our sins are grievous, and we have fearful misgivings, lest after we shall have done our utmost to 'gain the whole world we shall lose our soul.' Do we not forgive those who trespass against us? When our customers get drunk on the poison we give them *for money* and swear at us, and otherwise offend our ears with filthy conversation, threaten us, and sometimes attempt to strike us, we smile and forgive them—we feel no ill towards them—and are glad to see them when they *come again*! and though we disregard thy counsel in many respects, forgive us as we forgive *them*—who trespass against us. 'And lead us not into temptation,' as we are constantly leading others; 'but deliver us from evil'—for we are afraid that evil will befall us when there is no eye to pity nor spare—even everlasting destruction from the presence of God, and from the glory of his power.'

Say you, this is too much! Ask those who deal in the poison to read it, and then say if it be not true.—*Temperance Advocate.*

There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good, as the Christian Faith. [Lord Bacon.

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8.*

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold*, but HOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN F. DOWNES.

N. B. Good stabling for Horses.

Quincy, October 1, 1831.

THE LIBERATOR.

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JOHN WM CREED, "
WILLIAM SAUNDERS, *Hartford*
REV JENTEL C SEIRAN, *Middletown*
WILLIAM HARRIS, *Norwich*
WILLIAM ABERSON, *New London.*
PHILIP A BELL, *New York City*
GEORGE HOGARTH, *Brooklyn, N Y.*
NATHAN BLOUNT, *Poughkeepsie, N. Y*
JOHN G STEWART, *Albany, N Y*
JOSIAH GREEN, *Rochester, N Y*
B A MANCHESTER, *Buffalo, N Y*
ABRAHAM D SHARP, *Wilmington, Del*
JOSEPH CASSEY, *Philadelphia, Pa.*
JOSEPH SHAMPLESS, "
J B VASHON, *Pittsburgh Pa*
GEORGE CHESTER, *Harrisburg, Pa*
THOMAS HAMBLETON, *Jenneville, Pa*
JOHN PECK, *Carlisle, Pa*
BENJAMIN LUNDY, *Washington City, D C*
GEORGE CASY, *Cincinnati, Ohio*
WILLIAM S BOWLES, *Port-au-Prince*

THE LIBERATOR.

☞ 'That man cannot hold property in man is a proposition which is self-evident it does not hear an argument and he who maintains it, must be prepared to submit, that if the white man can hold property in the black man, the black man can hold property in the white man,—a doctrine which, as soon as it is carried into operation, breaks up the whole frame of society, and reduces all things into absolute anarchy and confusion '—REV DR THOMSON

A PREMIUM OFFERED,

☞ An aged and respectable Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of $50, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U S) *on the* SLAVEHOLDERS

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and decided, by a Committee of that body

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator Boston, Nov 12, 1831

☞ Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

LETTERS FROM ENGLAND.

The following letters, from two distinguished philanthropists in England, have just been received, after an unreasonable delay of more than two months in the city of New-York The first, it will be seen, is from Capt. Charles Stuart, (late of the Hon E. I Company's Service,) the author of the eloquent anti-colonization Circular which was published at London in July last, and inserted in the Liberator on the 1st of October We commend the latter to the candid consideration of those friends of the American Colonization Society, who are actuated by pure motives and really are desirous to do anything connical to the wishes and happiness of our colored population

The other letter is from Joseph Phillips, Esq a gentleman who has been harshly dealt with in the West Indies for his liberal and enlightened views in regard to slavery, and who has now a situation in the office of the London Anti-Slavery Society This gentleman has kindly forwarded to us a great variety of anti-slavery publications, which will be of great utility to us, and for which we return our grateful acknowledgments.

We take this opportunity also to acknowledge, with gratitude, as a present from the London Anti-Slavery Society, a copy of Godwin's Lectures, the second volume of Stephen on West Indian Slavery, and three elegantly bound volumes of the Anti-Slavery Monthly Reporter, with the odd numbers to July, 1831—works which are truly invaluable For this munificent gift we are doubly indebted, as we have sent none of our papers to England—although, it seems, several copies of the Liberator have been received in London, forwarded probably by some of our friends at New-York. We blame our negligence in this matter.

THE AM. COLONIZATION SOCIETY.

LONDON, July 30, 1831

To the Editor of the Liberator

SIR—The question of the American Colonization Society having been lately pressented to my attention in this city, I have felt it my duty to publish the letter lately transmitted to you, and I wish you to con it, as you may please, in the righteous cause of universal emancipation

When I view the American Colonization Society, under its aspect of a benignant effort to add a new point to the points previously existing on the shores of Africa, whence genuine Christianity and civilization might radiate through that most wronged and bleeding land, I admire and love it, nor could I countenance it, with its sister efforts, the blessed Masonry gems of modern times, too highly In this aspect, it is the handmaid of emancipation—the friend of man—the servant of God!

But it has another and a totally different aspect. It looks abroad over its own country, and it finds a mass of its brethren, whom God has been pleased to clothe with a darker skin It finds one portion of these free to another enslaved! It finds a cruel prejudice, as dark and false as man can make it, reigning with a most tyrannous sway against both It finds the prejudice respecting the *free*, declaring without a blush, 'We are too wicked even to love them as God commands us to do—We are so resolute in our wickedness as not even to desire to do so—and we are so proud in our iniquity, that we will hate and revile whoever disturbs us in it—We want, like the devils of old, to be let alone in our sin—We are unalterably determined, and neither God nor man shall move us from this resolution, that our free colored fellow subjects never shall be happy in their native land' The American Colonization Society, I say, finds the most base and cruel prejudice, and lets it alone, nay more, it directly and powerfully supports it.

The American Colonization Society finds 2,000,000 of its fellow subjects most iniquitously enslaved—and it finds a resolution so proud and wicked as the very spirit of the pit can make it against obeying God and letting them go free to their native land It lets this perfectly infernal resolution alone, say more, it powerfully supports it, for it in fact says, as a friend and feeble father might say to some overgrown baby before whose obstinate wickedness he quailed, 'Never mind, my dear, I don't want to prevent your beating and chasing your brothers and sisters—let that be—but here is a box of sugar plums—do pray give them one or two one and then.' The American Colonization Society says practically to the slaveholders and the slave party in the United States, 'We don't want to prevent your plundering 2,000,000 of our fellow subjects of their liberty and of the fruits of their toil; although we know that by every principle of law which does not utterly degrade us by assimilating us to pirates, that they have as good and as true a right to the equal protection of the law as we have, and although we ourselves stand prepared to die, rather than submit even to a fragment of the intolerable load of oppression to which we are subjecting them—yet never mind—let that be—they have grown old in suffering and we are mighty—and we have nothing to do now but to speak *peace, peace* to our souls in our sins. But if any of their masters, whether from benevolence, an awakened conscience, or political or personal fear, should communicate say, let us send them to Liberia—that is, in fact, let us give a sugar plum here and there to a few, while the many are living and dying enchained—and while we are thus countenancing the atrocious iniquity beneath which they are groaning.' In this aspect I find the American Colonization Society declaring itself a substitute for emancipation, and it is in this aspect that I contend with it, and that I proclaim it, *as far as it has this character*, no further, a base to the colored people, whether enslaved or free, and a scorn and a disgrace to its country

If you can lawfully publish this letter, I wish to avail myself of the opportunity, most solemnly and affectionately, to call upon all who name the name of Christ in America, to depart instantly and individually from the deadly impurity of negro slavery And as they pretend to be either the children or the ministers of God, to remember that his name is *Love*,—that the very object of his coming to the flesh, was 'to proclaim liberty to the captives, and the opening of the prison to them that are bound'—Isa. lxi 1 that if 'He so loved us, we ought also to love one another'—1 John, iv 2, that He declares that 'He that loveth not his brother abideth in death'—1 John, iii 14 that His first and great commandment is 'to love the Lord our God,' &c. and that the man who says 'I love God and hateth his brother, is a liar.'

And what, beloved, is hatred, if it be not hatred to keep my brother man in the vilest bondage, without a cause, for my own willing my own emolument, merely because he is poor and weak, and has a darker skin than mine, the color which God has given him!!! Think, oh! think, how more deadly this one other wounds are the wounds with which Christ is wounded in the house of his friends.

C STUART

18 *Aldermanbury, London, 25th July, 1831*

William Lloyd Garrison

DEAR SIR—Your valuable paper, 'The Liberator,' contains sentiments congenial to my own, in reference to the oppression of the free colored population, and that national curse to Great Britain and the United States of America, who so pertinaciously permit and encourage slavery in their dominions.—Our countrymen are peculiarly blessed with the light of Divine truth, and we have more to answer for than the benighted natives of the continent

My sentiments on this important subject have not been derived from books, published by either party, but from long and painful observation, during nearly twenty-eight years residence in Antigua, a British slave colony It has pleased God, after a series of persecutions from the Legislature of Antigua, by whom I was impressed, to bring me to this my native country, and I have considered it my duty to waive every other consideration, to plead the cause of the oppressed slave. * * * *

I shall conclude, by informing you of the present state of the anti-slavery question Our Government has sent out orders to the colonies, to transport unconditionally all the slaves belonging to the crown—I believe to the number of 2,000—as a preliminary step, on their part, towards the abolition of slavery Also an additional duty will be laid on the produce of all the chartered colonies that will not put in force Mr Canning's resolutions of 1823, for the mitigation and abolition of slavery At the next Session of Parliament, they may allow an act to pass, for the children of slaves to be considered free from their birth This is the utmost extent of the half measures contemplated by our government with regard to the slaves. As to the free population, they *profess* to recommend that they should be allowed all their rights and privileges, as British subjects, equal to the whites, but in Trinidad, a colony immediately under the full exercise of their philanthropy, orders in council have been promulgated to that effect, but it is a dead letter, as the free people, equal in wealth and respectability to the whites and nearly equal in numbers to the slaves, are suffering under the iron hand of oppression equal to their brethren in the worst slave colony

The friends to the slaves in England, who sent up to the Houses of Commons last year nearly 5,000 petitions, and the same number to the Lords, for the *immediate* and *utter extinction* of slavery, are determined to persevere till there is not one *slave* in the colonies. Next to the reform, this is the all important question, and I have no doubt, but at the next session of Parliament, it will be carried even against ministers, should they oppose it.

JOSEPH PHILLIPS

For the Liberator

THE INCENDIARY LIBERATOR!

'Now you see the effects of the *Liberator*!' says one, on receiving the news of the insurrection in Virginia 'That d——d Garrison ought to be strung up by the neck!' says another 'He encourages the slaves to rise—he advises them to it!' 'No,' I replied, 'that is not the fact. But I do not think the slaves are *any more* blameable for fighting for liberty than their masters are for holding them in bondage' This remark of mine raised the southern blood in the veins of the second speaker, at least to southern summer heat. I cannot recollect his words—but I was anything but an honest man—and so called a wish as he made for me, woe, that the negroes might first murder all my relatives, and then murder me 'The one who would upheld the negroes in rising in rebellion, ought to be the first to suffer at their unmerciful hands' Thus was I condemned for expressing an opinion that fighting for liberty was no *near right* as *slavery*!—My southern friend (I call him so, for I am no one's foe,) after his blood heat had got down to about 98 deg very coolly inquired of me how I would have slavery abolished I informed him that I liked the plan which had been successfully adopted in New York, and other States, viz pass an act that all slaves over 30 years of age, should be free after such a date—say Jan. 1, 1833 all over 25, should be free after Jan 1, 1836 and all over 21, should be free after 1840; and after that date, all people of color should have the same rights and privileges as the whites. 'What would the negroes do with freedom?' said he. 'They would do no better than a herd of monkeys!' 'Do you not think they are endowed with as much talent and would be as capable of making good citizens as any other portion of the human race?' said I 'Human race!' exclaimed he—'they possess as much talent as other monkeys!' 'But do you not believe they are capable of receiving instruction?'—'See what effect instruction has on them!' replied he—'No the more you instruct them, the worse they are off!'—'But,' said a young lady present, 'they ought to be taught to read the Bible Don't you think the negroes have souls?' 'No more souls than dogs & monkeys,' replied the Southern. 'But I presume I was giving you no news'—I will therefore not trouble you with more nonsense. It is new to me, however, that the slaveholders did in *reality*, look upon the poor descendants of Africa as *brutes*, though I knew they treated them as such. M B.

State of New-York

For the Liberator

JEFFERSON A FANATIC!

William Morgan, in 1826 if we mistake not, was taken by force, gagged and pinioned and transported upon the highway, through towns and villages filled with numerous people, in defiance of law, the sacred rights of hospitality and reciprocal kindness, and to form butchered, according to the conjurations and delusions of men

Now we ask all sober minded freemen, if to their candid opinion, after a few years more shall have passed away, and the historian shall hold up to the view of a bible-instructed community the acts and doings of these renounced ruffians, and also the acts and doings of those gentlemen slavers, who hold two millions of human beings in thraldom, and who by law and the constitution have as clear title to liberty and the sacred rights of hospitality and re-

reciprocal kindness, as Morgan ever had, whether, in a less period of time than has passed since the judicial hanging of witches, the sum will not appear to an intelligent, independent, moral and happy people, in the one case greater than the other, by about two million times? Yet, strange as it may seem, the fact is undoubted, that in 1831, the publishers of a newspaper have in form been indicted by a Grand Jury, for condensing and exhibiting a few plain truths on this momentous subject! Would not this same Grand Jury, if we may judge of them in the light they choose to exhibit themselves to the world, have been most excellent fellow-craftsmen with the kidnappers of Morgan?

We who are plain men, and living in a northern latitude where the moral atmosphere is not poisoned with exhalations of slavery, in astonishment look upon our brethren of the south, and kindly ask them, Wherefore all this unseasonable zeal? Friends, do you not know that God rules in earth even as in Heaven,—and that it is now too late to set up your unhallowed pretensions in holding men in bondage,—men who have souls to lose as well as souls to save? Are you not conscious that you transgress against the clearest light, and mock the liberty wherewith you are free?

We beg of you to read what has been written by one of your own natives, Jefferson, even half a century ago. And although it is supposed to be familiar to all who have reflected on this subject, we think it cannot be repeated too often to your 'children.' As some few of them may be privileged with reading this number of the Liberator, we copy largely for their use.

'There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. ☞ And with what execration should the statesman be loaded, who, permitting one half the citizens to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part and the amor patriae of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another, in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry is destroyed. For in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that the proprietors of slaves, a very small portion of them indeed are ever seen to labor. ☞ And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that their liberties are the gift of God? that they are not to be violated but with his wrath? Indeed I tremble for my country when I reflect that God is just, ☞ that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! ☞ The Almighty has no attribute which can take sides with us in such a contest. But it is impossible to be temperate or to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible since the origin of the present revolution. ☞ The spirit of the master is abating, (fifty years ago!) that of the slave is rising from the dust, (?!) his condition mollifying, the way I hope preparing, under the auspices of heaven, for a *total emancipation*, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by extirpation.'

CEPHAS.

For the Liberator.

CAPACITY OF THE SLAVES.

A slaveholder from the South, while in conversation with a Northern gentleman respecting slavery, asserted that the blacks had not an intellect like that of the white people, that they could not be elevated and made capable of governing themselves, and in a very few minutes after, to exonerate himself from the guilt connected with the fact that he was a slaveholder, stated that his slaves worked only about six hours each day—all had a bible and hymn-book—all could read, and attended public worship—three of them belonged to the same church with himself, and sat at the same communion table—and that one of them, who was more intelligent than the rest, had charge of all his business—was a very decent book-keeper—kept his accounts during his absence—and, in fact, his slaves were as independent and as happy, for aught he could see, as he was himself, &c. I give you the foregoing, Mr Editor, as a specimen of the logic which southern planters use, on the subject of slavery.

SLAVERY.

Our *Vermont* Brother will recollect that slavery is not a part of our warfare. Nevertheless, we agree with him, 'that to rejoice over the liberation of the Greeks and the Poles, and to hold American citizens in bondage, is DETESTABLE HYPOCRISY.' We have witnessed *Negro Thieving* in its minuteness and its amplitude—the gradual starvation, the piece meal scourging, and the slow torturing death of the acquitted victim—the acquittal of the *white* Slave Butcher—and the legalized murder of the American citizen who only used the indispensable means to enjoy his birth right.

Slavery is one unmingled mass of corruption, cruelty, and crime.—We maintain, that every man who takes the oath of office in these States, and yet holds a slave, is guilty of wilful and corrupt perjury—and we hold these truths to be self-evident—'that all men are born free and equal, and possessed of certain inalienable rights, of which by no compact can they divest themselves or their posterity.'—Bill of Rights of Virginia—and as the gospel of Christ is true and obligatory—that every Negro Stealer who professes to be a Christian, is a *non descript*, or a stench Hypocrite.

Quit Kidnapping! all you sinners from Philadelphia to the Mexican gulf. The colored citizens must soon be released from captivity. God, in his Providence, declares it—'*peaceably if you will—forcibly if they must.*' The Lord give you grace to bring forth the fruits of righteousness, instantaneously, by resounding the Jubilee Trump, by commanding 'the oppressed to go free, and by breaking every yoke.'—*N. Y. Protestant.*

From the Religious Intelligencer.

What shall we do with the Negroes? *What shall we do with the Negroes?* WHAT SHALL WE DO WITH THE NEGROES? is the cry from one end of the land to the other. Exterminate them! cry the murderers. Colonize them in Africa with their own consent! exclaims the multitude. Consent or not consent—let the Government employ the Navy, and so pack them all off to Africa, their native country! cry the (benevolent dictators) persecutors.

But is not this their native country? Here they were born, and here they have a *birthright* in common with ourselves. Make them citizens and educate them. And is this all? No—convert them to God. Have they not souls? Did not Jesus die to save them? Do they not become good members of society when renewed by the Holy Spirit, and will not their immortality be glorious?

O ye American Christians, cast your eyes beyond this perishing world and its miserable distinctions, towards that happy country to which we profess to be going. We shall be transported to heaven soon, and multitudes of converted sinners, colored people and all, may go with us, if we are faithful. I propose, therefore, that the object of the Christian public be to fill heaven with redeemed sinners—and that we cease to cry against the people of color, until we have made one grand effort to prepare them for glory. It will be but a little time that they will stay here to claim our sympathy and our prayers, and by their presence to annoy those who despise the work of the Creator, for their life, *like our own*, is but 'a vapor which appeareth for a little while, and then vanisheth away.'

W. T. S.

SLAVERY RECORD.

For the Liberator.

TREATMENT OF SLAVES.

A gentleman who graduated at Yale College, afterwards studied law, and was in the practice of that profession ten years in the State of Connecticut, has in company with several others spent two years in the State of North Carolina, on a gold digging excursion. He states, as a fact, that the result of their two years' pressing and whipping slaves to make them dig, was actually to sink ten thousand dollars, and get nothing!

In regard to the slaves, he says: 'We had several to work for us continually, whom we hired of their owners who kept them on purpose to let, and it was utterly impossible to get any thing out of them without almost constantly whipping them to make them work. Why, I have tied them up, and whipped them till their backs were literally cut to pieces, and my arm was so tired that I was obliged to desist. They would beg most bitterly, and promise to do better, and for a while they would do better, and then we had to whip and beat them again.'

'And is this the general state of things in the South?' asked a gentleman.

'Yes,' replied the other, 'particularly so with that class of slaves who are let out by the day to any who want to hire slave labor.'

'But,' asked his interrogator, 'why is it so?'

'Why, because the poor creatures have nothing for their time and work, and are treated like brutes: therefore they have no heart to try to do any thing.'

'Do you not believe that if they were treated like human beings, and paid a reasonable sum for their labor, they would be as industrious and be as readily elevated as the whites?'

'I have not the least doubt that they would.'

And thus, Mr Editor, the conversation was continued to the above effect, and these slaves were represented to have been treated *far better* than many others in similar circumstances.

A WITNESS.

GEN. NAT. The following is a letter from the Post Master at Jerusalem, Va. to the editors of the Norfolk Beacon, dated October 31.

Gentlemen—Last night the 30th inst. about 9 o'clock, the news reached our little village that Gen. Nat was taken alive. He *reached this place*, well guarded to day, at a quarter after 1 o'clock, and was delivered into the hands of James W. Parker and James Trezvant, gentleman justices, and after one or two hours close examination, was committed to prison. During all the examination, he evinced great intelligence and much shrewdness of intellect, answering every question clearly and distinctly, and without confusion or prevarication. He acknowledges himself a coward, and says he was actuated to do what he did from the influence of fanaticism. he says the attempt originated entirely with himself, and was not known by any other Negroes, but those to whom he revealed it a few days before, and then only 5 or 6 in number. he acknowledges now that the revelation was misinterpreted by him, and says it was revealed to him not to follow the inclination of his spirit; he is now convinced that he has done wrong, and advises all other Negroes not to follow his example. He was taken about 12 o'clock on Sunday, in a *cave* that he had just finished and gotten into, and while in the very act of fixing the bushes and boughs to cover him, a gentleman by the name of Benjamin Phipps, walked up over the spot, and was only led to examine it by accidentally seeing the bush shake. After removing the covering, he discovered Nat, and immediately pointed to kill him with his gun—but he exclaimed, 'don't shoot, and I will give up,' he then threw his sword from the cave, that being his only weapon, and came out and went with Mr Phipps until they reached some other gentlemen, when after staying at the Keys all night, they proceeded here to day.

Respectfully, T. TREZVANT, P. M.

The Richmond Whig contains a letter from Southampton Co. (Va.) dated Oct. 31, 1831, giving an account of the capture of Nat Turner, from which is taken the following extract.

'Nat seems very humble, willing to answer any questions—indeed, quite communicative, and I am disposed to think, tells the truth. I heard him speak more than an hour. He readily avowed his motive, confessed he was the prime instigator of the plot, that he alone opened his master's doors, and struck his master the first blow with a hatchet. He clearly verified the accounts which have been given of him. He is a shrewd, intelligent fellow, he insists strongly upon the revelations which he received as he understood them, urging him on and pointing to this enterprise. he had taken up the impression that he could change the aspect of the weather, and produce a drought or rain, by the efficacy of prayer, that he was in particular favor with Heaven, and that he had often mentioned it to his few associates, that he knew he should come to some great or some very bad end. His account of the plot exactly corresponds with that of the other leading men who were apprehended. He denies that any except himself and five or six others, knew any thing of it. He also says, that a day in July was fixed upon, but that when the time arrived, they dreaded to commence it. He seems, even now, to labor under as perfect a state of fanatical delusion as ever wretched man suffered. He does not hesitate to say, that even now he thinks he was right, but admits he may possibly have been deceived. Nevertheless, he seems of the opinion, that if his time were to go over again, he must necessarily act in the same way.

He denies ever having been out of the county since the insurrection, and says that he intended to lie by till better times arrived.'

Dr Rice of Virginia, in a Sermon published in 1825, seems to have predicted very exactly the late Southampton rebellion. The following is an extract from the Sermon. Speaking of the blacks, he says:

'The preachers among them, although extremely ignorant, (often unable to read a verse in the bible, or a line in the hymn-book,) are frequently shrewd, cunning men. They see what influence misdirected religious feeling gives them over their brethren, and they take advantage of it—many of them feel their importance, and assume the part of men of great consequence. This thing is growing in the southern country. And while efforts to afford these people salutary instruction have been repressed or abandoned, a spirit of fanaticism has been spreading, which threatens the most alarming consequences. ☞ Without pretending to be a prophet, I venture to predict, if ever that horrid event should take place, which is anticipated and greatly dreaded by many among us, some crisp-haired prophet, some pretender to Inspiration, will be the ring leader as well as the instigator of the plot. By feigning a communication from heaven, he will rouse the fanaticism of his brethren, and they will be prepared for any work, however desolating and murderous. The opinion has already been started among them, that when they make such progress in religion, that nothing they can do will be sinful, even should it be the murder of those whom they are now required to serve and obey.' The present state of the country presents a prospect truly alarming; and when the rapid growth of our population, both white and black, is considered, it requires a man of stout heart indeed, to view the scene without dismay. It is appalling, when such a mighty power as that afforded by the religious principle, is wielded in most cases by ignorant and fanatical men.—Shall we then let this matter alone?'

We are informed by a gentleman who arrived last evening from Suffolk, that NAT TURNER was tried at Jerusalem on Saturday last, and sentenced, of course, to be hung. His execution is ordered for Friday next. We also learn that three other slaves are to be executed at the same time and place, one of them taken previously to the apprehension of Nat—the other two subsequently, and upon Nat's information.—*Norfolk Herald of Nov. 11.*

ALARM IN GEORGIA.

We give below an extract of a letter from a gentleman in Macon, Georgia, to his friend in this city, under date of October 21st.

'The papers from this State have no doubt apprised you of the excitement that prevails about its black population. We were all thrown into great fright and confusion a few nights since, by a report that the negroes on a plantation about five miles distant had risen, and were marching direct for the town. It was about 11 o'clock at night, when the whole population were in their beds. You cannot conceive, no matter how active your imagination may be, the scene that ensued. In an hour, every woman and child in the place was transported to the largest building in the town for safety, and a large patrol placed in front of it to protect them. I had retired when the alarm was given, but we immediately got up and dressed, and were soon joined by Mrs ——, with her infant, pale as marble. I closed the door, and urged them to be quiet and remain in the house—but it was useless—go they would—others were gone, and they would not stay to be murdered. Finding reasoning lost, I opened the door, and out we sallied—your humble servant with a half naked baby in his arms, and two women by his side, scudding with as much speed as a Baltimore schooner under a press of canvass. It was a laughable sight, and notwithstanding I felt some uneasiness, I could not refrain from merriment. We staid all night, and what was surprising, did not suffer at all from the exposure and deprivation of sleep. The alarm has subsided, but I do not think we are safe now here. The very elements of destruction are around us, mingling in all our relations, and we know not at what moment the storm may burst over us. An insurrectionary spirit is abroad, and God only knows when it will be subdued—my own opinion is, that it never will be. The negroes are becoming every day more and more intelligent, and it is sufficient for them once to have instilled into their heads an idea of liberty, with a sense of the blessings of civilized life, for their masters to bid farewell to a peaceful dominion over them—aggravated by remembered wrongs, their movements will be marked with blood and crime.'—*Middlesex (Ct.) Gaz.*

New-Orleans, Oct. 20.—An ordinance was passed in the City Council yesterday, upon the subject of slaves, introduced into this State. The penal clause is a fine of one hundred dollars upon each slave who shall be introduced contrary to the stipulation of said ordinance, one half of the penalty to go to the informer. The stipulations are, that any one introducing or bringing slaves into the city, shall, within twenty-four hours after his and their arrival, report the same to the Mayor, accompanied by a statement, upon oath, of the sex, age, and place, whence each slave was brought, previous to the introduction into this state.

A woman was arrested at Alexandria, on Monday, on suspicion of having kidnapped a negro girl, about twelve years old, whom she offered for sale to a Mr Armfield.

A letter to the Richmond Enquirer attributes the late murder of Mr Lewis by his slaves, to the unwise course of the Governor in pardoning two slaves who had been condemned to death, one of whom lived in Mr L.'s neighborhood, and states that his negroes had been heard to say that no negroes would be hung in that county, that although gallowses were erected, they were suffered to rot down, &c.—This is a mere pretext.

The attention of the public is earnestly called to the fact, that notwithstanding we have scrupulously abolished the Slave Trade ourselves, and are annually paying an enormous sum of money to check it on the part of other nations, a Bill for the admission into our refineries of the Sugar grown by the Foreign Slave trading Colonies, was last night brought into Parliament, the *direct tendency* of which is to promote, and even greatly to extend, that trade, as still carried on by Foreign Powers.—*John Bull, July 24.*

JUVENILE DEPARTMENT.

A SHORT HISTORY

Of the poor SLAVES who are employed in cultivating Sugar, Cotton, Coffee, &c.; intended to make little children pity them, and use their endeavors to relieve them from bondage. No. I.

I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy, free-born child.

I was not born a little slave,
To labor in the sun,
And wish I were but in the grave,
And all my labor done.

DEAR CHILDREN,

You know it is said in the Scriptures, 'Open thy mouth, judge righteously, and plead the cause of the poor and needy.—Whoso stoppeth his ear at the cry of the poor, he also shall cry himself and shall not be heard.' I wish you to be acquainted with the situation of the Negro slaves, in order that you may raise your voices and plead for them.

Many of you know that America was discovered by Christopher Columbus, between three and four hundred years ago, and that what is called the West Indies, are many islands in the Caribbean sea, between North and South America. When these islands were first visited by the Europeans, they were inhabited by some very hospitable, harmless people, who received their visitors in a very kind manner. In return for this kindness, the wicked, ungrateful Europeans, took possession of their country, and made the natives work very hard for them in digging mines and cultivating the ground. The soil of these islands was very fertile, and produced abundance of vegetable, as well as animal food, with very little trouble. The climate is also very hot, and much exertion is very fatiguing. These unhappy people not having been much accustomed to hard

labor, were soon destroyed by the cruelties which were practised upon them. Their inhuman oppressors being then in want of laborers, sent their ships to Africa, and stole away the Negroes from their native country, and made them work like cattle in cultivating the ground, and, in many ways, treated them very cruelly. This wicked trade in their fellow-creatures has been continued to the present time, and some millions of the unhappy Africans have been taken from their homes and reduced to slavery. Many of them are killed, and all of those have their lives shortened by their sufferings. To supply this dreadful waste of human life, between 80,000 and 100,000 fresh laborers are every year conveyed from Africa to America and the West Indies. The English have discontinued this part of the commerce; but they still hold some hundreds of thousands in such an oppressive bondage, that their numbers are decreasing by thousands every year.

The slaves are employed in cultivating sugar, coffee, cotton, and various other luxuries which we receive from warm countries; but the greatest proportion of them are employed in the cultivation of the sugar cane, and preparing sugar, and it is in this employment that their sufferings and loss of life are the greatest. Their time of labor is generally from morning to sunsetting, and often eighteen hours out of the twenty four. They are roused from their sleep by the cracking of the driver's whip, and those who arrive after the fixed time generally receive several lashes on their bare bodies. When they work in the field, men and women are drawn up in a line, each with a hoe in their hand. The driver follows close behind them, to urge them on, with a long, strongly-platted whip, each lash of which commonly makes an incision in the back. A person who lived a short time as book-keeper on an estate in Jamaica, but who could not remain because the state of things he found there was so grating to his feelings, relates 'That the slaves were constantly attended by drivers with cart or cattle whips, which they were in the habit of using as here carmen use their whips on horses; and occasionally one or more slaves were ordered out of the line of work, laid prostrate on the ground, and received a few lashes on their bare bodies, for no other offence that he could perceive, or ever heard of, but that of being indolent, or lagging at their work, or being too late.'

A cruel planter, named Arthur Hodge, frequently caused the children on his estate to be taken up by the heels, and dipped into tubs of water, with their heads downward, and kept there till almost stifled, then taken out and suffered to recover and breathe, when they were again treated in the same manner, and so repeatedly. He has then ordered them to be taken up and suspended to a tree by their hands tied together, and in this situation cartwhipped for some time. Among others, a mulatto child, named Bella, reputed to be his own, was repeatedly cartwhipped by his order, and he was also seen repeatedly to strike the child with a stick on the head, so as to break her head, and also to kick her so violently, as to throw her several feet from him on the ground.

BOSTON,

SATURDAY, NOVEMBER 19, 1831.

THE BRITISH COLONIES.

The people of Great Britain, in their strenuous opposition to slavery in the Colonies, are giving the American people an example which must be imitated, or the fearful judgments of God will destroy this guilty land. Wilberforce and Clarkson, after an ineffectual warfare of many years against the execrable system,—ineffectual because they were led astray by the ignis fatuus, GRADUAL ABOLITION,—together with the most influential men in that country, sustained moreover by the great body of the clergy and their flocks, are urging Parliament to annihilate slavery at a blow. They believe that flesh enough has been lashed, and blood enough drawn, from the backs of the slaves, that already too many bodies have been worn out by unrequited toil, and too many souls destroyed, that adultery, and oppression, and torture, and impiety, have had too wide and too protracted a reign to be longer endured, that slaveholders will never make just lawgivers, nor voluntarily emancipate the victims of their avarice, that Reason, Humanity, Justice, Religion, all assert the right of personal liberty, and that IMMEDIATE ABOLITION is the only cure for the malady of slavery. They do not demand the transportation of the slaves to Africa, as the condition of freedom, but they recognise them as fellow countrymen, who are entitled to remain on their native soil. At the last meeting of Parliament, upwards of FIVE THOUSAND petitions were received, praying for the speedy overthrow of slavery in the Colonies! The British Government has given orders for the emancipation of all the slaves which are the property of the crown. We may expect shortly to hear the glad tidings, travelling on the wings of the wind over the broad Atlantic, that EIGHT HUNDRED THOUSAND human beings are restored to the dignity and privileges of freemen.

IMMEDIATE ABOLITION.

☞ To suppose that our lives would be endangered by liberating our slaves, is the weakness of folly, and directly charging the Almighty with requiring us to do what is inimical to our happiness—for he commands us strictly to follow justice, independent of consequences. One fact is worth a thousand speculations. If you will consult Clarkson's 'Thoughts on the Necessity of improving the Condition of the Slaves in the British Colonies,' you will find recorded six or seven instances of the immediate abolition of slavery, and the emancipation of large bodies of slaves, within the last half century. In every case, the result has been beneficial and peaceful almost to a miracle. To these may be added the following interesting fact, lately communicated by Lord Howick in the British House of Commons. Read, and blush, ye insane advocates of gradual abolition.

HOUSE OF COMMONS, Aug. 17.

Mr Burge wished to know whether the government had taken pains to obtain full information on the subject before they sent out the order to emancipate the crown slaves, and whether they had adopted measures to provide for these slaves before these orders were dispatched?

Lord Howick said, that before the orders were sent out to emancipate these slaves, the government had taken the best information on this subject; and those orders were not sent out till such information was fully considered. Besides this, he could assure the hon. gentleman that all the necessary precautions had been taken by the government to provide for these slaves. He could not let this opportunity pass without reading an extract from a letter written by the Governor of Antigua. That letter stated, that during the five months since the Crown slaves had been set at liberty, there had been no complaint of their conduct,—(hear, hear,)—none had made applications for relief on account of their poverty—(hear,)—but they were all industriously occupied in providing for themselves. (Hear, hear.) That was the report made by the Governor of Antigua of 371 slaves who were suddenly emancipated. There were now to be emancipated only 36 in number, and they were creoles. He asked the house whether there was any danger that these 36 creoles would create any embarrassment when the 371 negroes had occasioned none whatever? (Hear, hear.)

Mr Burge hoped that the government, before they adopted any decisive measures, would have some communications with those who possessed the best means of information on the subject, and those who had the deepest interests in the welfare of the colonies.

Mr Hume said, that the Noble Lord had made a statement, the substance of which he had himself put to the house about ten years ago, namely, that these slaves when emancipated, would provide for themselves. He was glad that government were at last convinced of this fact, and he hoped that they would act upon their own knowledge. He offered them his best thanks for what they had done, and he hoped they would persevere in the same course they had adopted.

N. Y. COURIER & ENQUIRER.

There is not, in this country, a more profligate and corrupt print than the New-York Courier and Enquirer. It is the favorite of rum drinkers, loafers, pimps, and knaves. There is not a moral and benevolent enterprise which it does not oppose. It is the enemy of the Sabbath, of Sabbath Schools, of Foreign and Domestic Missions, of Bible and Tract Societies, of Abolition,—in short, of every thing that is calculated to secure the happiness of the people, or improve the public morals. Of course, the following article is seen in its columns without surprise; but to find it copied approvingly into the American Spectator, at Washington, shows a congeniality of mind which we did not expect to see. The piece is a fair specimen of the hypocritical cant which is used by the enemies of the slave population. Where is its sympathy for the two millions of bleeding slaves, who are whipped and sold like cattle in our land—where?

Insurrection of slaves in the Island of Tortola.—The extract of a letter from Tortola, published in our paper of Saturday, gives rise to many serious reflections. 'The plans of the Negroes are well known,' says the writer—'Lloyd was to be saved, as well as the white ladies who were to be immediately married to certain Negroes to whom they were assigned, when the white men were all murdered. The free colored men who did not join them, were to be driven to the west end of the Island and executed, that the stench of their corses might tell the people of St John's what they had to expect.'

Do not the hair-brained fanatics who are using their best, or rather their worst endeavors to excite disaffection among the slaves of the south, and thus precipitate them into plans, having for their object such atrocities as these, shrink from the prospect of a consummation of their mischievous labors? Do not they feel at least little compunction at the situation in which they have thus placed thousands of their own kindred, color and country? Have they no feeling for the wretched white women, destined, after seeing their husbands, fathers, brothers and children murdered in cold blood, in the arms of their murderers? Are they not content with having thus planted thorns in their pillows, and rendered their nights, instead of a period of wholesome sleep, little else than one of restless, feverish anxiety, lest murder and pollution should be let loose upon them in the dark? Again we solemnly call upon these to pause, before they bring down on the heads of their brethren and upon the heads of those whom they are leading to desperation, a train of horrors at which humanity will shudder, at which the advocates of Abolition—if they have any feeling except for the attainment of their own wild purposes—will hide their faces, and call upon the mountains to fall and the rocks to cover them. Once more we say, pause—for the sake of *humanity*, pause.

N Y Cour and Enq.

A slavite, in Virginia, has subscribed for the New-York Courier and Enquirer, upon condition that it will not advocate negro colleges. Noah, having sold himself to Satan, can now be bought cheap.

OBJECTIONS TO COLONIZATION.

The American Colonization Society ought not to be encouraged, for many reasons.—It is the enemy of immediate restitution to the slaves; it countenances and receives the approbation of notorious slave owners; it deprecates any interference with slave property; it discourages the improvement of the colored population, except they are removed to the shores of Africa; it is lulling the country into a fatal sleep, pretending to be something when it is nothing; it is utterly chimerical, as well as intolerant, in its designs; it serves to increase the value of the slaves, and to make brisk the foreign and domestic slave trade; it nourishes and justifies the most cruel prejudices against color; it sneers at those who advocate the bestowal of equal rights upon our colored countrymen; it contends for an indefinite, dilatory, far off emancipation; it expressly declares that it were more humane to keep the slaves in chains, than to give them freedom in this country! In short, it is the most compendious and the best adapted scheme to uphold the slave system that human ingenuity can invent. Moreover, it is utterly and irreconcileably opposed to the wishes and sentiments of the great body of the free people of color, repeatedly expressed in the most public manner, but cruelly disregarded by it.

ERRATA.

The American Spectator, in contradicting the statement of our Philadelphia correspondent, relative to the mortality at Liberia, says it is 'authorized to say, that no emigrants went out in the Volador from Ohio.' This controversy is involved in a confusion which later accounts from the Colony must settle. The statement of the Spectator may be true, and yet 30 out of 31 emigrants from Ohio, in another vessel, may have died. Our hope is, that the report of the mortality is wholly groundless. They greatly misinterpret our motives, who imagine that we take pleasure in recording the destruction of the colonists, or that we are anxious to place the settlement in a false and miserable attitude. Our warfare is not against the expatriated victims of prejudice and cruelty, but against those who have driven them out by a moral persecution.

The same paper, speaking in reference to the slave advertised as a runaway from the Secretary of the American Colonization Society, says, 'Mr Gurley did not advertise him, and has had, and he ever will have, nothing to do with him, except to aid him in going *freely* and *willingly* to Liberia.' We are satisfied with this explanation. The compulsory measure rests alone upon the Executor.

A FIGHTING CLERGYMAN.

A Polish meeting was lately held in Georgetown, D C at which the *Rev* Isaac Orr, Editor of the American Spectator and Stigmatizer-General of our colored population, presided! He made a very *patriotic* speech, full of revenge, blood and valor, in behalf of those 'fanatics,' 'monsters,' 'cut-throats,' 'savages,' devils and demons incarnate,' the Poles—(these terms have been used against the late revolters in Virginia—some of them by Mr Orr)—thus setting a very pernicious example to the slaves, and urging them to destroy their masters. This is the individual who accuses us of being an incendiary! A minister of Him who tells his followers to overcome evil with good, and to resist not evil, stimulating one portion of the human family to butcher another!—encouraging a warfare which has already destroyed, not merely sixty men, women and children, (as in Virginia,) but upwards of ONE HUNDRED THOUSAND, and entailed ruin and despair upon a far greater number! Is this the spirit of Christ?

The following among other resolutions was unanimously passed at the meeting:

Resolved, That the Poles, in this their second struggle for liberty, have received our most cordial sympathy. We have regarded this devoted people as engaged in a most holy and glorious cause.

They who say that the Poles are 'engaged in a most holy and glorious cause,' and yet denounce the slaves for perpetrating the more bloody acts and aiming at the same object, are, to say the least, very inconsistent, if not hypocritical.

NEW-YORK TRAVELLER.

Mr Freeman Hunt (formerly of the firm of Putnam & Hunt, of this city,) has issued a 'Prospectus of a newspaper, to be published in the City of New-York, every Wednesday morning, to be devoted to the interests, wants, and convenience of the public generally, and travellers especially, and to be entitled THE NEW-YORK TRAVELLER.' It will be printed on a large imperial sheet of good paper, on new and handsome type, and afforded to subscribers at $3 per annum, payable in advance. The editorial department will be under the superintendence of Messrs John Thomas and Freeman Hunt. Such a paper, in the Commercial Emporium, is, we think, very desirable, and we heartily wish it success. It will avoid political broils, and aim to deserve the character of a generally useful and family newspaper. We give an extract from the Prospectus.

'Travellers may be materially aided by such a Press. They require precise information touching Vehicles, Places of Entertainment, the Vendors of the best Commodities, &c. They would derive from it gratification and interest, as a deposit for the information collected in their excursions, and especially by *comparing notes*, probably in the same columns, with other Travellers. Such a Press would be their champion against imposition and wrong; their fellow-traveller on their route, meeting them at their various stages, and presenting the indescribable charm arising from analogous circumstance and adapted quality; and the varied information with which it would be supplied, would probably, as a *tout ensemble*, constitute it the *vade mecum* of Travellers.'

☞ Let the dead rest. Give us flesh and blood, and a *name*, in this controversy, and not an irresponsible, unsubstantial '*Shade*.' Mr Jeem, however, need not be afraid of being thrown into the *shade* by his disembodied antagonist.

From the Washington Spectator,

CHALLENGE ACCEPTED.

A Mr Jeem of New-York challenges any advocate of the Colonization Society, to defend it against him. I am ready, and now prescribe the terms. He shall publish first, in the N. Y. Spectator, Gazette or Courier, or in the Philadelphia National or U S Gazette, or Poulson's Advertiser, or in the Baltimore Chronicle or American, or in the Intelligencer or Telegraph of Washington City. The articles to be alternate, the number not to exceed five, and each not to occupy more than one column in the paper; a copy of the papers containing them to be sent gratis to the American Spectator.

SHADE OF ASHMUN.

We insert the following modest paragraph for the amusement of 'Colored Freemen.' What 'a good suggestion' it is!—advising them to appropriate their scanty means to their own expatriation to Africa—to a land unknown to them—a land of darkness and desolation. How very kind are many colonizationists!

A GOOD SUGGESTION. It has occurred to me that a Society might be formed (in our large cities) of free people of color, intending to emigrate to Liberia. Let it be called, the Colored Freeman's Emigrating Society, and connected with this, let there be a Savings Bank, in which those who wish to go to Liberia, may deposite from time to time, such sums as they can spare, to be paid over to them at the time of their embarkation, to defray the expense of the voyage, and one or two months seasoning at the Colony, and, if they please, a small sum of necessary purchases when in the land of their fathers.—*African Repository*.

A convention of 'People of color,' styled the 'first annual convention,' assembled at Philadelphia in June. We have just seen a summary of the minutes of this convention. Measures were adopted relative to the Canadian settlement, which is represented as being in a flourishing condition, and to a college for people of color. The movements of the blacks are certainly calculated to excite alarm; and the sooner they are sent back to their native land, the better.

Lowell Journal.

☞ Very alarming, indeed, to the prejudice and pride of the vulgar, to see the free people of color rising from the dust and aiming at high intellectual and moral attainments; but such an effort ought to excite the admiration, and not the fear, of a talented man like the Editor of the Journal. Will Mr Purdy tell us what he means by the phrase sending the blacks 'back to their native land'? It is certain that they were born in this country: were they also born in Africa?

A manufacturer of a 'Northern Light,' (an imitation Aurora Borealis,) at Eastport, makes the following luminous observation:

'It is said that a paper called the '*Liberator*,' printed in Boston, which is devoted to the abolition of slavery, has had no small share in exciting the insurrectionary spirit prevalent among the negroes of the south.'

It is said that the moon is made of green cheese, and we have no more doubt that the statement is true, than that the charge brought against the Liberator is correct. 'IT IS SAID,' is an irresponsible libeller, a shameless bastard, a miserable craven.

Abolition of Slavery.—The inhabitants of Malacca, who carry on all their domestic affairs by means of slaves, have voluntarily come forward and determined, at the close of twelve years to liberate all their slaves. On the 31st of December, 1843, there will not be a single slave in the settlement of Malacca.

A letter from Southampton, Va. to the Norfolk agent of the Colonization Society, states that 243 men, women and children there have resolved to embark for Liberia, and the agent has advertised for a vessel.

The colored preacher, James Grimm, has been acquitted of conspiring to rebel, at Norfolk, Va.

Chief Justice Marshall has attained the age of *seventy-six*.

The Russian Mission.—It has been estimated that the Mission of Hon John Randolph of Roanoke has cost the public Treasury only a little more than 2,800 dollars per day, or 116 dollars an hour, or not quite *two dollars to every minute* of his residence, sleeping or waking, at the Russian court.

In Wilkesbarre, Pa. a man named Hancock, lately tried the strength of a keg of powder, which he was going to use for blasting. He ignited a few grains in his hand, when a spark went into the keg, blew up his house, killed his little daughter, and his own life is despaired of.

LITERARY.

THE AFRIC'S DREAM.

BY MISS ELIZABETH M CHANDLER.

Why did yn wake me from my sleep? It was a dream of bliss!
And ye have torn me from that land to pine again in this.
Methought, beneath yon whispering tree, that I was laid to rest,
The turf, with all its withering flowers, upon my cold heart press'd
My chains, those hateful chains, were gone—oh, would that I might die,
So from my swelling pulse I could for ever cast them by!
And so, away o'er land and sea, my joyful spirit pass'd,
Till 'neath my own banana-tree I lighted down at last
My cabin door, with all its flowers, was still profusely gay,
As when I lightly sported there, in childhood's careless day;
But trees, that then were saplings twigs, with broad and shadowing bough,
Around the well known threshold spread a freshening coolness now
The birds, whose notes I used to hear, were chanting on the earth,
As if to greet me back again with their wild songs of mirth,
My own bright stream was at my feet, and how I laugh'd to love
My burning lip, and cheek, and brow, in that delicious wave!
My boy, my first-born babe, had died ere my early heart,
And there we laid him to his sleep, among the clustering flowers,
Yet lo! without my cottage door he sported in his glee,
With his whose grave is far from him, beneath yon Indian tree
I sprang to snatch these to my soul, when breathing out my name,
To grasp my hand, and press my lip, a crowd of fiend-like came!
Wife, parents, children, kinsmen, friends! the dear and lost ones all,
With blessed words of welcome came, to greet me from my thrall.
Forms, long unseen, were by my side, and, thrilling on my ear,
Came cadences, from gentle tones, unheard for many a year,
And on my cheek fond lips were press'd, with true affection's kiss—
And as ye waked me for my tears—but 'twas a dream of bliss!

THE SECRET.

In a young lady's heart once a secret was lurking,
It teased and it tumbled, it longed to get out,
The lips half betrayed it by smiling and smirking,
And the tongue was impatient to blab it, no doubt.

But Honor looked gruff on the subject, and gave it
In charge to the teeth, so enchantingly white—
Should the captive attempt an elopement, to save it,
By giving the lips an admonishing bite

'T was said, and 't was settled, and Honor departed,
Tongue grieved and grumbled, but dared not rebel,
When right to the lip, Secret suddenly started,
And half in a whisper, escaped from its cell!

Quoth the teeth, in a pet, we'll be even for this,
And they bit very smartly above and beneath,
But the lips at that instant were kissed with a kiss,
And they popped out the Secret, in spite of the teeth

For the Liberator

The following lines were penned on reading of a single combat, in which one was killed, and the other absconded

DUELLING.

Unfit to live, the duellist dies!
Heaven's high commands he dares despise!
Ghastly he quits the mortal stage,
Replete with rashness, guilt and rage

O, death! we leave him in thy care
Such fools Columbia well may spare,
As few but such will thus be slain,
Let men of sense no more complain,*

Bloodthirsty coward beasts of prey
In darkness sneak, and shun the day!
So murderous Cain now skulks behind,
The scorn of every noble mind J K

On the simultaneous slaughter of two honorable gamesters, in the State of Missouri

Biddle and Pettis took good aim
They fired at once and killed their game
But none could cut such sordid stuff!
The numerous sight was quite enough J K.

* As Dr Franklin says,—'Suppose for when a rogue is dam,—one rogue hanged out of society does it more honor than ten that live to it'

MISCELLANEOUS.

Extracts from an English book, called a Description of the Negro Nations between the Senegal and the Gambia

Europeans are increasingly reproaching the negro with indolence and sloth, but when they to see him during the four months in which he is engaged in the labors of agriculture, they would be tempted to believe that there is not a more industrious nation on the face of the earth Being compelled to provide for his most urgent wants, he shakes off that indolence, which all the rest of the year seems to be his chief delight. There is thus no rest for him, and he scarcely takes sufficient sleep to recruit his strength This proves that his indolence at other times arises solely from his having nothing to desire, and consequently thinking that his trouble will be entirely thrown away Introduce civilization among these people, suffice their manners by making them practically acquainted with the benefits resulting from security of person and property, teach them new wants, accompanied with new enjoyments, and you will obtain from them much more than even was obtained by means of slavery About a month before the rainy season, that is, at the beginning of June, the inhabitants of the village assemble, each family chooses the piece of ground, that lies most convenient for itself, and nearest to its habitation. As there always is much more land than they can cultivate, on quarrels ever arise concerning their respective limits The ground being cropped every three years, the surface is covered with weeds of thorns, which are cut down, collected into heaps, and burned The ashes serve to manure it and naturally fertilize

The most industrious negroes choose a larger piece of ground than their own necessities require, and sell the surplus of their produce to their neighbours, or to Europeans At the time of the rains, when the ground is properly cleared, they sow their seed The man, with a small iron spade in the form of a heart, makes holes about six inches deep, and at the distance of about eighteen inches from each other Women, having baskets full of the seed of small millet fastened round their waists, drop three grains into each hole, and boys with their feet cover them over with earth Three weeks after this, the larger millet is put into the ground in the same manner, and in the same field, vacancies having been left for the purpose Turkey corn is sown at the same time, and French beans at intervals It is necessary to weed the fields three times, till the millet has attained a certain height To preserve the grain from the depredations of the birds, platforms are erected upon poles about six feet high, over all the fields Here one man and women and children, who, whenever a flock of birds approach, frighten them away by loud cries As the birds by degrees get accustomed to this noise, the negroes are at last obliged to disperse them with guns may even be stationed each ear of millet with a handful of leaves or straw to prevent their depredations

The following fact, related in the same book, may be of some use to those concerned in indigo 'The African women dye cloth of a rich and lasting blue color by the following simple process The leaves of the indigo, when fresh gathered, are pounded in a wooden mortar, and mixed in a large earthen pot, with a strong lye of wood-ashes, to which urine is sometimes added The cloth is steeped in this mixture, and allowed to remain till it has acquired the proper shade. In some provinces, where indigo is not plentiful, they collect the leaves and dry them in the sun, and when they wish to use them, they reduce a sufficient quantity to powder, and mix it with the lye, as before mentioned Either process produces a very beautiful color, with a fine purple gloss.'

The advertisement which follows appears in the Broome Republican. Should the advertiser be as sincere in his dealings, as in his professions, he will regain a reputation which, he more than intimates, has been in rather a shabby way

John B M'Intosh notifies his former friends, and generally the public, that having come back from old Ireland he has recommenced the business of tailoring, at his dwelling house at the east end of the bridge Having totally relinquished the use of rum as well as Yankee whiskey, joined the temperance society, and become temperate to his habits, he assures his friends he is temperate in his charges too, and takes as little cabbage as any other tailor in the village. He will also cut clothes gratis for those who are unable to pay, as they belong to the temperate class of the community

From the Vermont Watchman.

A Real Vermonter.—This subscriber has in his employ a horse which he began to drive to a loaded wagon from Montpelier to Boston, a few weeks before he was 14 years old

In 6 years, 8 months, and 6 days, he has been to Boston and back, 100 times, and has not lost a single trip. The distance from Montpelier to Boston, being 176 miles, you will see, that he has travelled 34,000 miles.

Since the 100th time, he has been to Boston once the I do not think it proper to drive him every trip, and he is a pretty good old horse yet

WM BRADFORD

Revenue of Boston.—The amount of duties secured from Oct. 1, 1829, to Sept. 30, 1830, was $2,708,442 20

From Oct. 1, to Dec 31, 1830,	862,464 55
" Jan 1 to March 31, 1831,	236,027 17
" April 1, to June 30, 1831,	1,216,559 52
" July to Sept. 30, (estimated)	1,350,300, 00
	$4,870,891 27
Amount in the month of Oct. 1830,	$351,022
Accrued in the month of Oct 1831,	$543 520
Increase of Revenue over last year	$1,169,543,07
	4,876,891 27

The number of arrivals from foreign parts, up to Nov 8, 1831—691

A letter from the Frontiers of Poland, dated Sept. 14th, states the loss of none in the storming of Warsaw at *thirty thousand*—of whom one third were Poles.

Some of the German papers still flatter themselves that the cause of Poland is not lost According to one of these, 'the taking of Warsaw by the Russians was only the result of a plan concerted by the Poles, who wished by this means to weaken the Russian army by at least 20,000 men, the number necessary to occupy Warsaw, and to leave to it also the care of keeping down the rising population of that city The chiefs of the Poles had for this object only, to involve the destruction of as many Russians as possible. There are now only about 10,000 troops and National Guards which took part in the defence.'

Portugal.—Private accounts from Lisbon state that 100 persons, engaged, or suspected to be engaged in the movements of August 21, are ordered for execution by Don Miguel Eighteen were shot on the 10th ult, they consisted of sixteen soldiers, one enough, and one cadet On the 11th, twenty more of the soldiers were to be shot, and six civilians hanged

Genoa has recently been the scene of some extraordinary appearances connected with the sun From the 4th to the 12th of August, the heavens were illuminated with a zodiacal light, which added a full hour of light to each day, and on the 9th of that month, about five o'clock in the afternoon, a light stratum of vapor suddenly spread over the horizon and veiled the sun, which presented at first an immense globe of crystal, soon afterwards it assumed a soft, rosy tint, and ultimately a clear and delicate violet hue, which it retained until it disappeared Five or six spots of a deep-black color were discernible on its surface with the naked eye

Accounts from Constantinople state that the loss caused by the conflagration of Pera, amounted to above 30,000,000 of Spanish pasters, (about 160,000,000 of francs,) or above £6,000,000 sterling, $27,000,000

One of the men employed in Philadelphia to free the streets from swine, lately seized a steel parker, which had held of his nose, with his teeth, and nearly bit it off

MORAL.

CITY TEMPERANCE SOCIETY.

At a numerous meeting of gentlemen friendly to the formation of a City Temperance Society, held at the County Court House, Boston, on the evening of Oct 24,—the Hon William Sullivan was chosen Chairman, and John D Fisher, M D Secretary

The committee, which was appointed at a previous meeting to prepare a draft of a Constitution for the government of the Society, made the following Report:—

The committee appointed on the evening of August 14, to prepare the draft of a Constitution for a City Temperance Society, respectfully Report the following Preamble and Constitution —

PREAMBLE.

Believing that the drinking of distilled spirits is not only unnecessary, but injurious, that such use of them is the cause of forming intemperate appetites and habits, and that while continued, the evils of intemperance are never to be prevented, and also believing that intemperance is the cause of a large portion of the pauperism and crime which fills our prisons and alms-houses and that much of the wretchedness of individuals and families in all classes of society, may be traced to that vice,—We, the subscribers, agree to form ourselves into a Society, and to adopt the following

CONSTITUTION

Art I This Society shall be called the Boston Society for the Promotion of Temperance.

Art. II The members of this society agree that they will not use any distilled spirits, nor provide them as an article of refreshment for their friends, nor for persons in their employment, and that they will in all suitable ways discountenance the use of them in the community

Art. III The Officers of the Society shall be chosen by ballot, and shall consist of a President, three Vice Presidents, Treasurer, Secretary, and twelve Directors, who together shall constitute the Government of the Society, and any five of them shall be considered a quorum for the transaction of business

Art IV The Government shall have power to hold meetings at such times and places as they may think proper, to plot or purchase, tracts or essays on the subject of temperance, and circulate them to open a correspondence with similar societies, employ agents, and to devise and carry into execution such other measures as they may deem proper and most likely to promote the cause of temperance in the city

Art V After the first choice of Officers, they shall be chosen annually in the month of May, at such time and place as the President shall direct, a notice of which shall be published in one or more newspapers Other meetings may be held at such times and places as the Government may direct, and special meetings may be called by the President, provided he is requested to do so, in writing, by an application, signed by not less than twenty members

Art VI Every person who subscribes the Constitution, shall become a member of the Society, and may cease to be such by giving notice of his intention to the Secretary

Art VII No alteration shall be made to this Constitution, unless first submitted to a meeting of the Society in writing, and acted upon at a subsequent meeting, and approved by a vote of three-fourths of all the members present.

This Constitution having been accepted by a unanimous vote, and subscribed to by a large number of individuals—the Officers of the Society were then chosen

The Board of Officers of the Society have exerted upon them duties with vigor, and we doubt not great good will result from their operations They have taken measures to secure the co-operation of *all* the friends of temperance in the city, and that a course of lectures, on the subject of Temperance, in contemplation, which will be given on Sunday evenings, by gentlemen well qualified to do justice to the subject

OFFICERS OF THE SOCIETY

Richard Fletcher, Esq President

Hon William Sullivan, Joseph Jenkins, William Simmons, Esq Vice Presidents

Ellis Gray Loring, Esq Secretary Harrison Gray, Treasurer Directors—Enoch Hale, M D, Moses Grant, Samuel T Armstrong, Joseph Tuckerman, Mark Wilson, Joseph Tilden, Stephen Fairbanks, Daniel Treadwell, T R Marvin, Elijah Mears, Thomas Patten, Robert Lamb, Esqrs.

What would not be said of the inconsistency of a paper which should pretend to be opposed to negro slavery, and still advertise negroes for sale? still inform the slave dealer where he could purchase slaves! And what expressions of condemnation are too severe to use towards men who profess to be in favor of temperance, and yet, for a little filthy lucre, do their utmost to promote intemperance by advertising men for sale! There will by and by come a reckoning day with those who still promote intemperance.—*Temperance Advocate.*

Twelve hundred and ninety persons have subscribed the pledge of total abstinence in a single ward in Albany, N Y This fact demonstrates the practicability of enlisting a large majority of the population of our cities in favor of total abstinence, and makes it the duty of every city temperance society, to adopt measures for obtaining such a result.

Journal of Humanity

THE COLLEGE.

Pursuant to a notice published in the Liberator, October 28th, a meeting was held at the African School Room, on Monday evening, Nov 7th, on the subject of the College, proposed by the Philadelphia Convention The meeting was opened with prayer by Rev Samuel Snowden, after which, Mr Francis Hall was called to the Chair, and Mr J T Hilton appointed Secretary The meeting was addressed by several gentlemen, among whom were Messrs Hall, Roberts, Barbadoes, Putnam, Cole and Cotton, Mr Remond of Salem, and the Rev Mr Snowden, all of whom were in favor of the establishment of the Institution herein spoken of The company were also happily favored with the presence of the venerable Richard Johnson of New-Bedford

The proposition of the council of the 28th ult to form a State Society, to raise funds to aid of the said Institution, as requested in the proceedings of the Convention, was by a vote unanimously accepted It was also voted that notice be given through the Liberator inviting the several towns throughout the State to send one or two delegates to unite in forming a Society in aid of the aforesaid object, which meeting will take place at the African School Room on Tuesday, the 29th inst. at 7 o clock, P M

Voted, That the agents of the Liberator, reading in this State, be requested to make these proceedings known, and to exert their influence in impressing upon the minds of the people the importance of the object

It is hoped that an object fraught with so much good to the colored population of America, will not otherwise than rouse the sleeping energies of their souls, promptly to lend their aid and influence wherever they may be, and to endeavor to enforce upon each other's minds the many advantages to be derived from the establishment of an Institution like that in contemplation, whose effect upon long mooted prejudice will be like the playing of the Summer's sun upon icy substance.

Voted, That Messrs Garrison and Knapp be politely requested, by the Secretary, to give publication to these proceedings, for three weeks in succession, in their useful paper

FRANCIS HALL, *Chairman*

J T HILTON, *Secretary*

THE AMERICAN CONVENTION.

The 22d biennial stated meeting of the 'American Convention for promoting the Abolition of Slavery, &c will be held at Washington City, on the second Monday in January next, at 10 o'clock, A. M All the Abolition, Manumission, Anti-Slavery, and Free Produce Societies, in the United States, are entitled to a representation, and are invited to participate

On behalf of the Convention,

ROBERT P ANDERSON, CHARLES S COXE, } See'ys

Washington, Sept 23d, 1831

N B Printers of newspapers, favorable to the cause of freedom, are respectfully requested to give the above a few insertions.

Extract from the Constitution of the Convention

'ART 2d The Convention shall be composed of such Representatives, as the respective Societies associated to protect the rights of free persons of color, or to promote the Abolition of Slavery within the United States, may think proper to appoint, provided the number of any one Society shall not exceed ten'

WILBERFORCE HOUSE.

FRANCIS WILKS

RESPECTFULLY informs his friends and the public generally, that his House, No 162, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is one of pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of these who may honor him with their patronage, as comfortable as possible New-York, October 8.

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS [NO. 48.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, NOVEMBER 26, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ No subscription will be received for a shorter period than six months

☞ Agents allowed every sixth copy

☞ All letters and communications, *excepting from Agents*, must be POST PAID

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Daniel C Colesworthy, *Portland*
James A Foster, "
Edward J Pompey, *Nantucket, Mass*
Harvey Kimball, *Amesbury*
Benjamin Colman, *Salem*
Richard Johnson, *New-Bedford*
Henry E. Benson, *Providence, R. I*
Alfred Niger, " "
J L Cross, *New-Haven, Ct.*
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John Peck, *Carlisle, Pa*
Benjamin Lundy, *Washington City, D. C*
George Cary, *Cincinnati, Ohio*
William B Bowler, *Port-au-Prince*

THE LIBERATOR.

☞ "If the most guilty and daring transgressor be sought, he is a Gospel Minister, who solemnly avows his belief of the Presbyterian Confession of Faith, or of the Methodist Discipline, and notwithstanding himself is a *Negro Pedler*, who steals, buys, sells, and keeps his brethren in slavery, or supports by his testimony, or his smooth prophesying, or his direct defence, the Christian professor who unites in the kidnapping trade. Truth forces the declaration, that every church officer, or member, who is a slaveholder, records himself by his own creed, a hypocrite."—Rev George Bourne.

For the Liberator

ADDRESS TO MEMBERS OF CONGRESS.

Perhaps at no former period did the Foreign relations of the United States require less legislative enactment, or its internal affairs more imperiously demand attention, than the present. There is one question, relating to the latter, that we are fully persuaded involves, more than any other, our peace and prosperity, and as harmony will be the result of right—and general discord and extensive desolation of wrong views and decisions upon it, it behooves the representatives of a great nation calmly to investigate the subject.

It is not the spirit in a few that would cancel, at will, the laws of the Union, to which we refer; this is an effervescence of passion, that seeks to attribute the approaching bankruptcy and ruin of one section of our country, to any thing rather than the true cause. We allude to the varieties of *character, color, and feeling*, in our people, and to their *treatment of each other*.

We are not of the number of those who consider our mixed population a circumstance *necessarily* unfavorable to general prosperity, virtue and happiness. Future ages, we believe, will have cause to acknowledge it to be a blessing, and it is our fault if we do not make it so, instead of a *tremendous curse!* But we have our choice, and on that choice how immense the dependencies!

Bishop Heber was probably right in his supposition that the red, medium, or copper color, was the original complexion of man, and that it still is, and will forever continue to be, the hue of the greatest portion of the human race. The millions of Asia, the former millions of the two Americas, attest this. And when we indulge in declamation on the difficulty of civilizing savages, it were well for us to reflect that our ancestors were denominated Picts, from the circumstance of going naked and painting their bodies. They were also in the habit of offering up human victims to their grim idols. History moreover informs, that they made less progress in civilization during five hundred years, than the Creeks and Cherokees have made in fifty. This difference, it is true, may be attributed to the peculiar state of society at the different periods. Northern hordes poured into England, together with the more polished Gauls and Flemings, each impressed with their national prejudices, hating, fighting and destroying each other, for a long sense of years. At last, wearied with useless contention and conflicts for precedency, they settled into peace. And among the causes of the present superiority of the whites, perhaps no one has had such powerful physical and intellectual effects as the almost unlimited amalgamation of the people of these different nations. We sometimes call ourselves Anglo-Americans: the term, we see, is inappropriate, even were we to exclude the thousands of Europeans other than from that island, who have been landing for more than two hundred years upon our shores. What says the greatest of living poets, Montgomery?

'The blood of Romans, Saxons, Gauls and Danes,
Swelled the rich fountain of the Briton's veins.'

Hence it is inferred, that from this very amalgamation springs our superiority.

Jefferson has been charged with attempting to degrade one race of men as naturally inferior to another. But what was his language in after years?

See Jefferson's Memoirs, vol 1 p. 229. 'As to the original race of America, I know of no respectable evidence on which the opinion of the inferiority of genius has been founded, but that of Don Ulloa. Don Ulloa's testimony is the most respectable. He wrote of what he saw, but he saw the Indian of South America only, and that, after he had passed through ten generations of slavery. It is very unfair from this sample to judge of the natural genius of this race of men; and after supposing that Don Ulloa had not sufficiently calculated the allowance which should be made for this circumstance, we do him no injury in considering the picture he draws of the present Indians of South America, as no picture of what their ancestors were three hundred years ago. It is in North America we are to seek their original character, and I am safe in affirming that the proofs of genius given by the Indians of North America, place them on a level with whites in the same uncultivated state. The North of Europe furnishes subjects enough for comparison with them and for proof of their equality. I have seen some thousands of them myself, and conversed much with them, and have found in them a masculine, sound understanding. I have had much information from men who have lived among them, and whose veracity and good sense were so far known to me as to establish a reliance on their information. They have also agreed in bearing witness in favor of the genius of this people. As to their bodily strength, their manners rendering it disgraceful to labor, those muscles employed in labor will be weaker in them than with the European laborer; but those which are exerted in the chase, and those faculties which are employed in the tracing an enemy or a wild beast, in contriving ambuscades for him, and in carrying them through their execution, are much stronger than with us, because they are more exercised.

I have supposed the *black man* in his *present* state might not be so; but it would be hazardous to affirm that *equally cultivated* for a few generations, he would not become so.'

We believe that those who have observed and investigated most closely, admit that man, under like advantages and disadvantages, is equal, in all nations and climes; but it does appear to be a law of creation, that the admixture of different races of the same genus produce a superior individual. The farmer knows this in his domestic animals; and the result in man is perhaps intended to counteract the prejudice that all, more or less, feel for their own tribe, nation or color; and could we hope to induce our readers to lay down a portion of their prejudice, we would instance the half breeds among the Indians and our mulattoes, in proof of the correctness of our position. We believe them to be superior to their parents on either side. But be this as it may, it is monstrous to assert that a man's civil rights should be affected by his complexion.

The following letter will show how one of our greatest statesmen would have acted on a question which, in vindication of our national character, may yet have to be brought before you.

Thos Jefferson to Gen Knox, Aug 10th, 1791

'I am of opinion that Government should firmly maintain this ground; that the Indians have a right to the occupation of their lands, independent of the States within whose chartered lines they happen to be; that until they cede them by treaty, or other transaction equivalent to a treaty, no act of a state can give a right to such lands; that neither under the present constitution nor the ancient confederation had any state or person, a right to treat with the Indians without the consent of the general government; that that consent has never been given to any treaty for the cession of the lands in question; (an authority assumed at that time by South Carolina) the general government is determined to exert all its energy for the patronage and protection of the rights of the Indians and the preservation of peace between the United States and them; and that if any settlements are made on lands not ceded by them, without the previous consent of the United States, the government will think itself bound not only to declare that such settlements are without the authority of the United States, but to remove them also by the public force.'

This language needs no comment.

Let us now see what were his views as to the most tremendous evil now pressing at our very doors. It appears he had early prepared an amendment to the constitution of Virginia, providing for the freedom of all slaves born after a certain day. 'But,' says he, vol 1, p. 40, 'it was found that the public mind would not bear the proposition, nor will it bear it at this day; yet the day is not distant when it must bear and adopt it, or worse will follow. *Nothing is more certainly written in the book of fate, than that this people are to be free.* It is in our power to direct the process of emancipation *peaceably*. If, on the contrary, it be left to force itself on, human nature must shudder at the prospect held up.'

And he gives the reason why his friends did not urge the matter more forcibly. 'They saw,' says he, vol 1, p 425, 'the moment of doing it with success was not arrived, and that an unsuccessful effort, as too often happens, would only rivet still closer the chains of bondage, and retard the moment of delivery to this oppressed description of men. What a stupendous, what an incomprehensible machine is man, who can endure toil, famine, stripes, imprisonment, and even death itself, in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose! But we must wait with patience the workings of an overruling Providence, and hope that that is preparing the deliverance of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, or at length by his exterminating thunder, manifest his attention to the things of this world, and that they are not left to the guidance of a blind fatality.' Thus far Jefferson; and cold must be he who can read with indifference these eloquent and forcible unfoldings of his penetrating mind, or doubt the certainty of their fulfilment.

Examples on both hands are before us. Had the planters of St. Domingo acted as discreetly as the aristocracy of a considerable portion of Europe are now acting, and yielded, however reluctantly, to the just claims of the laboring portion of the community, they might in all human probability have averted a convulsion that swept them from the earth, and at this moment have been directing a vast body of free contented laborers on their immense estates. But a desperate resolution to persist in wrongs so long practised with impunity, sealed their doom. And may no ideas of property merely nominal, and repugnant to every rule of equity—may no lust of power, that it is revolting to an undepraved mind either to exert or to endure, tempt us also to destruction, and convert the garden of the Union into a field of blood!

The path of safety is before us, and not untrodden. The South American republics, Mexico, and many of our own States, have successively liberated large bodies of slaves without any serious inconvenience. This has cut up negro insurrections at the root; for assert what we may, we all know that their paramount object is *freedom*. But we are asked, did not the insurgents in Virginia barbarously murder our innocent infants? Yes! and the reason was obvious: we had impressed it upon them that their infants, equally innocent, were doomed to be the slaves of ours! This was the motive for the atrocious act; and can we expect the fire to go out while we continue to heap fuel upon it?

Surely it would be a libel on the American character to assert, that we are less disposed to do a noble action, to redress an acknowledged wrong, than neighboring nations, or less able to cope with its attendant difficulties.

We hear much of colonizing the free people of color in Liberia. Let us see what Jefferson says on this subject. After mentioning that one great object of the Colonization Society is to civilize Africa—'The second object,' says he, vol. 4, p. 368, 'and the most interesting to us, as coming home to our physical and moral character, to our happiness and safety, is to provide an asylum to which we can by degrees send the whole of that population from among us, and establish them under our patronage and protection as a separate, free, and independent people, in some country friendly to human *life and happiness*. That any place on the coast of Africa should answer the *latter purpose*, I have ever deemed *entirely impossible*.' He then appeals to figures to show further, that from their progressive increase, it would be utterly impossible to remove them thus, and proposes St. Domingo as a much more eligible place. 'St. Domingo,' says he, 'has become independent, and with a population of that color only; and if the public papers are to be credited, their Chief offers to pay their passage, and provide them employment.' Persecution, it seems, has also driven a colony of free blacks to establish themselves in Canada; and it will be well if the day does not arrive when we shall have cause to repent the act that expelled them. And why all these efforts? Are the southern States so densely populous that the only productive laborers, those whose constitutions are best suited to the climate, the very sinews of the land, are these to be banished to every direction for no crime? when by a simple act of justice, such as our neighboring republics have already passed, they might be converted from an oppressed, and therefore dangerous, to a free, satisfied, and valuable portion of the community.*

Some of you will be ready to say, all this may be very true, but it is lost upon us, seeing the Constitution gives us no power to interfere; the subject being solely within the province of the State Governments. Here arises a question of very serious moment; and if we mistake not, on investigation it will be found, that those who are perpetually clamoring about a violated Constitution, are themselves habitually guilty of the grossest infractions of that instrument. We ask you to *enforce*, not to *infringe* its provisions.

The Constitution declares that 'all men are born free.'

---

*If national character be of any value, or future welfare be worth a thought, can we, when we reflect on the project for expelling the colored population from our land, do less than tremble? lest in this more enlightened period, a double portion of the infamy that has loaded for ages the Spanish name for their cruel expulsion of the Moors, rest upon us! And while we behold the haughty Spaniard drinking to its dregs the cup of squalid wretchedness, as a just retribution of Providence for this injustice to that people and to the Indians of South America, let us remember that *like causes* produce *like effects*.

The slaveholder declares that many are born slaves.

The former proclaims all equal!

The latter asserts that the minority has in some States a right to buy and sell the majority like beasts of burden.

The constitution guarantees to each state a republican form of government. Now can any combination of men constituting injustice like this, be a republic?

It is true Jefferson says, in speaking of the states, vol 2, p 68, 'The southern ones at this time are aristocratic in their dispositions, and that this spirit should grow and extend itself, is within the natural order of things.' And is it not in the natural order of things that every good citizen should seek to check it?

Can it be, while we and half the people of Europe raise our voices in behalf of the Greeks, Poles, and others to aid of their efforts for freedom, that we have no right to lisp a syllable for two millions of our own native born Americans groaning under a tenfold more oppressive thraldom?

The colored inhabitants of these United States, including both slave and free, have about reached the number of our whole population at the period of the revolution.* Now from the present aspect of affairs, slavery will soon receive its death blow in the whole Archipelago of the West Indies, and it will be well to reflect whether after that event, it will be possible to keep our own slaves in subjection. Why not make a virtue of necessity, and rather than reluctantly follow, gloriously lead? There is safety in the latter, incalculable peril in the former!

Those who will protest most loudly against your intervention peacefully to remove this anomaly, will not hesitate to call upon you to sacrifice thousands of lives and millions of money, to aid them to crush in others the spirit of freedom that animates themselves. Indeed, the troops of the United States garrison, at this moment, the slave arsenals of the south, at the expense of the nation, and the consequence of this revolting service may be read in the unheard of desertions from the army, reported by the late Secretary at War.

There is another matter connected with this subject, it behooves you carefully to examine. Treaties have been formed with foreign powers, reciprocally granting certain privileges to their subjects and our citizens. New England, France, Denmark, &c. have recently declared their free colored subjects entitled to equal privileges with any other. These in the pursuit of their lawful callings, on arriving in southern ports will be liable by the laws of those states to be seized, imprisoned and sold into slavery, simply on account of their complexion! Will this be submitted to? Have we a better and more valid right to make slaves of their subjects than they have to impress ours? And are the United States to be involved in a contest with foreign powers on *this* account?

Many of our own States have also invested this description of inhabitants with the rights of citizenship; a number of these our citizens have been seized while engaged in their lawful concerns in the southern states and without any allegation of crime, sold into interminable slavery, regardless of the Constitution, which guarantees the citizens of each State an equality of rights. Nor is this all: our respectable free white citizens, while travelling in the southern states, have been insulted and disgracefully maltreated for merely expressing their disapprobation of slavery. These things have produced a painful state of public feeling, if persisted in, may yet sever our band of union. On whom but you shall the people of the United States call to break the chains that now bind the Missionaries in the dungeons of Georgia? Can it be that Justice has fled our Halls of Legislation, and found shelter only in the cabin of the red man and the hut of the slave? Surely your united wisdom will devise some way to neutralize these various elements of discord and confusion.

Ex-President Monroe declared in the late Virginia convention his conviction that the question of slavery was of too great magnitude for the State Legislatures without the aid of the General Government. You can solemnly proffer that aid, which, if refused, would authorise you to protest against being called upon to waste the blood and treasure of the nation in seeking to perpetuate a system that all admit to be wrong, and which must ultimately bring down ruin on those who persist in it.

We conceive it utterly impossible that the plan of Colonization can ever afford the desired relief. What would have been said, had the British Government, at the time of the revolution, entertained a project for colonizing all our people in some foreign land? If the idea would have been preposterous then, is it more practicable for us now to remove, in like manner, a *like number of our people*, equally unwilling to go? And were it practicable, yet viewed as a question of political economy, such a measure would assuredly desolate the south, and annihilate, at a blow, its political influence, and almost its very existence. Deplorable as is the state of things, it does not require a remedy so absolutely desperate.

Lafayette frequently expressed his abhorrence of slavery, declaring that it was a dark spot on the face of the nation, that could not always exist, but the longer it exists, the more alarming the evil becomes. Jefferson says, that in twenty-five years from the date of one of his letters, their number 'will amount to six millions, and one million of these fighting men,' vol. 4, p 388. With these facts and prospects before us, is it possible to believe that tranquillity, for any length of time, can be preserved without abolishing personal bondage, and granting something like an equality of rights to all our people? It is then, and then only, that the planters can raise their large estates in safety, and then a superior intelligence, under a liberal and just system, might long enable them to direct the great mass of labor more safely at least, and we believe more profitably, than heretofore. Wealth and intelligence would still, as in other parts of the earth, give power. Open but the door for the elevation of the laboring classes, as their talents, industry and good conduct enable them to rise, and they will be satisfied.

Gradual manumission will unquestionably be continued while slavery exists, but it is *insufficient*, and we apprehend more dangerous than *immediate universal emancipation*, because it makes those retained more dissatisfied with their situation. A planter, on this account, dreads to employ a free black, and thus makes him a kind of persecuted outlaw. The treatment that this class receive, is a grievance that cries loudly for redress. We know individuals who employ free colored people in agricultural pursuits, and from patriotic motives eat at the same table with them, and we are assured that, with proper treatment, they have proved as sober, industrious, docile and valuable hands, as any they have ever employed. But they owe no slaves. This line of conduct, though not essential, is, we are persuaded, among the best that could be adopted. It is, however, of *essential* importance, that we all, and more especially every statesman, labor to eradicate the prejudice that still so lamentably separates us, for until we emancipate our own minds from this thraldom, we shall continue to be unjust. Could we succeed in this great work, the harmony of the whole community would be at once restored, and this vast continent become universally, as it has hitherto partially been, the asylum of the human race.

In closing this address, allow me to assume the name of one of the most enlightened and benevolent of the human race now living, though not a white man.

RAMMOHUN ROY.

* Jefferson states the number of slaves in the U. S. in 1785, to have been 700,000, giving a total of two millions six hundred and thirty-nine thousand three hundred inhabitants of every condition in the United States—see vol 1, p 424.

CAPT. STUART'S CIRCULAR.

The following pertinent remarks upon Capt Stuart's eloquent and unanswerable anti-colonization Circular, are from the Herald of Truth.

'We think the facts and arguments contained in the following circular, first published in England, deserving an attentive consideration. We have never been able to perceive any probable advantage to the colored people, from a plan of colonization any where; and of all places, Africa seems to us the least eligible. The principles conceded, if not advocated by the American Colonization Society, we can never adopt. Some of our objections to the plan of African colonization will be found in the following circular. We do not, however, agree in opinion with the writer in all his statements. His second and fourth reasons for objecting to colonization, do not appear to us of much weight. That the transportation of the small number of blacks which the Colonization Society may send out of the country, will enhance the value of slave labor in this country, does not appear quite clear. Besides, it is not the slaves, but the free blacks whom the Society profess to colonize. And the abstraction of a few, or many of these, will not increase the value of slave labor. In those states in which the labor is wholly, or chiefly performed by slaves, the diminution of the number of laborers would increase the demand for, and raise the price of their labor. But the same remark will not apply to the free blacks, to whose case alone the argument can be applicable.'

'We think the annual increase in the annexed table too low by 10 or 15,000. The estimate also of the expense of transportation is much below the actual cost. Besides, there is no provision made for the support of these helpless beings after their arrival in Africa, until they could provide for their own wants. Double the cost of transportation would be required for their subsistence till they could maintain themselves, without making any provision for implements of husbandry, mechanics' tools, &c. &c. without which they would all perish, even without the help of a pestiferous climate. But yet the table shows at one view the utter futility of the whole scheme of African Colonization. Slavery can no more be removed by these means than the waters of the Mississippi can be exhausted by steam engines. And the removal of slavery is the great consummation to which all benevolent efforts for benefiting the African race in this country should ultimately tend. All schemes that do not promote this end will prove futile, and will end in disappointment. The axe must be laid to the root of the corrupt tree. It is a system that admits of no palliation, no compromise. The future prosperity and happiness of the American people are incompatible with its continuance. This truth is indelibly sealed upon my understanding.'

SLAVERY RECORD.

A correspondent of the Richmond Whig, in giving an account of the Southampton tragedy, says of its author, Nat Turner:

'Nat had for some time thought closely on this subject—for I have in my possession, some papers given up by his wife, UNDER THE LASH.'

No doubt the vengeance of the menials was wreaked upon the body of this unhappy woman, in a bloody extent. Such is slavery!

We learn, says the Petersburg Intelligencer, by a gentleman from Southampton, that the fanatical murderer, Nat Turner, was executed, according to his sentence, at Jerusalem, on Friday last, about 1 o'clock. He exhibited the utmost composure throughout the whole ceremony; and although assured that he might, if he thought proper, address the immense crowd assembled on the occasion, declined availing himself of the privilege, and told the sheriff in a firm voice, that he was ready. Not a limb nor a muscle was observed to move. His body, after death, was given over to the surgeons for dissection.

The last Mobile Patriot says, 'We have been requested by the Managers of the Mobile Sunday School, to give notice that hereafter no colored person will be received for instruction who does not bring a written permission to that effect from the owner.'

MORE TROUBLE WITH THE SLAVES.

A person at Louisville, Kentucky, writes us, 'An attempt at organization has just been discovered among the blacks, and several have been taken up in the vicinity of the city. The city authorities have taken the alarm, and passed an ordinance forbidding the appearance of negroes in the streets after eight o'clock. *The papers from motives of policy do not notice the disturbances. Pity us!*' We do pity them most sincerely: but we know of no way that they can obtain relief and escape from the awful calamities that await them, without vigorously putting their own shoulders to the wheel. And we are glad to see that in some of the southern states they have set about the business in good earnest. Virginia will make a powerful appeal to her next Legislature to take strong hold of it.

Portland Courier.

The Morning Post publishes the following extract of a letter from Alabama to a gentleman in Boston, dated Oct. 26.

'We are in a great state of alarm, in consequence of an attempted rising of the slaves here. Many have been arrested, and are now undergoing trial; what the final result will be, I cannot say—my own impression is, that the infection is pretty general with the negroes throughout the county. The sedition, however, is hushed for the present.'

Slave Traffic.—According to the New Orleans papers, there were imported into that port during the week commencing on the 10th ult. from various parts of the United States, 371 slaves, principally from Virginia.

371 per week is 19,202 per year, 7,560 of which, according to the above ratio, from Virginia alone. It is a fact that men, women and children are raised 'AS A CROP' in Virginia, but can the 'crop be so productive as to afford 7,800 for a single market?' '*All* men are created *free* and *equal!*'

N. Y. Sentinel.

EFFECTS OF SLAVERY.

The following paragraph is from a Fayetteville (N. C.) paper of Nov 9.

'We learn that during the sitting of the Superior Court of New Hanover, last week, seven negro men slaves, concerned in the late conspiracy, were found guilty, and sentenced to be hung in Wilmington on Saturday next. One other slave was sent to Duplin county, there to be tried; and three free men of color were being tried at the date of our last information.

The Superior Court for Sampson county is in session this week. A considerable number of negroes are to be tried.'

What horrible inconsistency it is for those who are freemen and call themselves '*republicans*,' to hold their fellow men in bondage, and then HANG them, by dozens, if they attempt to gain their liberty!

A writer in the Petersburg (Va.) Intelligencer, says:—

'The sentiment is gaining ground in Virginia, that the whole African race ought to be removed from among us. Many people feel unwilling to die and leave their posterity exposed to all the ills which, from the existence of slavery in our State, they have themselves so long felt.

'Others are unwilling themselves longer to suffer these inconveniences—some of our best citizens are already removing—others will doubtless follow, unless they can see a probability that at some period, the evil will be taken away.'

It is somewhat consoling to learn, as we do by the above paragraph, that the people of the South are awaking to the danger in which they are placed; but it is extraordinary that they do not determine to do *justice*, as the best means of averting the threatened danger. The project of removing them, we believe to be a fallacy; let them have a reasonable prospect of *liberation*, and prepare them for the change, and there will no longer be danger of *insurrection*.—Ibid.

RICHMOND, Nov 9. We understand that on Sunday last, an infant child was found lodged against Trent's Bridge—a coroner's inquest was held over it, and upon examination, suspicion rested upon Sarah Nicholson, a woman of color, as the supposed mother of the child. She has been apprehended and committed to jail for trial.

JUVENILE DEPARTMENT.

A SHORT HISTORY

Of the poor SLAVES who are employed in cultivating Sugar, Cotton, Coffee, &c., intended to make little children pity them, and use their endeavors to relieve them from bondage. No II.

A poor Negro, from his first arrival in America, appeared thoughtful and dejected, frequently dropping tears, when taking notice of his master's children. The account he gave of himself was: That he had a wife and children in his own country; that some of them being sick and thirsty, he went in the night time to fetch water at a spring, when he was violently seized and carried away by persons who lay in wait to catch men, and was then transported to America. The remembrance of his family, friends, and other connexions left behind, whom he never expected to see any more, were the cause of his dejection and grief.

A Negro Girl, named Kate, who was accused of theft and disobedience in refusing to mend her clothes, was confined by her master and mistress, Henry and Helen Moss, for seventeen days in the stocks. The stocks were so constructed, that she could not sit up and lie down at pleasure, and she remained in them night and day. During this period she was repeatedly flogged, and cayenne pepper was rubbed upon her eyes to prevent her sleeping. Tasks were also given her, which she was incapable of performing, sometimes because they were beyond her powers, at other times because she could not see on account of the pepper having been rubbed on her eyes, and she was flogged for not performing these tasks. When she was taken out of the stocks, she appeared to be cramped, and was then again flogged. The very same day, she was sent to the field to labor, though heretofore she had been a house servant. Two days afterwards, she was brought before her owners as being ill and refusing to work. The driver took her to the negro-house, and again flogged her. The next morning at seven o'clock, she was taken to work in the field, and at noon she was released by death from any further sufferings.

A traveller relates that he went to attend a sale of some cattle, farm stock, &c. for the purpose of procuring some fresh oxen for travelling. Amongst the stock of the farm to be sold, was a female slave and her three children.

They were exhibited on a table together, and the farmers examined them like cattle. The tears, the anxiety, the anguish of the mother, while she eyed the different buyers, or cast a heart rending look on the children; and the simplicity and touching sorrow of the young ones, while they clung to their distracted parent, wiping their eyes and half concealing their faces, contrasted with the marked insensibility and jocular countenances of the purchasers, furnished a striking example of the miseries of slavery, and its hardening effects on slaveholders. While the poor woman was in this distressed situation, she was asked if she could feed sheep. Her reply was indistinct, but probably in the negative, as her purchaser said in a loud harsh tone, that he would teach her with the sjambok, which is a whip made of the tough hide of the Rhinoceros. The mother and her three children were sold to three different masters, and were torn from each other.

In the West Indian Reporter, and other papers recently circulated with a view of refuting the common reports respecting the 'Cruelties of West Indian Slavery,' the case of Juliana, a child said to be now about eleven years of age, is detailed, as given in evidence before a Committee of the House of Assembly of Jamaica. It appears that when she was about five years old, 'she was sent by her mistress (Eleanor Whitehead) down to her house on the Bay for a flannel jacket, and did not return until the following morning, when her mistress flogged her with a cat of six tails, and when running from the lash, the end of the cat lashed her in the eye, and a little film grew over it. One witness who had evidently no intention of making slavery appear shocking to the people of England, stated, that 'he saw the instrument, through the means of which the accident happened; *it was a small cat with six tails, and was made for the purpose of correcting children.*'

From the Genius of Temperance.

MESSRS EDITORS,

There are thousands upon thousands who are inquiring at the present time, what can be done to overthrow slavery. They are anxious to do something, but *what* to do they find not. I will therefore propose a measure which, if adopted by all who wish to see slavery done away, will produce the desired effect—a measure which could be very easily adopted—which would cost neither blood nor treasure—and which surely will be adopted, if people care one half for the subject which they seem to do. The measure is this:—to practice 'total abstinence' from slave productions. Let free labor stores be established, and let the opposers of slavery patronise them, rather than others. In order to this, let Anti-Slavery Societies be organized, after the manner of Temperance Societies, and thus let the friends of the cause act in concert. Let there be Anti-Slavery Agents employed in every the free states, and rouse up the people to the great measure of 'total abstinence' from the productions above mentioned. And it is self evident, that if the market for slave productions should cease, slavery itself must cease.

Now, Messrs Editors, there must be a beginning somewhere in this movement; and where in all this country, could it begin better than here, in this commercial metropolis?

I do therefore propose, that an Anti-Slavery meeting be called forthwith, for the purpose of adopting such measures as in their opinion will tend to overthrow slavery. And who can tell but such a meeting would be the commencement of a movement that would result in the accomplishment of this great object? Let us at least 'TRY.'

HUMANITAS.

BOSTON,

SATURDAY, NOVEMBER 26, 1831

A PREMIUM OFFERED.

☞ An aged and responsible Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of $50, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U S) *on the* SLAVEHOLDERS

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and declared, by a Committee of that body

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator. Boston, Nov 12, 1831

☞ Editors of newspapers friendly to the object, are respectfully requested to copy the above

GREAT MEETING!!

We hasten to inform our readers, that a meeting, *almost unprecedented* for numbers, was held last week in the city of New-York, by the New-York State Colonization Society! The Rev Dr Spring's commodious meeting-house was opened to receive the rush of members and spectators The papers gave due notice of the meeting—Col Stone, of the Commercial Advertiser, was anxious to show a better assembly than Master Mordecai Manasseh Manoel Noah at old Tammany Hall, and braced himself accordingly—the hour came—the doors were thrown open—Col Stone, as President, forced his way to his seat without serious inconvenience, and, amazed at the spectacle before him, began to count heads 'One—two—three—four—five—six—seven persons (including myself) present! P-r-o-d-i-g-i-o-u-s!' he sighed out, with a tone and emphasis that would have startled Dominie Sampson But, hark! a stir is made in the galleries 'A reinforcement,' thought the Colonel He lifted up his eyes to interrogate the visitors—when, lo! seven faces, 'not colored like his own,' (all anti-colonizationists,) met his startled vision! 'We shall be outvoted,' was the next thought that flashed through the mind of the Colonel, 'but I'll balk 'em—we 'll not risk a vote' The conclusion of the whole matter may be known by the following communication from New-York

For the Liberator.

NEW-YORK COLONIZATION SOCIETY.

A meeting of this Society was called, through the Commercial Advertiser, on Wednesday the 16th inst. at 7 o'clock, in Dr Spring's Church, Beekman-street. At this meeting, myself and a few of my friends attended. The call was loud, but few heard, and indeed, Sir, upon the whole, my view of the operations of the Colonization Society, in relieving the slave States of the evil which weighs them down, more than a hundred Tariffs, is illustrated by an old fable, in which it is stated, that a man was seen at the foot of a mountain, scraping the dust away with his foot. One passing by, asked him what he was doing? I wish to remove this mountain, said he You fool, replied the other, you can never do it in that way. Well, said he, I can raise a dust can't I?

Sir, I do not wish to censure the motives of this Society, but surely they are visionary Its supporters are bewildered in their own dust, which is well calculated to injure the cause of good men The Commercial Advertiser says they do indeed wish to wipe away from the national records the stain of slavery, 'but hope it may be accomplished (as the *Va Inquirer* has it) surely but quietly' Yes, Sir, and quietly enough! And here I will state a problem, which I should like the Society to solve If slavery is to be removed by this source, and it requires $6,000,000 annually to remove the present increase of the slave population, and $1,000,000 annually be all that can be obtained for that purpose, at what age of the world will the evil cease? But if it should be said, they expect one half of the slaves to be given up by owners for transportation, the difficulty remains—where shall we get the $2,000,000?

But to return to our meeting The call was loud, and *none heard!* and *two* of these out until all was *over.* The President (the Editor of the Commercial Advertiser, Mr Stone,) humanely stated, that though he was poor, yet he was willing to send one emigrant, and that a gentleman whose commission was $20, had collected $500, beside his own subscription, in the whole year A second was a little out of humor for having to pay so much postage for letters, of no use to him, and said he should not pay another cent beside his present subscription! No business was done, except the taking of a few names, about thirty in all—to whom was to be sent Circulars, with a view to get up a meeting, if possible, next week

We cannot but hail the liberality of the Commercial Advertiser in the following sentiment —'If a mode more quiet, sure or effectual than Colonization of the blacks at Liberia can be devised, no bar will be interposed, we venture to say, to its most ample and cordial consummation' So be it. A more quiet mode cannot be adopted, but a more sure, and equally safe, and less expensive one, surely can.

Our ambition leads not to superiority, but to our *freedom and political rights Grant these!* we ask no more!! If the places in which we dwell are too straight for us and the white population, place us in a state in the far West—take us into the Union—give us our *rights as freemen* Let the southern states make all born after a date not two years distant, free' and let the Colonization Society turn its attention and energies to the removing of liberated slaves there the free people will go without their aid But if Government is fearful of retaliation, it may allay its fears by a consideration of the fact of there not being one freeman engaged in the late insurrections—of freemen informing against slaves—the peaceable manner in which we live in the neighborhoods of the south, and throughout the whole Union The meetings that have lately been held, and resolutions passed expressive of our disapprobation of such measures, may all show that such fears are groundless. I repeat it again—*Give us our rights—we ask no more'*

Yes, Sir, if I possessed the Indies, I would pledge the whole that if such measures were taken, and such grants made, no retaliation would be made by us as a body for former evils

PHILADELPHIA EVANGELIST

For the Liberator

ANTI-SLAVERY CONVENTION.

I perceive that a meeting of the American Convention for the abolition of slavery, is to be held in Washington next January I have read the accounts of the proceedings of this body, at their last meeting, with great interest. The time, however, seems to me now to have arrived, when the friends of emancipation should be better organized than they have hitherto been Instead of a convention meeting every two years, consisting of delegates from different societies, would it not be better to have a general society meeting annually, with a board of directors to attend to the objects of the society, during the intervals between the meetings? Societies auxiliary to the general society might be established in all the states. In addition to this, a periodical publication should be established under the patronage of the general society, to diffuse information on the subject of slavery, to suggest improvements in the slave-laws, to show the safety and expediency of emancipation, and, in short, to publish any thing which may be thought calculated to improve the condition of the colored population of the country

The opposers of slavery among us are rapidly increasing In order to produce a sufficient change in public opinion to put an end to slavery, all that is necessary, is for the friends of abolition to unite together, to expose fully the evils of slavery, and to point out the remedies for it which may be found The effect which has been produced in Great Britain by the anti slavery societies, the Anti-Slavery Reporter, and other publications, in which the horrors of West Indian slavery are boldly laid before the public, is wonderful. The whole British nation is roused, and the system of West Indian oppression must soon fall before the just indignation of the people

In this country, similar causes would produce similar effects There is sufficient correct opinion and good feeling among us on this subject, but they are without union and concentration

I trust that the Convention, at their meeting next January, will take into consideration the proper means of producing a more general and effective action on the subject. L. S

CAUSE FOR AMAZEMENT!

MR EDITOR.—In a conversation, a few days since, with a respectable white man, I was very seriously asked this question 'Is Mr Garrison a black man?' 'No,' said I, 'he is as white as you or I' 'Why, then,' said my inquirer, with apparent astonishment, 'is he so much in favor of the blacks?'

In conversation with another gentleman, not two miles from Boston, he expressed the utmost abhorrence of the Liberator, but confessed that he had not read a number of it' With you, he said, he was not acquainted, but Mr Knapp he formerly knew, and once had a good opinion of. It seems he supposed that Samuel L. Knapp, of New-York, formerly of this city, was your partner I have uniformly found, that the most violent enemies of the Liberator were those who had never read the paper C

MORTALITY AT LIBERIA.

The following letter from the gentleman in Philadelphia, from whom we received the information that thirty out of thirty-one emigrants had died at Liberia, serves to clear up the contradiction of the American Spectator

PHILADELPHIA, Nov 17, 1831

A gentleman from Africa, (Mr Dailey,) now in this city, has corroborated the facts concerning the family, named Mars, though, he says, they did not go out in the Valador, but in a vessel called the Carolinian, in October, 1830 Nor were they from Ohio, but from Western Virginia, so that a mistake has only been made in the name of the vessel and State This, I conceive, might easily have been done, without any intention to deceive, on the part of my correspondent. He has not had the advantages of an education, and therefore is a very indifferent writer, and has not paid much attention to the connection of his sentences, so that from the tenor of his letter, I was led into a mistake I give you the following extract, which you may use as you see proper

'I have had the records searched, to know the truth It seems it was so, that 86 did come out in the brig Valador, 1830, but the number of them that died was not in the record, but it is said the greater part of them did die There was a family of people by the name of Mars, from over the mountains, Ohio, old and young, 31 in number It is said they all died but one, then a greater part of the 64 died also, so I think that this amount, in my other letter, was true Say 54 and 31 make 85 Now my reason for detaining thee with this last account is because some friend mentions in a letter to me saying, the colored people, from Liberia, write different to the whites from that which they write to the colored. I have written several times, that I believe one third of the emigrants die, in the fever, and in the seasoning to the climate'

You will perceive how the two accounts have been confounded together by my correspondent He is an upright, honest man, and I place entire confidence in his veracity

☞ We invite the attention of our readers to the able Address to Members of Congress, inserted on our first page. The extracts from Mr Jefferson's Memoirs are strong, unequivocal, conclusive 'Some of Mr Jefferson's language on the subject of slavery,' says a gentleman to us in a private letter, 'is such, that were we for the first time to use it in the southern States, death without *torture* would be deemed too good for us, yet they will bear it from him—such is the magic of a name!' We shall publish the Address in a pamphlet form, and send a copy of it to every member of Congress Those who wish to circulate it may obtain 100 copies for one dollar

Letters from Alabama state that a discovery of a plot for insurrection in Claiborne Co has been made, and 20 or 30 of the leaders been arrested. One says, one of these was found in possession of a copy of the 'infernal Liberator!' If a firm and unwavering defence of Truth and Justice is an 'infernal' business—then is the Liberator an 'infernal' publication —*Temperance Advocate*

☞ The last Boston Recorder copies the Alabama article, containing the phrase 'the infernal Liberator,' without comment!

FRUITS OF ANTI-MASONRY We extract the following benevolent paragraphs from the Proclamation of Gov. Palmer, (an anti mason,) for a day of Public Thanksgiving, Praise and Prayer in Vermont They contain sentiments worthy of a friend of equal rights

'Let us all beseech Him to mitigate, and in his own way and time remove existing evils, especially the enormous evil of slavery, so deeply [to be] deplored by every section of the Union, and from which have arisen those recent insurrections which have filled so many hearts with terror, and so many inhabitants with consternation, mourning and wo

'With a compassionate regard for our brethren of the human family, and recognizing the truth, that of one blood God hath made all the nations of the earth, let us pray that all may be put in possession of those privileges which are their native right—that the long contest between right and prerogative may soon terminate in favor of the former, and all nations being prepared to join so rich a boon, be blest with freedom and governed by rulers of their own election'

The letters of Rush, Adams and Wirt, (occupying 47 octavo pages,) have been stereotyped in this city by Leonard W Kimball and John Marsh & Co Of their value it would be superfluous to speak. They form one of the best text books extant, for the friends of liberty and reform, and cannot be too often consulted Time will constantly add to their value, in the estimation of the present and future generations.

We continue the publication of the remarks of editors upon the silly indictment of the editor and publisher of the Liberator by a North Carolina Grand Jury

We learn by our exchange papers, that the Grand Jury of North Carolina have found a bill of indictment against William L Garrison, Editor of the Liberator, a spirited little paper published in Boston, and devoted to the cause of slave emancipation, and are about to demand him of Governor Lincoln, that they may punish him according to the tyrannical laws of a slaveholding State.

The accusation brought against Mr Garrison is, that he is circulating a libellous and incendiary publication, calculated to create disquietude and insurrection among the slaves at the south. The southerners have threatened frequently to assassinate him if he did not stop publishing his paper, as though they had a right to control the northern presses. But fearless of the southern 'dogs of war,' Mr. Garrison has maintained his course onward, keeping the object of his paper ever in view, to expose the cruelty and treachery of slaveholders, and endeavor to convince an enlightened community of the evils and dangers of holding one part of the human race in bondage

Whether the Gov of Massachusetts will deliver him up is quite another thing Garrison is a citizen of the State, and knows enough about the laws to claim their protection He has nailed his colors to the mast, and will fight for the immediate emancipation of the blacks, as long as his life is spared. Therefore, all entreaties and threats of the North Carolinians will be lost—yea worse than lost, it will urge him forward, and excite him to greater diligence If the schemes of these men, 'worse than savages,' should succeed,—if they should succeed in putting Mr Garrison to death, there would, in all probability, others arise from his ashes to vindicate the cause of suffering humanity

Castleton Statesman

Are state rights alike in every State?—The people of the southern states are clamorous for their state rights For this we do not blame them But we hardly expected that they would endeavor to restrain the freedom of remark, concerning slavery in other states, but it seems that William Lloyd Garrison is not beyond their '*indictment*,' though near a thousand miles out of the state of North Carolina We surmise that if the Governor of Massachusetts is requested to deliver up Mr Garrison for offending the North Carolina doctrine, that '*the colored people are, and of right ought to be, slaves forever!*' that this same governor will give them a short lecture about state rights —*Ohio Monitor*

Something New.—The following will give our readers a faint idea of the extent the slaveholders are carried, in their opposition to whatever they conceive is calculated in the least degree to enlighten their slaves. We believe this is an entirely new movement in this country, and will be likely to produce no other feeling in the mind of Mr Garrison, than pity and contempt, for their threats upon his liberty and safety.—*Doylestown Intelligencer*

It might be gratifying to some of us northerners to know how far we have a right to speak in favor of '*freedom*,' without hazarding our reputation in the fancies of the guardians of the public safety! Is not the Declaration of Independence, by which *all* men are declared to be created equal, rather of a seditious tendency? The conduct of our southern slaveholders and slavedealers, pronounces their belief that it is!—*Auburn Free Press*

THE AFRICAN COLLEGE We believe there is generally but one sentiment, among religious people, in relation to the proceedings of the late meeting in New-Haven and the virulent opposition manifested to the establishment of the African College We confess we read those proceedings with shame and mortification. The resolutions were little less than a libel upon those who passed them, much more, when they are taken as an indication of New-England sentiments in relation to the blacks.

Those who have devised the plan for establishing a college, in our estimation, are worthy of all praise Among those who are most active in the enterprise, is the Rev Mr JOCELYN of New Haven He has ably vindicated himself and those associated with him, against the aspersions which have been rashly heaped upon them —*Christian Soldier.*

African College—The citizens of New Haven, Con have held a public meeting and passed resolutions, that they will not have the African College in that city, as was contemplated by its founders We trust there is a spot in the wide world, where Africans may have a literary institution, although shut out of New-Haven, by the hot and foolish zeal of the inhabitants. The proceedings at the New Haven meeting were a disgrace to a civilized and christian community, and we are glad to perceive that these rash proceedings find little countenance elsewhere —*Cincinnati Journal*

LONDON, Oct 8 The Reform Bill is lost in the House of Lords by a majority of 41.

Great excitement prevails The Times declares there will be no change of Ministry

Lord Grey and his colleagues will keep their post in the hour of danger, according to the wishes of the people and endeavor to prevent the horrors of a Revolution which their Lordships' decision is well calculated to produce

LONDON, Oct. 9, 2 o'clock The excitement in the city has never been surpassed The police are active, and detachments of troops patrol in every quarter No tumult is apprehended

Lord Brougham's support of the bill is said to be an unparalleled effort of eloquence. The Morning Herald states that the Premier has avowed his firmness, and his intention to stand by the King and people, in the House of Lords.

The Kentucky Legislature has elected Henry Clay a member of the U S Senate, by a majority of 8 votes over Richard M Johnson

The alms-house at Hingham was destroyed by fire on Saturday morning the inmates escaped without injury to their persons

MARRIED—In this city, on Thursday evening, Nov 17th, by the Rev Mr Barrett, Mr HENRY H WILLARD, merchant, to Miss FRANCES ADELINE WHITMAN, both of this city.

[The above marriage came too late for insertion in our last week's paper Accompanying it was a slice of wedding-cake, for which, as in duty bound, we return our sincere wishes for the permanent happiness of the wedded pair. Although an editor of several years experience, this is the first gift of the kind which we have received It is doubtless the forerunner of many other favors. We cannot believe that a good example is ever lost]—*Ed Lib.*

DIED—In Philadelphia, on Monday afternoon, October 31, Joseph Black, aged 27, after a protracted illness of twelve months, which he bore with patience and resignation to the divine will —*Com*

LITERARY.

From the Herald of Truth.

A NEW YEAR'S APOSTROPHE.

How fares our country? Patrons, she maintains
A place among the nations of the earth;
Her plume of glory waves as proud and high
As when on Erie's breast the star-gemm'd flag
Triumphant rose! Or when above the walls
Of faithless Tripoli it rode the breeze,
And told her servile Dey, a stronger hand
Than ever grasped her glitt'ring crescent staff,
Columbia's banner clench'd, and held as firm
As him of old, when in his giant arms
He grasp'd the pillars of Philistia's strength
And ground her marble palaces to dust.
'Our Country'—sacred, soul endearing name,
Where, where on earth, but on Columbia's shore,
Can Freedom rest—nor dip her feet in blood?
Where, where Columbia, but upon thy breast,
Can exil'd valor find its wish'd repose?
Turn not to Switzerland; her fairest fields
Are whiten'd with her bravest offspring's bones;
Fly not to France; her kennels flow with blood;
To England? No. Oppression there is seen
In other forms, but still as keenly felt.
With thee, Columbia, and with thee alone,
Is freedom only to be found? Ah! thou,
Columbia, kind to all the human race!
Are all thy shores to country's children free?
Dost thou that mercy show which thou hast felt?
Is all thy boast of liberty a truth?
Alas! there is a blot upon thy fame.
There is a foul, a deep, a damning stain,
That soils the very soul of liberty!
Pollutes her flag, and dyes her snowy robes
In human blood. There is a blighting curse
That mingles with thy prayers, and cries to heav'n
For speedy vengeance on thy guilty sons.
It rises on the breath of ev'ry breeze
That fans the sultry regions of the south.
Yes, from the sacred altar of the church
The negroes curse precedes the pastor's prayer,
And while he asks for mercy on his flock,
The sighs and groans of Afric's injured race,
Still louder call for justice on their heads.
Shame on the freeman—everlasting shame,
Who boasts of liberty, and owns a slave!
Who talks of freedom, while his purple scourge
Is reeking with his fellow creature's blood;
Who lifts in mockery the sacramental cup,
And while he drinks, pollutes its hallow'd wave
With tears from Afric's bleeding bosom wrung.
Spare him, ye christians, spare him from your walks!
Let not his wealth or power extort your praise,
Indignant frown upon his proffer'd gold;
And never may the glad'ning ray of hope,
Or lovely woman's soul enchanting smile,
Ere dawn upon the darkness of his mind,
Till he shall bid oppression's galling chain,
From all his slaves, in useless fragments fall.

THE DYING STORM.

BY MISS H F GOULD.

I am feeble, pale and weary,
And my wings are nearly furled;
I have caused a scene so dreary
That I long to quit the world.

With bitterness I'm thinking
On the evil I have done,
And to my caverns sinking
From the coming of the sun!

The heart of man will sicken
In that pure and holy light,
When he sees his hopes are stricken
With an everlasting blight.

For, widely in my madness,
Have I poured abroad my wrath
And, changing joy to sadness,
Scattered ruin on my path!

Earth shuddered at my motion,
And my power in silence owns
But the deep and troubled ocean
O'er my deeds of horror moans.

I have sunk the brightest treasure;
I've destroyed the fairest form;
I have sadly filled my measure,
And am now a dying storm.

SONNET.

'THE PRISONER FOR DEBT.'

I saw an aged man, his locks were gray,
And thinly o'er his time-worn forehead spread;
His children and his early friends were dead,
Or journeying to some foreign land away.
And he had none his failing steps to stay,
Or cheer his passage to the friendly tomb;
A prison and a pittance were his doom,
A cold damp floor, far from the light of day.
And was his aged heart with murder stained,
Or black with treason, that he there was chained?
No—he had fought his native land to free,
And no dark crime upon his bosom lay.
Why then in that inhuman place was he?
He owed a trifling debt he could not pay.

ALONZO LEWIS.

MISCELLANEOUS.

THE INVINCIBLE FANTASTICALS.

This is the name of a new regiment, which paraded for the first time at New-York, on Monday last, under the command of 'Napoleon the Reformer.' The regiment is five hundred strong. Its first turn-out occasioned quite a sensation, and our cotemporaries of New-York indulge in glowing descriptions. The Mercantile says 'Wall-street was crowded at an early hour, by people looking anxiously in all directions, as if some 'splendid pageant' was expected. By and by, a *group* of ragged boys, with branches of trees for arms, tin kettles for drums, &c., made their appearance; these were followed by some fifty men on horseback. Anon, came 'Napoleon the Reformer,' accoutred like a hero, with nose enough to frighten a battalion of Cossacks, and after him came drums and fifes, trumpets and trombones, from which a black band were beating and breathing most discordant music. Now followed the 'plumed troop,' a motley and mobbed throng—dressed in the costume of all nations and tongues, and also in apparel which no nation under the sun ever thought of or saw before.'

'The carnival in a catholic country, says the Advocate, is nothing to compare with it. We noticed one very strange figure on horseback, called, we understand, "Napoleon the Reformer." He was like the men of Gadshill "in Kendall green," his shoulder knots being images of his great self, his whiskers were of goodly size, and his culottes of buckskin, while his jack boots and chapeau of mordants dimensions, filled up his costume. He sustained a silvered falchion, fully sufficient for a troubadour; but placed we could not well see, for the crowd which environed him.'

We extract the following paragraphs from the Journal of Commerce. They will feed the reader's imagination.

'In attempting to give a brief description of this corps, language utterly fails to do it justice. No one imagination could have originated a tithe of the comicalities of dress and equipage to be seen on this occasion. A wild Indian of the forest, a Cossack of the Don, a Turk, a Greek, a Chinese, and a monkey, brought into contact, and multiplied by a mirror of 100 convex glasses, twisting them into all manner of shapes but the right ones, and reflecting all manner of colors, would perhaps form some *faint* resemblance of the heterogeneous group of which we are speaking. If there was any decent looking persons among them, they took care to encase their craniums with hideous masks, or in default thereof, to disfigure themselves with rouge and ochre. Few of them, however were under the necessity of calling in extraneous aid in this respect.

Some of the head dresses were at least four feet in height above the pediment, and others nearly as much in diameter. No two were like each other, or like any thing else. Old fire-locks, bean poles, broken swords, and various other weapons, some of which were never before heard of, answered the purpose of arms; and for accoutrements, the styles were so diverse that it would be idle to attempt any description. A crooked necked squash (powder horn) was the most common substitute for the cartridge box, and as for the knap-sacks, few of them needed any, as they carried their bread and cheese in their hands, and to save time, ate it on the march.

In riding through Wall-street, the Commander in Chief, Napoleon Redivivus, narrowly escaped the misfortune of losing his nose, but immediately perceiving his danger, with great presence of mind he checked his gallant steed, adjusted the loosened member, and galloped to the fulfilment of his duties.

Among the exploits of the day may be mentioned the taking of Castle Garden, and the bayoneting of a loaf of bread by an orderly sergeant, which had been dropped by one of his fellow soldiers in the vanguard of the army.

Wherever they passed, the streets were lined with spectators, and in spite of the chill air, the ladies bestowed their smiles from the open windows, and even from the balconies. In Wall-street, some hundreds of people awaited their arrival for more than an hour.'

AN EXCELLENT HIT!

The following is copied from the N Y Daily Sentinel. A better delineation of slavish character and logic (as far as it goes) was never presented to the public. We would indulge in a little mirth at the expense of these gentlemen of the lancet, the pill-box, and 'cat-o-nine-tail,' but the subject is too serious, and the *inhumanity* of their sentiments is too horribly glaring.—*Genius of Univ Eman.*

DISSECTION IN SLAVE STATES. In a prospectus of the South Carolina Medical School, says the London Mechanic's Magazine, we meet with the following passage —'Some advantages of a peculiar character are connected with this institution, which it may be proper to point out. No place in the United States offers as great opportunities for the acquisition of anatomical knowledge, subjects being obtained among the colored population in sufficient number for every purpose, and proper dissections carried on without offending any individual in the community.' The colored population, then, according to the faculty of South Carolina, form no part of their 'community.' They have no feelings to be respected or offended!! You may cut up and mangle them as you please! they are but blacks, and no more to be regarded than any *other* beasts of the field. Of a truth, slavery must have a most *debasing* and hallucinating influence on all around it, when men of a liberal profession can talk thus of beings created with like feelings, affections and rights, to themselves. It is singular to think that, notwithstanding the white-skin pride of birth of these cat-o-nine-tail gentry, they should have found out that, after all, a dead black man is quite as good as a dead white man, for every purpose of anatomical inquiry—has the same bones and sinews—the same veins and arteries—has the self-same sort of vital fluid—and (perhaps) all but the same sort of—*heart*. Death is, indeed, a great teacher—a mighty leveller of distinctions!

The standing army of the United States does not exceed, according to Captain Basil Hall, 6000 men, over a surface of a million of square miles!

[Even these 6000 men are more than are necessary, as is evidenced by the sending of several companies from their stations in the northern states to the south, to 'prevent slave insurrections.' If *just* and *proper* measures were taken to abolish slavery, it would not be necessary for the people of the United States to be *taxed* for the support of those companies of the standing army which could be spared to go to the southern states. Yet, (would Capt. Basil Hall be believed if he reported it in England?) a paper in this city has recommended an increase of our standing army 'to prevent slave insurrections;' in other words, to PERPETRATE SLAVERY in the southern states at the expense of the others.]—*N Y Daily Sentinel.*

How beautiful and exalted are the following sentiments of Dewitt Clinton!

'Pleasure is a shadow, wealth is vanity, and power a pageant; but knowledge is extatic and enjoyment—perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger—spares no expense—omits no exertion. It scales the mountain—looks into the volcano—dives into the ocean—perforates the earth—wings its flight into the skies—encircles the globe—explores sea and land—contemplates the distant—examines the minute—comprehends the great—ascends to the sublime.—No place too remote for its grasp—no heavens too exalted for its reach.'

In the late attack upon Wilna, fourteen female warriors distinguished themselves in the Polish ranks. One of them was unfortunate enough to receive three wounds from a spear; in the midst of the hearty commiseration which her sufferings excited amongst her companions in arms, she exclaimed—'These wounds do not pain me.—How happy should I die, did I but know that Wilna is our own!'—The next moment she was a lifeless corpse.

The fate of the Poles appears to be settled —they are left to the mercy of the Russian Autocrat.—further resistance is hopeless. Gen Romarino, with his corps of 15,000 men, had fled into the Austrian territory, where they were surrounded by Austrian troops, and had laid down their arms. Great rejoicings took place at St Petersburg, on hearing of the fall of Warsaw. There was a general illumination, which an English paper calls impious.

Yankee Daring.—Two small smacks—or vessels built as such, but plugged—sailed from this port a day or two since, for the South Seas! We mention this fact as an instance of the intrepidity of enterprise which characterizes the hardy sons of Ocean among us. These vessels are only about 40 tons burthen—their decks are within a few inches, at the heads, of the water's edge,—and they carry 6 men each. They are bound round the cape, and are destined for the fishery of the precious finny tenants of those far regions of the deep.—*Stonington Phenix.*

Alderman Binns of Philadelphia, has been presented by a Grand Jury in some county in Ga as a criminal, because he proposed at the Philadelphia Tariff Meeting to buy up the southern slaves with the surplus revenue and transport them to Liberia. The Alderman has addressed a reply to the Jury. We think he was wrong in so doing. Silent contempt is all that so silly and malignant a transaction merited. Vipers, you gnaw a file. Look to your teeth. This looks exceedingly like a desire to be rid of slavery! Of all the political hypocrisy that ever imposed on and puzzled well meaning men, this is the greatest.—*Mass Journal.*

Singular Habits.—A few days ago, an elderly man, of singular habits, attended by a servant, arrived at Perpignan. He takes no aliment that has been cooked, living upon fruit, milk, and eggs, with some herbs and roots in their crude state, rendered solid by abundant slices of raw veal and beef. His drink is water; his couch the ground, or occasionally a chair. In an exposition of his motives for adopting this mode of life, he says the result will be to keep himself in health and strength for 200 years.—*French paper.*

A Shaving Clause.—Brand, in his history of Newcastle, says that a meeting of the fraternity of barber-surgeons there, in 1724, (of course long before Combination Laws were thought of) one of the resolutions entered upon the minutes was 'that no brother shave John Robinson, till he pays what he owes Robert Shafto.'

Bugs, have at ye all! The Macon Georgia Telegraph, mentions a new steam engine to destroy bed-bugs, not even sparing the unborn nits. It is of the size of a coffee pot, being a small portable furnace and boiler. The steam issues forcibly from the nose, which is guided to the rendezvous of the bugs, and makes them quietus.

Anagram.—One of the happiest anagrams in any language, is that which has been made from Pilate's question to our Saviour—'*Quid est Veritas?*'—(What is truth?) These three words make the following anagrammatic sentence. *Est vir qui adest.* (The man whom you see before you.)

Pennies swelled into Pounds.—On the day of opening the New London Bridge, the amount taken at 1d per head from foot passengers at the gate at the Strand end of the Waterloo-bridge, was £124, which gives very nearly 30,000 persons.

Ordonnance Royale.—The following is one of the many curious ordinances of Catherine Alexowna, for regulating assemblies in Russia, and which we specially recommend to the notice of all tippling dowagers of modern days: 'VIII. No ladies are to get drunk upon any pretence whatever, nor shall any gentleman be drunk before nine.'

A French chemist has ascertained by repeated experiments, that chloride is a perfect antidote to, and a remedy for prussic acid. Charcoal, it is known, has a remedy for prussic acid, perhaps the same.

The New Haven Herald states that a gentleman in Branford has a chicken, four months old, which, from its shell refused to remain with the brood-mother, but took up its abode with a *cat and kittens*, troubling and playing with the latter, and flying from the hen as if from danger!

MORAL.

TEST OF CHRISTIAN CHARACTER.

It is sometimes said, and probably with great truth, "If you wish to learn the character of a Christian professor, *you must go home with him.*" It is natural for all persons to clothe themselves in their best apparel, when they wish to appear in public. If we would see them in their "every day dress," we must go to their own dwellings. Here, they throw aside those garments which were designed merely for exterior beauty; and here, too, they cast off restraint. If, then, the Christian professor *has* any grace, it will *shine in his own family*. It is here the "thermometer" shows its regular and average gradations from *day to day*, because here it is neither exposed to the piercing chill of the northern blast, nor to the searching rays of the meridian sun. It "ranges," as it were, "in the shade," from month to month, and from year to year. If the graces of the professor of religion, therefore, do not shine in his own *family*, it is because he has no grace to shine. It is here, that others may judge of his Christian character; and it is here that he ought to judge of himself. In the family and private circle, then, we may look for true characteristics of a genuine revival of religion. If we cannot find them here, we can find them nowhere. The Holy Spirit, in his special and official work, revives the graces of Christians in the *private circle* as well as in public. He makes the parent more devotional, more exemplary, and more faithful in family government and family instruction; and He makes the child more dutiful, more affectionate, more humble and more teachable. In the little family circle, where the graces of the Spirit are revived and strengthened, Christians may, indeed, enjoy an earnest of heaven. It is here, if any where, that religion must appear in its native loveliness; and if, in a religious excitement, the influence of the Spirit does not accompany Christian professors to their own habitations, and to their own closets we must conclude either, that there is no genuine revival, or that, if genuine, these individual professors are not sharers in the great and glorious work.—*Boston Telegraph.*

Dangerous Institution.—It is said the receipts of the Park Theatre, New-York, for a fortnight, were $11,000!—And that Forrest's four nights of 'the Gladiator,' produced $4,400.

Where are now the alarmists? Where are the Argus-eyed and trumpet-voiced defenders of the wealth, and safety, and freedom of the nation? Here is a single Theatre, among half a dozen more in a single city, that takes up more money than both the Bible and Foreign Mission Societies.—*Am. Spec.*

THE COLLEGE.

Pursuant to a notice published in the Liberator, October 29th, a meeting was held at the African School Room, on Monday evening, Nov 7th, on the subject of the College, proposed by the Philadelphia Convention. The meeting was opened with prayer by Rev Samuel Snowden; after which, Mr Primus Hall was called to the Chair, and Mr J T Hilton appointed Secretary. The meeting was addressed by several gentlemen, among whom were Messrs Hall, Roberts, Barbadoes, Putnam, Cole and Cutler, Mr Remond of Salem, and the Rev Mr Snowden; all of whom were in favor of the establishment of the Institution herein spoken of. The company were also happily favored with the presence of the venerable Richard Johnson of New-Bedford.

The proposition of the council of the 28th ult to form a State Society, to raise funds in aid of the said Institution, as requested in the proceedings of the Convention, was by a vote unanimously accepted. It was also voted, that notice be given through the Liberator, inviting the several towns throughout the State to send one or two delegates to unite in forming a Society in aid of the aforesaid object, which meeting will take place at the African School Room on Tuesday, the 29th inst. at 7 o'clock, P M.

Voted, That the agents of the Liberator, residing in this State, be requested to make these proceedings known, and to exert their influence in impressing upon the minds of the people the importance of the object.

It is hoped that an object fraught with so much good to the colored population of America, will not otherwise than arouse the sleeping energies of their souls, promptly to lend their aid and influence wherever they may be; and to endeavor to enforce upon each other's minds the many advantages to be derived from the establishment of an Institution like that in contemplation, whose effect upon long rooted prejudice will be like the playing of the Summer's sun upon an icy substance.

Voted, That Messrs Garrison and Knapp be politely requested, by the Secretary, to give publication to these proceedings, for three weeks in succession, in their useful paper.

PRIMUS HALL, *Chairman.*
J T HILTON, *Secretary.*

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold*, but HOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES.

N B Good stabling for Horses.
Quincy, October 1, 1831.

THE LIBERATOR.

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THE LIBERATOR.

☞ 'Immortal souls in slavery!' Subjects of the grace of God, and the purchase of the precious blood of Christ, in slavery! Beings capable of all the blessings of civil society, deprived of them all, to administer to the vices and pleasure of others! If this be mercy, what is not? Hail, ye sons of Benevolence! will you sing,

"That mercy I to others show,
That mercy show to me!" SMETHIN

A FAITHFUL APPEAL.

The following pungent essay should cause the ears of those to whom it is addressed, to tingle. Thanks be to God, that there yet remain a few in our land, who dare to denounce the inhuman practice of holding slaves, in terms of holy indignation. The present aspect of the churches, *of all denominations*, in the slaveholding States, is in the highest degree revolting and heterogeneous, and enough to clothe Piety in sackcloth. Nothing is more self-evident than that those who *habitually* and *pertinaciously* violate the ten commandments, have not the love of God in their hearts, but are *supremely selfish.* A *christian* slaveholder is a non-descript, yet the churches at the south are filled with those who hold their own brethren and sisters in Christ, (which relationship they acknowledge at the communion table,) as their *property!* and who do not hesitate to buy and sell, to whip and manacle, them for whom Christ has died! Even the pastors, with a few exceptions, are traffickers in the bodies and souls of men. These abettors of slavery are 'a mill-stone hanged about the neck of the church, from which she must be loosened, or she will be drowned in the depth of the sea.'

It is our wish to be understood as maintaining, that every owner of slaves is as really and truly a kidnapper as if he had stolen his victims on the coast of Africa. The sophistry of the world cannot rebut the charge. The people of this country, through Congress, have virtually passed ☞ SENTENCE OF DEATH upon every slave owner in the republic, by making the enslaving of human beings upon the coast of Africa a capital crime. For will any person of common sense pretend, that there is any essential difference between dooming men, women and children to slavery in Africa, and pursuing the same conduct in our own country? Those who are born here, are as much entitled to their liberty as are those who are born in Africa. In both cases, the usurpation of their rights is equally atrocious, and ought to receive the same punishment, if the standard of justice be not a cause a reed bending in whatever direction blows the wind of public opinion.

If we can only succeed in purifying the churches from the guilt of slavery, the bloody system must soon totter to its fall. What is obviously the duty of religious journals at this juncture?

From the Cincinnati Journal.

THE PROPOSED CONVENTION.

I rejoice to hear of a convention of ministers in November next, for the purpose of devising and recommending to the General Assembly, some plan to prevent those collisions between our Missionary Institutions, and other embarrassments complained of. I hope the Lord in mercy will direct to some scheme which will remove difficulties, or we shall be convinced that no outward arrangement will relieve us. The latter appears to me the more probable result. Embarrassments, such as those which call for this convention, do not spring from the dust. Whatever be the second causes by which they are produced, the hand of the Lord is in them. 'Shall there be evil in a city, and the Lord hath not done it?' When we see our Missionary forces retreating before the enemy, or in confusion, beating down one another, have we not reason to fear that there is some forbidden thing in the camp for which the Lord is chastening us? We must know what our sins are, and we must repent and put them away, or all our arrangements for the removal of embarrassments will be useless. We may be chargeable with wrong views on some subjects in theology, with winking at other people's metaphysical mistakes on the question whether missions are better conducted by voluntary associations, or by the church in her distinctive character But it is for heinous sins, that the Lord is pleading a controversy with us. In our humble opinion, the following are at the bottom of all our troubles.

1 There is too much sectarianism among us.—Our professed object in the work of missions, is to send abroad the light of the gospel. But when we see the light shining in any other than our own candlestick, it kindles a spirit of envy and evil speaking. The disease lies too near our vitals to be cured by any ecclesiastical arrangement.

2 Our ecclesiastical judicatories, our ministers, our missionaries, and our missionary Institutions, are deeply involved in the work of enslaving their brethren, and countenancing the effort which is making to cut off two millions of strangers from the word of life. This is a serious charge, and if not supported, it ought to bring on the one who would make it, the highest censure of the church But if true, it ought to be held up to the light, that all concerned may see it. Alas! the proof is too easily made out. Look for a moment at these appalling facts.

In addition to the sin of enslaving near two millions of strangers, and widows, and fatherless children, some of the States have enacted laws for punishing those who are found assembled to hear the gospel. Some, under pain of fine and imprisonment, have prohibited Sabbath schools for their instruction. Six of the States have made it penal to teach colored people to read. A society of students in one of our Theological Seminaries has undertaken to convince the world, that it is both unnecessary and improper to teach them to read the word of life. One State has capped the climax, by enacting, that any one who will utter, print or publish, any thing calculated to make this oppressed people discontented with their hard lot, shall be put to death, or confined to the penitentiary for life. In the meantime what are we doing? Are we diligently using the means to bring the transgressors to repentance, to deliver the needy from oppression, and save their souls from death? Or, are some of us at the head of this wickedness, and the rest looking quietly on?

What are the judicatories of our church doing? What has the General Assembly done? We shall endeavor to answer this question with the respect due to that venerable body In some countries, questioning the infallibility of the church, would cost a man his head. But we are protestants. It is notorious that the assembly will not say, that discipline ought to be exercised on those who buy, sell or hold a slave for the sake of gain Yet she knows that no man of long standing ever was, or ever will be, purged from a church, composed in part of impenitent members, without the exercise of discipline So determined is that body not to decide this question, that every effort to introduce it, has for many years past, proved abortive. Tell us not that the assembly has decided the principle that slavery is sinful, (see Digest, page 338, 347) What is such a decision worth? Where is the slaveholder who hesitates to acknowledge, that, in principle, slavery is a damning sin? But, with the same breath, he will contend that the practice of it is a divine institution, and appeal to the history of Abraham and the writings of the Apostles to prove it The assembly have done much to establish slavery To quiet us on this subject, they point to neighborhoods where difference of opinion exists, 'notwithstanding which they live in charity and peace.' And they tell us, 'this is according to the doctrine and practice of the Apostles,' and they recommend it to all conscientious persons to do the same They caution us against rash and imprudent emancipations. They exhort us not to be cruel to our slaves, but to instruct and feed them well. They charge us not to sell our slaves to those who will deprive them of the blessings of the gospel, and not to sell them without their consent, provided they are in our communion. Thus they exhibit to the world the monstrous absurdity of an ecclesiastical body, gravely regulating sin, and shewing their people how to practise it and yet be good christians The truth is, the collected wisdom of the Presbyterian church cannot tell its ministers in favor of the continuance of slavery, without talking nonsense, or heresy, or blasphemy The assembly enjoin the exercise of discipline—'if it shall ever happen that a christian professor in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will,' &c. I never read this without feeling ashamed Some of the poor creatures know better than to refuse their consent. 'And some of them (ignorant things!) do not know that starvation and whipping are more tolerable when administered by a Presbyterian than by another. Did the assembly honestly believe, that in the great day, no one will be judged for selling a brother or sister, unless the person sold shall happen to have belonged to our church? The judge has told us that in that day he will say—'inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' The true account of this selling business is this—Judas sold the Saviour for thirty pieces of silver And slave sellers sell his little ones, the members of his body, for some hundreds of dollars And the difference is, our slave sellers are more skilful in making a good bargain O earth, earth, hear the word of the Lord! 'Cursed be he that perverteth the judgment of the stranger, fatherless and widow, and all the people shall say amen.'

What are our inferior judicatories doing? I shall answer this enquiry by simply adverting to the fact, that most of them are composed wholly, or in part, of slaveholders, or those who are corrupted by their example In many of these bodies, you may see members who have grown grey in the sin of enslaving the stranger, fatherless and widow Some of them have acquired splendid fortunes by selling the bodies and souls of their poor neighbors. And some of them have traded deeply in the members of the Saviour's body Of course, an applicant for membership, or licensure to preach the gospel, though his hands were red with these sins, will meet no difficulty He may avow it, that he has torn the wife from her husband He may have snatched the sucking child from the breast of its weeping mother, to sell it with his hogs and cattle. He may have compelled the friendless stranger to work hard for him without wages He may have done what he could to ensure the endless oppression of them and their children But slavery it seems, is too delicate a subject to be touched My soul, come thou not into their secret, unto their assembly mine honor be thou not united.

What are our ministers doing? Alas! many of them are the slaveholders. And some of them stand between their slaves and the word of life, to prevent them from reading. In the mean time, the rest, with a few exceptions, are quietly looking on, and occasionally crying prudence when they discover symptoms of uneasiness among their brethren. I lately travelled through a slave region where the system is only maturing. I passed some splendid churches and large congregations of different denominations, but I could not hear of one flourishing Sabbath school for the instruction of the blacks They are all dead or dying The account was, that these things occasion so much opposition that it was considered most prudent to drop them Yet professors generally admired Sabbath schools, and were eloquent in praise of the glorious effort making to establish these schools throughout the Valley of the Mississippi, and to supply all the destitute with Bibles

Within the last year, we have heard loud complaints by our slaveholding brethren, against those who, by printed resolutions and pamphlets, are declaring slavery a sin which calls for the exercise of discipline It seems that in more regions than one, they had hoped to abolish slavery until these imprudent movements defeated their benevolent efforts. And we hear loud complaints from the groceries around, that these vile temperance societies are defeating their benevolent efforts to promote temperance.

'The way of transgressors is hard.' The condition of our slaveholding brethren is pitiable, and no wonder there is an outcry among them Among their hearers are some fierce spirits, who are not going to be quiet when they hear of measures which are likely to deprive them of their ill-gotten property They will have revenge, and they will seek it in the shortest way by torturing slaveholding ministers. What can such ministers do? They cannot appease their hearers by preaching that slaveholding is a christian privilege, and that the word of God goes the whole length of the slave system This would make them stark infidels They cannot preach that slaveholders must repent. Such preaching by a slaveholding minister would be as good a joke that sides and benches would feel What can they do? Like other men when in pain, they cry out, and they tell the truth when they say that movements for emancipation occasion them a great deal of trouble We would recommend another way, and it is the only way which will end in peace Repent of slaveholding, and preach to slaveholders as the apostle James did—'go to now, ye rich men, weep and howl for the miseries that shall come upon you—behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth.'

What are our Missionary Societies doing? We shall only say that they employ men who 'oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right'—characters whom God classes with adulterers, and sorcerers and false swearers, and against whom he has said that he will come near to judgment, and be a swift witness Mal. iii 5

What are our Missionaries doing? One of the first things we hear of some of our Missionaries in the slave region, is—they have become the wealthy owners of many slaves The same men who write monthly of the many privations of hardships they are enduring in the work of the gospel, may be seen strutting about as the masters, among a number of poor creatures who are stripped of all that makes life desirable—and some of them systematically kept in ignorance and unable to read the Bible. These things used to be kept in the dark But the slaveholding spirit is becoming imprudent. I now recollect a report within the last year, in which we are told of some of the regulations *of the farm* A Temperance Society has been established, and it makes the slaves much better, He adverts to the heaven-daring law of that region, which we alluded to in the commencement, and laments that those law makers did not know that religion would make slaves more submissive. But to show us that he has learned to keep out of danger, as well as to manage slaves, he remarks—we submit, for we must not speak evil of our rulers. And this mission report was published for the edification of the churches, or perhaps for the instruction of young students, who, in addition to the work of the gospel, may become soul drivers. O, there is a tale on this subject which will make many an ear tingle, and many a heart fail for fear and for looking after those things that are coming on our churches and our land. Some one like Luther, must speak out, though every tile and every blade of grass were a Devil

Shall nothing be done in regard to these things? Shall the ministers in the Valley of the Mississippi assemble for the purpose of considering the cause of our troubles, and say nothing about sins of which we are evidently guilty, sins which stare us continually in the face, and for which the Lord has pledged his faithfulness he will visit with chastisements? Whatever other arrangements may be necessary, I respectfully submit, for the consideration of those who shall compose the convention, the following resolution, viz:

Resolved, That this Convention recommend to the General Assembly, at its next meeting:

1st. To enjoin it on all the Presbyteries and Sessions under their care, to endeavor by the exercise of discipline, the means which the Saviour has given, to bring to repentance, those who are guilty of buying, or selling, or holding a slave for the sake of gain, and exclude those who remain impenitent from the communion of the church.

2nd. To recommend to the Missionary Societies connected with the Presbyterian church, and enjoin it on those under the control of the Assembly, not to employ ministers living in the sin of slaveholding, as above stated, and to withdraw immediately the commissions of those Missionaries who have fallen into this sin, and report them forthwith to the Presbyteries to which they belong.

☞ Something to the purpose. The Journal has also another pertinent article, in reply to a letter writer in Alabama, who termed this paper 'the infernal Liberator.' It says:

'When this person calls the Liberator 'infernal,' he transfers his indignation from the right object to the wrong one. The crime consists not in *publishing* facts, as the Liberator does, but in *perpetrating* them as the slaveholders do. Put the saddle on the right horse.'

From the Massachusetts Journal.

INCENDIARY PUBLICATIONS.

A great deal of clamor has been raised in the Southern States about Incendiary publications, intended or suited to excite disaffection and insurrection among the slaves; and those who are concerned in such publications have been denounced without mercy. I heartily disapprove of all attempts to rouse the slaves to rebellion. I am therefore desirous of calling public attention to a class of publications now widely circulated throughout the Southern States, which are far more calculated to inflame the slaves against the white population, than anything else written on the subject of slavery, which has fallen under my notice, not even excepting the work of David Walker. What is very remarkable, is that these publications have altogether escaped the animadversion of the Southern press, and are now frequently printed, openly sold, and freely read in every one of the Southern States, without any suspicion of their malignant tendency, though they are adapted, if read by the slaves, to stir them up to phrensy, and to produce an unconquerable hostility and hatred to the whites. The publications to which I refer, are the statutes of the Southern States, in regard to slaves and people of color. Let any one read the laws on these subjects in the Revised Code of Virginia, or in Brevard's Digest of the Laws of South Carolina, and he cannot fail, I think, to agree with me in opinion. I mention these merely as examples, for the black codes of the other Southern States are very similar. Let the reader observe in these laws how sedulously the negro is deprived of every right and privilege which can raise him in the scale of humanity,—how carefully the protection of the law is withdrawn from his property, his body and his life,—what severe punishments are denounced against him for trifling offences,—how skilfully the enactments are contrived to root, if possible, the stamp of reason and immortality from his mind and soul, and reduce him to the level of the brute, having deprived him of happiness on earth, to shut him out from heaven,—how cruelly the hope of freedom is cut off by barriers placed in the path of emancipation,—and the contempt and hatred of the African race, which breathe in every line of these statutes —let the reader then reflect what effect the perusal of these acts would have upon a negro. If any person were desirous of exciting an insurrection in Virginia or South Carolina, he could not, in my opinion, adopt any more effectual means than to print the slave laws of the State in a cheap form, and circulate copies among the slaves, and if he were to address them for the same purpose, he could say nothing more inflammatory, than to read extracts from these statutes, without a word of comment. I cannot avoid believing that the makers, printers and publishers of the black codes are the real incendiaries who have produced all the ill blood among the slaves, and as such I think they should be denounced and punished,—not with the death which some of the States threaten against the authors of inflammatory pieces, but with such punishment as shall be consistent with justice and humanity. V. V.

From the Stonington Phenix.

THE COLONIZATION SCHEME.

We acknowledge, with great satisfaction, the receipt of a letter from an intelligent friend and pious writer, from which we make the following extract. Such sentiments do not relish well to the public palate now—but the time will come when the effects of their present limited promulgation will be felt with every throb of time, until the pillars which support the existing fabric of oppression are shaken down, and utterly demolished. Reader—are you a youth? then peruse these sentiments attentively—it is our parting request to you—and when you have re-perused them, treasure them up in as secret a place in your soul, that neither prejudice nor slander shall ever be able to eradicate them.

'It is irrefutably true,' says our correspondent, 'that the two millions of slaves, who, to the everlasting disgrace of this country are still held in bondage, are actually rendered more miserable than they otherwise would be, by the measures of the Colonization Society. Were there no other proof of this assertion but the fact that slaveholders cordially approve of the principles of the Colonization Society, it would be enough—for what man in his senses could believe that a slaveholder, whose principles and whose practice and whose supposed interest concurred to justify his infamous traffic in human flesh, and to deny the right of the slave to freedom, would ever take a step or lift a finger in behalf of the rights of the slave? Would the Colonization Society ever have been formed, had there been no free blacks in the slaveholding States or had the slaveholders apprehended no danger from them? In order therefore that they may hold their slaves in still greater security, a society is formed for the purpose of enticing, deluding freemen to go to Africa, which seeks not to interfere with slavery, and which absolves slaveholders from all guilt, by declaring that the whole system is an hereditary misfortune, for which they are not accountable, and not a most enormous sin, which will assuredly bring, and indeed is bringing down the judgments of a just God. If Jefferson could say, 'I tremble for my country, when I think that God is just,' and 'the Almighty has no attributes, which can take sides *with* us in such a contest,' in a contest with the slaves—what must a christian say?—What *ought* he to say and do? I have made up my mind to show no quarter to the advocates of the Colonization Society—to allow of no excuse to slaveholders and their advocates, and to hold that nothing short of absolute and unconditional emancipation of the slave—an entire denial of the right to hold any innocent man in bondage, will be justice to the blacks or beneficial to the whites—for I consider it as a settled point, that in the nature of things, sin brings its own punishment, and virtue is its own reward, and that whatever evils might befal the whites by an immediate and universal emancipation, they would be as nothing compared with what will befal them, if they determine to hold them in bondage, and to go upon the principle, which is as opposite to the lessons of experience as it is to the precepts of the Bible, that it is *inexpedient to do justice*; and that consequently the only way for them to live in safety is to continue in doing wrong. Let them read the history of St. Domingo, and see as in a glass, a picture of what I firmly believe will take place in the Southern States, without a speedy repentance and speedy justice!'

PLAIN TRUTH IN KENTUCKY.

We believe we have had occasion heretofore to commend the Western (Kentucky) Luminary, for its fearless attacks upon the system of slavery. Its editor is friendly to the Colonization Society; but he nevertheless uses plain language, and suffers others to use it in his paper. We copy the following excellent communication from the Luminary of the 16th ult. We love it because its spirit is so *fanatical* and *crazy*. Those who are 'clothed in their right minds' will naturally hate it.

Mr. Editor,

We see and hear of numerous human beings suffering by the oppression of their fellow creatures, in this land famed for *charity* and *christianity*. The master sells his slave to a man whose heart is as hard as adamant, and who has neither regard for God nor man,—he can with the advantage of the law, command and force the poor negro to be handcuffed and taken to a country which, from its character for cruelty to slaves will make the heart of a person recoil within him, that would wish to deal with others as he would wish to be done by. Slaves are often carried off in a moment, without an opportunity of bidding parents, wives, husbands, or children farewell. They are commanded and must obey—they are guilty of the crime of having a skin darker than ours, and for that crime they must be doomed to perpetual and inhuman *tortures*.

Is not this practice inconsistent with the character of a country which boasts of its equal *rights and liberties*, a country which is famed for its benevolent *institutions*, for sending the gospel to the *heathen*, for giving the Holy Scriptures to the poor and needy, for its *Sabbath Schools*, and every thing that is calculated to make men wise and good? Yes we may boast of many things that are blessings to us for time and eternity; but within our country and even in the families of many of our most prominent professors of religion, the viper of cruelty and oppression reigns. There are among those who are leaders in our churches, whose example before their children and the world is pious, who observe the Sabbath for themselves and require the same of their children, those who attend the regular meetings of the church, and have their children dedicated to God in baptism, who never act towards their servants as though they were under any obligations to train them up as they should go.

They justify themselves by saying they have bought them, and therefore they are their property; that they treat them with humanity. But they do not appear to recollect, that these slaves were born as free as they. But supposing these slaves had been carried to a land better than their own, and "flowing with milk and honey," still no one had a right even for their own good, to force them from their parents, their wives, their husbands and their children. In their own land alone could they be happy; and to tear them from thence was contrary to every principle of liberty, of justice, of the rights of man, and of *Christianity*. They are stolen from their own native country, where every thing that was near and dear to them, and are brought to a country which is said to be free, and they and their descendants doomed to perpetual bondage.

Some of our friends who say they are conscientious on the subject of slavery, say they will free their negroes when they arrive at the age of thirty or forty, or that when they themselves die that they will set them free; which perhaps may be a little better than keeping them in perpetual bondage, and but very little too. They acquire all the strength and vigor of their youth, and when themselves are called to stand before the Judge of quick and dead, they are willing their fellow creatures may be free in this world. There are others who say they endeavor to teach their slaves morality and virtue, and to walk orderly, and do justly; but it may well be said by the slave,

"Dey say me should to udders do,
What I would have dem do to me;
But if dey preach and practice too,
A negro slave me should not be."

How often we see these friendless creatures sold by their masters for having in one instance displeased them, or for having made a single effort to procure their own freedom. They are sold, bound with chains, and sent to a country where the Sabbath is scarcely known, and where the Bible is scarcely ever seen by them, or but seldom that they hear a sermon preached, and have scarcely food and raiment enough to subsist upon. This is a subject that ought to be considered much more by Church and State; not Churches ought not to permit their members to make traffic of human blood, and to make sale (as it were) of both soul and body, merely for the gain of some of this world's good, for the use of themselves and children, at the expense of their fellow-creatures, who by nature are as free as we are, and if they were placed in the same situation, might perhaps be as intelligent and honorable as we. Our states should endeavor to procure their freedom in some laudable way as soon as possible, so that this may no longer be a land that makes traffic of human blood, and that subsists by the sweat of these poor distressed and tortured sons and daughters of Africa.

"Shall man, of little power possess'd,
His fellow worm enthral?
And rudely from his brother wrest
A blessing—given to all?

Yes: though it is—yet not unpaid
His tyranny prevails;
And all his barbarous deeds are weighed
In Heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave,
Alike in dust repose,

Each bursting sigh, each bitter tear,
Each bosom's tortured heal,
Shall then in black array appear
Before the judgment seat.

Then tremble tyrant of the day,
And shudder at thy doom;
For know, vain man, thy little sway
Is ended in the tomb."

The foregoing article breathes a truly heavenly spirit: its author soars above 'the fear of man which bringeth a snare,' and examines slavery in the light of eternity. We now give below an article from another religious paper, which evinces the spirit of the pit—slanderous, wicked and malignant. This paper is called the 'Georgia Christian Repertory,' published in Macon, and edited by 'a wolf in sheep's clothing' named Capers, whom we have promised to take by the ears, to prevent his destroying the lambs of God. Our limits compel us to leave him, for the present, in the hands of that eloquent apostle of Liberty and Religion, the Editor of the Protestant. The bitter taunt, 'have not our Boston folks received a fair price for all the poor victims of their avarice?' may be deserved, but it is no apology for southern crimes. 'Negro Stealers' are those who hold up slaves, or who purchase or retain them as property. As this clerical slavite seems to be ignorant of the 'Book of God,' and inquires where it teaches 'unqualified emancipation,' we quote a few texts for his edification, giving book, chapter and verse:—'He that stealeth a man, and selleth him, *or if he be found in his hand*, he shall surely be put to DEATH.'—Ex. xxi. 16. 'Wo unto him that useth his neighbor's service without wages, and giveth him not for his work.'—Jer. xxii. 13. 'Behold, the hire of the laborers which have reaped down your fields *which is of you kept back by* FRAUD, crieth; and the cries of them which have reaped are entered into *the ears of the Lord of Sabaoth*.'—James v. 4. 'All things whatsoever ye would that men should do to you, *do ye even so to them*.'—Mat. vii. 12. 'Thou shalt love thy neighbor *as thyself*.'—Luke x. 27.

'We regret to find an article so infamous as the following, in the columns of a Religious paper; indeed we could not have believed that a minister of the Gospel could have been persuaded to sanction the deeds of a foe, so foul and sanguinary, as the Liberator. We had hoped that all *discreet* and *decent* men would have taught him a better lesson. But so it is, the disturbing spirit has gone forth, and those whose sacred offices would impose the duty of arresting his march are aiding him in all his blackest efforts. In reply to the query which is affixed as to his philippic, we would ask the Rev. Mr. Bourne, who are the 'Negro Stealers'—those who kidnapped or purchased the poor Africans with New England Rum and brought them to our *doors*, or those who bought them as Slaves and treated them as members of the human family? Have not our Boston folks received a fair price for all the poor victims of their avarice? Do we not treat them with at least as much humanity as *they* do their servants? Where in all the Book of God are they taught the unqualified 'emancipation and freedom' of which he, Mr. B. and his estimable friend the Liberator speak? What means the Apostle in all his holy instructions of obedience to that class of the human family? Does he indeed address *freemen* and not *slaves* in his injunctions of personal obedience? We presume that it will cost these gentlemen as much labor and as great a sacrifice of the benevolent feelings of humanity, to establish the fact, as to prove that our Slaves would truly 'do God service' by cutting our throats and murdering our wives and children indiscriminately. We have witnessed with much gratification the march of the missionary spirit in our country—we have seen the Ambassador of the cross at the door of the Negro hut, enforcing the truths of the Gospel—there we have heard the most heart cheering and salutary admonitions offered from St. Paul's 6th letter to Timothy, advantageous alike to the present and eternal interests of the slave and his owner, and we have been ready to conclude, surely the day of MERCY has dawned on the benighted sons of Africa—but from the holy sanctuary of God, we are told that these works of mercy are but the phantoms of cruel handed oppression—the missionaries themselves, are the agents of Satan, and the objects of their philanthropy should spurn their precepts and consign them to their merited Hell! Such indeed are the sentiments of the Liberator and his Reverend friend. When the *destroying Angel* shall be employed to prepare the way for the Apocalyptic messenger of Heaven, we shall then learn who are indeed the friends of humanity and the disciples of the God of peace.'

[Here follows the article from the Protestant, which was published in our 45th number, entitled, 'Liberty of the Press among Negro Stealers.']

SLAVERY RECORD.

ANOTHER FIENDISH OUTRAGE!

In the fortieth number of the Liberator, we published an account of the barbarous treatment of Mr. Robinson, a gentleman residing in Petersburg, Virginia, received at the hands of a mob of slavites, for having simply declared in a private conversation, 'that the blacks, as men, were entitled to their freedom, and ought to be emancipated.' The affair created considerable effervescence in the free states, as the skin of the sufferer was *white*. We have now to record another and still more savage outrage upon the person of a philanthropic and amiable white individual in Macon, Georgia, who had the *daring hardihood* to become a subscriber to the Liberator! Read the following letter from a gentleman in Macon, and then say whether Georgia be not Pandemonium itself, and some of its inhabitants incarnate fiends. Is it come to this? Shall an American citizen suffer punishment more cruel than death, for subscribing to a newspaper, and the press remain silent? If so, our boasted liberty is a mockery, and we are as abject slaves as any who exist at the south. The wretches who are making such desperate efforts to suppress the Liberator, are cutting their own throats. It is not their enemy—it seeks to save them by thundering in their ears an alarm of danger, and showing them that repentance alone can save them from ruin. Woes are clustering over their heads—death and desolation are round about them—a volcano is under their feet. He is a murderer who fails, through fear or policy, to warn them of their perilous situation. He is their friend who shouts aloud, 'Ho, ye guilty, infatuated, drowsy sinners! Awake and repent ere ye die!' Wretched—wretched men! when will ye be wise?

Macon is the place where, a short time since, a slave (on suspicion of theft) was horribly mangled by his owner, blows being inflicted on his naked carcass with A HAND-SAW: he died immediately. It was near that place, also, that, during the recent alarm, several slaves were tied to the trees, and attacked in this defenceless condition by a militia Captain whose name is in our possession. Two of them he hewed to the ground with his sword, cleaving their skulls!!

MACON, Nov 16th, 1831.

DEAR SIR—I regret to inform you, that our mutual friend, Mr. JOHN LAMB, got into a difficulty last evening, in consequence of receiving your incendiary paper. A mob of unprincipled vagabonds assembled around his house, and violently took him out, and TARRED AND FEATHERED HIM!! They then *poured oil on his head*, and SET FIRE TO IT!! They next carried him *on a rail* to the river, and *ducked him*!! And then returned with him to a post near Durough & Sammet's Tavern, and WHIPPED him!! They are now preparing *your effigy*, with the determination to burn it.

I blush for my native State to think that such a spirit of opposition and bitterness should pervade our community; but I can truly say that NORTHERN MEN, who reside among us, *are more violent against the Liberator, than our native Georgians.*

Yours, with respect,

P. S. It affords me pleasure to say, that our police did all they could to suppress the riot.

The Blacks.—The following is an extract of a letter from a gentleman in Alexandria, connected with a literary institution:

'You have undoubtedly read the accounts in the newspapers of the insurrection in Southampton. A most tragical affair! How will it paralyze the efforts of the benevolent to meliorate the condition of our poor slaves. Some apprehensions have been entertained in this district, but without any reason, I think. What has given rise to suspicions here, is, I fear, the work of those, who make their livelihood by the purchase of human flesh. Fears are entertained that at least for the present, the colored Sunday School in Alexandria must be abandoned, by order of the civil authority.'

Gen. Nat.—A Virginia Paper has stated that this man sold his body for Gingercakes, which he ate before his Execution. We think this improbable. In the first place he was a slave, and by the laws of Virginia a slave cannot make a bargain nor own anything. In the next place it is the policy of the Southern press to make the black race appear despicable. In the third place the fact is totally inconsistent with the heroism with which he met death, which is described by a witness as follows:

'He exhibited the utmost composure throughout the whole ceremony; and although assured that he might, if he thought proper, address the immense crowd assembled on the occasion, declined availing himself of the privilege, and told the sheriff in a firm voice, that he was ready. Not a limb nor a muscle was observed to move. His body, after death, was given over to the Surgeons for dissection.'

Mass. Journal.

Price of killing a Slave.—At Rutherfordton, N. C. in the beginning of last month, before Judge Daniel, Henry Cloninger, charged with the murder of a slave, was convicted of manslaughter, and sentenced to stand an hour in the pillory, receive thirty-nine lashes, and be imprisoned for six months.

JUVENILE DEPARTMENT.

A SHORT HISTORY

Of the poor SLAVES who are employed in cultivating Sugar, Cotton, Coffee, &c., intended to make little children pity them and use their endeavors to relieve them from bondage. No. III

A black man, who was stolen from his native country, Africa, and sold for a slave in the West Indies, wrote the following account of himself:—

'I was born in the city of Agimaque; my father was a companion to the chief in that part of the country of Fantee, and when the old King died, I was left in his house with his family. I was sent far to visit an uncle, who lived at a considerable distance from Agimaque. I got well acquainted with some of the children of my uncle's hundreds of relations, and we were some days too venturesome in going into the woods to gather fruit and catch birds, and such amusements as pleased us. One day I refused to go with the rest, being rather apprehensive that something might happen to us; till one of my play fellows said to me, 'Because you belong to the great man, you are afraid to venture your carcass, or else of the bounsam,' which is the devil. This enraged me so much, that I set a resolution to join the rest, and we went into the woods as usual; but we had not been above two hours before our troubles began, when several great ruffians came upon us suddenly, and said we had committed a fault against their lord, and we must go and answer for it ourselves before him. Some of us attempted, in vain, to run away; but pistols and cutlasses were soon introduced, threatening that if we offered to stir, we should all lie dead on the spot. One of them pretended to be more friendly than the rest, and said he would speak to their lord to get us clear, and desired that we would follow him; we were then immediately divided into different parties, and drove after him. We were soon led out of the way which we knew, and towards evening as we came in sight of a town, they told us that this great man of theirs lived there, but pretended it was too late to go and see him that night. Next morning there came three other men, whose language differed from ours, and spoke to some of those who watched us all the night; but he that pretended to be our friend with the great man, and some others, were gone away.'

The narrative goes on with an account of their journey for some days, and relates several deceptions which were practised upon them. 'Next day we travelled on, and in the evening came to a town, where I saw several white people, which made me afraid that they would eat us, according to our notion, as children, in the inland parts of the country. This made me rest very uneasy all the night; and next morning I had some victuals brought, desiring me to eat and make haste, as my guide and kidnapper told me that he had to go to the castle with some company that was going there, as he had told me before, to get some goods. After I was ordered out, the horrors I soon saw and felt, cannot be well described; I saw many of my miserable countrymen chained two and two, some hand-cuffed, and some with their hands tied behind. We were conducted along by a guard, and when we arrived at the castle, I asked my guide what I was brought there for? He told me, to learn the ways of the browfow, that is, the white faced people. I saw him take a gun, a piece of cloth, and some lead for me, and then he told me that he must now leave me there, and went off. This made me cry bitterly, but I was soon conducted to a prison for three days, where I heard the cries and groans of many, and saw some of my fellow captives. But when a vessel arrived to conduct us away to the ship, it was a most horrible scene; there was nothing to be heard but the rattling of chains, smacking of whips, and the groans and cries of our fellow-men. Some would not stir from the ground, when they were lashed and beat in the most horrible manner. We were taken in the ship that came for us, to another that was ready to sail from Cape Coast. When we were put into the ship, we saw several black merchants coming on board, but we were all drove into our holes, and not suffered to speak to any of them. In this situation we continued several days in sight of our native land; when we found ourselves at last taken away, death was more preferable than life. It would be needless to give a description of all the horrible scenes which we saw, and the base treatment which we met with in this dreadful captive situation, as the similar cases of thousands, which suffer by this infernal traffic, are well known.

'Brought from a state of innocence and freedom, and in a barbarous and cruel manner, conveyed to a state of horror and slavery, this abandoned situation may be easier conceived than described. From the time that I was kidnapped, and conducted to a factory, and from thence in the brutish, base, but fashionable way of traffic, consigned to Grenada, the grievous thoughts which I then felt, still pant in my heart; though my fears and tears have long since subsided. And yet it is still grievous to think that thousands more have suffered in similar and greater distress, under the hands of barbarous robbers and merciless task-masters; and that many even now, are suffering in all the extreme bitterness of grief and woe, that no language can describe. The cries of some, and the sight of their misery, may be seen and heard afar; but the deep-sounding groans of thousands, and the great sadness of their misery and woe, under the heavy load of oppression and calamities inflicted upon them, are such as can only be distinctly known to the ears of Jehovah Sabaoth. This Lord of hosts, in his great providence, and in great mercy to me, made a way for my deliverance from Grenada. Being in this dreadful captivity and horrible slavery, without any hope of deliverance, for about eight or nine months, beholding the most dreadful scenes of misery and cruelty, and seeing my miserable companions often cruelly lashed, and, as it were, cut to pieces, for the most trifling faults, this made me often tremble and weep, but I escaped better than many of them. For eating a piece of sugar-cane, some were cruelly lashed, or struck over the face to knock their teeth out. Some of the stouter ones, I suppose, often reproved, and grown hardened and stupid with many cruel beatings and lashings, or perhaps faint and pressed with hunger and hard labor, were often committing trespasses of this kind, and when detected they met with exemplary punishment. Some told me they had their teeth pulled out, to deter others.

'So far as I can remember, some of the Africans in my country keep slaves, which they take in wars or for debt; but they are well fed, and good care taken of them, and treated well. All the poverty and misery that any of the inhabitants of Africa meet with among themselves, is far inferior to those inhospitable regions of misery which they meet with in the West Indies, where their hard hearted overseers have neither regard to the laws of God, nor the life of their fellow-men.

'Thanks be to God, I was delivered from Grenada, and that horrid brutal slavery. A gentleman coming to England took me for his servant, and brought me away, where I soon found my situation become more agreeable. After coming to England, and seeing others write and read, I had a strong desire to learn; and getting what assistance I could, I applied myself to learn reading and writing, which soon became my recreation, pleasure, and delight; and when my master perceived that I could write some, he sent me to a proper school to learn.

'Since, I have endeavored to improve my mind in reading, and have sought to get all the intelligence I could, in my situation of life, towards the state of my brethren and countrymen in complexion, and of the miserable situation of those who are barbarously sold into captivity, and unlawfully held in slavery.'

BOSTON,

SATURDAY, DECEMBER 3, 1831.

A PREMIUM OFFERED.

☞ An aged and responsible Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of $50, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U. S.) on the Slaveholders.

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and there [illegible] to be carefully examined, and decided, by a Committee of that body.

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator. Boston, Nov 12 1831.

☞ Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

CINCINNATI, OHIO, Nov 15, 1831.

At a respectable meeting of the colored citizens of this place, (pursuant to public notice,) held in the African Methodist Episcopal Church, to take into consideration the propriety of patronizing the Boston Liberator, a paper edited by William Lloyd Garrison, in the city of Boston—after prayer by the Rev Richard Phillips, Mr William Darnes was appointed Chairman, and George Cary, Secretary. The meeting thus opened, it was warmly and freely addressed by Messrs Phillips and Nickens, when on motion it was

Resolved, That the thanks of the meeting be returned to Messrs Garrison & Knapp, for their benevolent exertions in the behalf of the oppressed sons of Africa.

WILLIAM DARNES, *Chairman*.
GEORGE CARY, *Sec'y*.

Contents of THE NATURALIST, No. XII. for December.

Man (Differences in Moral and Intellectual Qualities); The Bald Eagle (with a plate); The Coffee Tree; The Influence of Climate on the Fruitfulness of Plants.

The author of the essay on Man says, 'We deem the moral and intellectual character of the Negro inferior, and decidedly so, to that of the European.' He might as reasonably bring the same charge against any other people sunk in ignorance and debasement. It is absurd to measure the intellectual capacity of the Africans by the lowness of their condition. For centuries they have been trodden under the feet of all Europe and the two Americas, and their land made desolate: angels could not rise under such a mighty pressure. When the Africans shall stand on an equality as to literary, scientific and religious privileges, and fail to show equal results with ourselves, it will be time for us to boast of our superiority.

WORSE AND WORSE.

Maryland bids fair to eclipse every other slave State in her fury against the free people of color. We have already published an account of a proscriptive meeting held in that State, at which Gov Carroll presided. At a similar meeting lately held at Leonardtown, the following among other resolutions were adopted. They cap the climax of despotism: yet, be it observed, their authors are *warm friends* of the American Colonization Society!!! The doctrines, principles and tendency of the Society gratify their persecuting spirits. 'Coercive means' are to be used, but 'not inconsistent with humanity!' This is about as consistent as *forcing* a man to turn *volunteer*—it is a contradiction. The call upon the legislatures of the non-slaveholding States to punish those printers of newspapers who dare to expose the horrors and injustice of slavery, is the last effort of madness and folly.

Resolved, That the free colored population among us corrupt the morals of our slaves, render them discontented with their condition, and infuse into their bosoms disloyalty to their masters, and to the laws.

That it is essential, and indispensable to our present happiness, and to our future condition, that we cast from us this destroying and demoralizing caste of our population.

That the colonizing of free blacks at Liberia has succeeded beyond the expectations of its most enthusiastic projectors, and experience has demonstrated, beyond all doubt, the capacity of the scheme, to foster the prosperity, to elevate the character, and promote the happiness of those who have had wisdom to transplant themselves to a country so eminently gifted with every production of nature necessary to sustain life.

That it is not only the interest, but it is the duty of the free blacks to seek this asylum, provided for them by the philanthropy of the good and wise; and that it is regretted that, notwithstanding the munificence of the State Legislature, in providing an annual sum, to be placed under the management of the Colonization Society, to assist in the removal, that not one has been found within our County who has applied for emigration.

That, to cause them to emigrate to Liberia, it is our duty to adopt every persuasive and coercive means, not inconsistent with humanity, as shall eventually lead them to the resolution of seeking other homes.

That it is recommended to the General Assembly of Maryland to appropriate, annually, the further sum of ten thousand dollars, to be subject to the order of the American Colonization Society, so far as the same is required for the removal of persons of color, born free belonging to, or residing in the State of Maryland, the names of whom shall be left with the Treasurer of Maryland, upon the payment of any portion of the said appropriation.

That, after the fifteenth day of November, 1832, we solemnly pledge our honors to each other, neither to rent land to, nor employ, any free person of color between the age of sixteen and forty-five, except free negro men now married to slaves.

That a committee of ten persons from each election district be appointed, whose duty it shall be to obtain the signatures of the white inhabitants residing within each district, to an association, having for its object such a non intercourse with the free persons of color, and that the said committee be appointed by the chairman of this meeting.

That we will consider all who shall refuse to sign such an association as inimical to the interest, to the quiet and future good condition of the County.

That while it is not the wish of this meeting to restrain those who deem it their duty to manumit their slaves, yet every consideration of public policy requires that the number of free persons of color should not be increased among us; and, therefore, this meeting earnestly press upon the General Assembly of Maryland to restrain all future manumission, unless provision shall be made by the owners of slaves for the exportation of those who shall be manumitted, and that such persons thus manumitted shall expatriate themselves.

That the General Assembly of Maryland be requested to adopt resolutions calling upon the several Legislatures of the non-slaveholding States to enact laws for punishing such of their citizens as shall be guilty of printing, publishing, or distributing inflammatory addresses to the Southern slaves, inciting and urging them to insurrection and murder; and that our own Legislature be invited to declare such printing and publishing when authorized by any of our citizens, within our State, an offence committed against the quiet of our sister states.

SENTIMENTS OF A TRAITOR.

We find the following letter in the last Lynn Mirror. Its author, we learn, is one Gowdey, a native of Lynn, who some time ago emigrated to South Carolina, and is now the owner of many slaves. It is certainly true, as stated by our Macon correspondent in another column, that apostate Yankee slave dealers are the most bitter against the Liberator, and the most cruel in the treatment of their victims. We tell this wretched Gowdey, that, as sure as the Lord liveth, he will soon be 'called to an account' for his oppressive and thievish conduct, and that the reward of his evil doings is at hand. He may prosper for awhile, but only to sink deeper into the pit.

GOWDEYSVILLE, S C 8th Nov. 1831.

Mr Lummus,—

* * * I have read of late, with regret, several pieces which have appeared in the Mirror, written against Slavery, several of which were copied from a paper called the 'Liberator.' From some recent occurrences in the South, I am of opinion that such pieces are calculated to do no good,—on the contrary, may be productive of much mischief. Our slaves in this section of country, to judge from appearances, are the most happy people among us, and such things only serve to make them discontented. The present generation had no agency in bringing them here; they are a legacy left by our forefathers, and an evil for which we can see no remedy. Our only object is to manage them as will be most advantageous to ourselves and to their own comfort. I am informed the editor of the 'Liberator' is endeavoring to circulate his paper in this part of the country. It is not impossible that such '*Philanthropists*,' as himself and the author of the Walker pamphlet, may one day be called to an account for the massacre of the innocent victims of Southampton.

Should you publish any thing more of the same import, you will do me the kindness to discontinue my paper. I am Sir, Yours very respectfully.

A USEFUL BLAST.

We publish the following tirade as the highest panegyric that can be passed upon the proposed College for colored youth—emanating, as it does, from that ever flowing fountain of impurity and abuse, the New-York Courier & Enquirer. It is needless to say, that the assertion that the 'Convention was managed with much secrecy,' is false—its proceedings were transacted as publicly as possible.

NEGRO COLLEGES. A pamphlet has just been published and circulated under the following title:—

'Minutes and Proceedings of the First Annual Convention of the People of Color, held by adjournment in the City of Philadelphia, from the sixth to the eleventh of June, inclusive, 1831. Philadelphia: published by order of the Committee of Arrangements, 1831.'

It appears that the Convention was managed with much secrecy, that delegates from several states appeared, and that the visitors who participated in those proceedings were, Arthur Tappan of this city, the Rev Mr Jocelyn of Connecticut, Mr Lundy of Washington, W. L. Garrison of Boston, &c &c. It was agreed upon that $20,000 should be raised extensively to aid the Canadian settlement, and that branches of a society should be established. An address was reported and recommendations passed to patronise the journals called 'Genius of Universal Emancipation,' 'The Liberator,' and the 'African Sentinel!' If this convention in reality only contemplates aid to a Canadian settlement, there can be no objection to it; but from the character of the persons assisting in its labors, and the well-known spirit of fanaticism which stalks abroad at noon day, we apprehend much mischief from these Negro Colleges. Humanity, justice, kindness, and good acts towards our colored population are always to be recommended; but what possible good can arise from giving them a collegiate education—the highest classical honors and attainments? Will it take from them the cause of distinction and separation which exists between them and the white population? Will it give to them that equality which exists among white men? Certainly not. The very leaders who open their purses for such objects will not allow a learned negro to sit at their table or marry their daughter. We are then only making them classical and literary to make them more unhappy. Of what benefit can it be to a waiter or coachman to read Horace, or be a profound mathematician? Our elementary schools are already open to them, and beyond this their wants cannot lead them. It is, we apprehend, that unfortunate and morbid spirit of fanaticism, which urges this measure; that spirit which denounces men from the pulpit for a difference in religious opinion; that spirit which persecutes for opinion sake; that spirit which has none of the essence of christianity in it. That our Southern citizens, who have this unfortunate curse entailed upon them, should feel anxiety at this reckless interference with their local concerns—at this cold blooded encouragement to their negroes to rebel—cannot be doubted; no honest or benevolent man east of the Potomac should encourage any measure which may have a tendency to lead to massacre and rebellion. We occasionally notice the excitement as to nullification and the threats of dividing the union; but we may rely upon it, that if bigots and zealots and concealed enemies do not let this negro question alone, do not stop in their mad career of folly and wickedness, this question alone will compel the slave states to separate—a blow which the east will feel sorely, if not every section of our country. To show how far this bigotry leads men, let the following be read, from the Columbia (S. C.) Telescope:—

We have received an anonymous letter from Boston of an extremely inflammatory character—upon the subject of *slavery*. It is in the usual tone of the Liberator, pert, insolent, reckless, and violent.—If such productions were scattered amongst our slaves, they would produce an eternal insurrectionary spirit; and if they produced insurrectionary measures, it would be obviously gratifying to the benevolent authors. We do not mean to intimate that any considerable portion of the northern population is animated by the spirit of this incendiary benevolence, but we do say, that if such papers as those at Albany and Boston continue to be tolerated, without restraint upon their license, or regard to the danger which they occasion us, that New York and Massachusetts become involved in the criminality. They permit a battery to be erected upon their territory, which fires in upon us, and we should be justified in invading that territory to silence the guns.—This is not an affair of politics, not a matter of property—it is an affair of life and death, of war at our hearths, of massacre of women and children.

The circulation of these things amongst us is obviously more active since the murders of Southampton. About the same time that this letter came to us, a Liberator was sent to a gentleman of this town, and a kind of circular, (printed) directed to the Post Master, Coosawville. It is dated Albany and signed, Sherlock S. Gregory—Its object is to denounce slavery—to declare no assistance came for Denmark, and to pledge the writer to exert himself for its abolition.

☞ The communication of 'A Native of North Bridgewater,' next week. Also 'The Dying Slave'—a poetical effusion. We beg a continuation of favors from the fair author.

We are requested to give notice, that a meeting is to be holden in Pawtucket, R. I., on Wednesday, the 14th of December, to consider the subject of forming a Colony to emigrate to Michigan.

The Confession of Nat Turner.—Mr Thomas Gray, the Counsel for GENERAL NAT, the leader of the late insurrection in Southampton, Virginia, has published the particulars of that insurrection, and of the causes which led to it, as divulged by Turner previous to his execution, in pamphlet form.

LITERARY.

For the Liberator

STANZAS.

BY E L MERRICK.

O pure of heart! thou need'st not ask of me
What this strong music in the soul may be!
Coleridge

'Tis not for gold I love ye,
'Tis not for power nor fame;
'Twas not for these I asked thee
To take and wear my name.

'Tis not for dress I love ye,
Nor that sweet brow of thine;
'Twas not for these I asked thee
To be forever mine.

'Tis not for looks I love ye,
'Tis not for eye nor curl,
These have no power to charm me,
Thou young and fairy girl!

Thy gold—like dross I deem it,
Thy beauty soon will fade;
The grave will soon destroy it,
When nature's debt is paid

'Tis for thy heart I love ye,
'Tis only that, I ween,
And only that has charmed me,
And may its power be mine,

Till flowers bloom bright around me,
And green grass grows above,—
Till I can no more call ye
The only one I love

Haverhill, 1831

From the Genius of Universal Emancipation

The following lines were suggested by the two signal instances of female justice, lately recorded in the Genius of Universal Emancipation.

THE ENFRANCHISED SLAVES

TO THEIR BENEFACTRESS

Oh, blessings on thee, lady! we could lie
Down at thy feet in our deep gratitude,
And give ourselves to die,
So thou couldst be made happier by our blood!
Yet life has never seemed so dear, as now
That we may lift a free unbranded brow.

In the deep silence of the starry night,
Our lips shall call down blessings on thy head;
And the first gush of light,
That in its splendor o'er the world is spread,
Shall view us bowed in prayer, that life may be
A calm and sunny day of joy for thee,

Free! free!—how glorious 'tis to lift an eye,
Unblenching beneath infamy and shame,
To the blue boundless sky,
And feel each corrupt, from our hearts, the once
Dull pulses of our vileness pass away,
Like sluggish mists before the rising day

And thou our infants! we shall never see
Their young limbs cheapened at the public mart,
Or shrink in agony
To view them writhe beneath the cruel smart
Of the rude lash,—they ne'er, like us, shall know
The slave's dark lot of wretchedness and wo.

For this we bless thee, lady! and may Heaven
Pour down its frequent blessings on thy brow,
And to thy life be given,
Oft through its sweet hours, such bliss as now
Is swelling round thy heart—scarce less than theirs
Who pour for thee their deep and grateful prayers.
GERTRUDE.

THE AUTUMN EVENING.

BY REV MR PEABODY

Behold the western evening light!
It melts in evening gloom;
So calmly Christians sink away,
Descending to the tomb

The winds breathe low, the withering leaf
Scarce whispers from the tree;
So gently flows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind
When loved ones breathe their last.

And now, above the dews of night,
The yellow star appears;
So faith springs in the heart of those
Whose eyes are dimmed with tears

But soon the morning's happier light,
Its glory shall restore;
And eye-lids that are seal'd in death,
Shall wake to close no more

The wounded dove, when dying, feels the smart,
Closing her wings conceals the fatal dart,
So love abandon'd, flies from every eye,
Conceals its woes, in solitude to die! IRVING

MISCELLANEOUS.

From the West Chester Register

It may not be generally known, that a society of colored females has been organized in this city, bearing the title of the Female Literary Association of Philadelphia. The advantages resulting from such combinations are immense, and the extension of the knowledge of their existence beneficial, with a hope that it may interest their friends and induce our colored sisters in other places to imitate their example, I have thought proper to send this information. I cannot better give an idea of their object, than by transmitting a copy of their Constitution, and some of their minutes. AZILE.

FEMALE LITERARY ASSOCIATION.

At a meeting convened at Philadelphia, September 17th, an address was delivered, recommending the institution of a society, having for its object the mental improvement of females, in pursuance whereof, it was resolved, that a committee be appointed to draft a constitution. After transacting some further business, the meeting adjourned to meet again on Tuesday next, at 7 o'clock

Pursuant to adjournment, the Society met September 20th, when the following Preamble and Constitution were read and unanimously adopted.

PREAMBLE.

Conscious that among the various pursuits that have engaged the attention of mankind in the different eras of the world, none have ever been considered by persons of judgment and penetration, as superior to the cultivation of the intellectual powers, bestowed upon us by the God of nature, it therefore becomes a duty incumbent upon us as women, as daughters of a despised race, to use our utmost endeavors to enlighten the understanding, to cultivate the talents entrusted to our keeping, that by so doing, we may in a great measure, break down the strong barrier of prejudice, and raise ourselves to an equality with those of our fellow beings, who differ from us in complexion, but who are with ourselves, children of one Eternal Parent, and by his immutable law, we are entitled to the same rights and privileges, therefore, we, whose names are hereunto subscribed, do agree to form ourselves into a society for the promotion of this great object, to be called 'The Female Literary Association of Philadelphia.' Conscious also, that rules and regulations, when properly enacted and administered, are for the well being of every community, we therefore adopt the following constitution for its government

CONSTITUTION

SECTION 1st.

Article 1st The officers of this Association shall consist of a President, Vice President, Secretary, Treasurer Librarian, a Committee of Examination, and a Purchasing Committee, to be chosen annually.

Article 2d The election shall be by ballot, and no officer can be elected, without a majority of all the votes given

Art 3d It shall be the duty of the President, to open and preside at all meetings of the Association, to preserve order, propose all motions properly made and seconded, sign all orders upon the Treasury, and such proceedings as are necessary, and give the casting vote in case of a tie

Art 4th The Vice President shall preside in the absence of the President

Art 5th It shall be the duty of the Secretary, to keep correct minutes of the proceedings, sign all orders drawn upon the Treasurer, and such proceedings as shall be deemed requisite, and file such papers as may be necessary to preserve.

Art 6th It shall be the duty of the Treasurer to collect and hold the funds of the association, pay all orders signed by the President and Secretary, and render annually to the Association an account of her receipts and expenditures, and the state of the funds

Art 7th The Agent shall be authorized to subscribe for, and receive such periodicals as the Association may direct, and see that they be carefully filed for preservation, and draft upon the Treasurer to defray the expenses thereof.

Art 8th The Librarian shall have charge of all books belonging to the Association, and after each meeting, take care that they be placed in the Library

Art 9th It shall be the duty of the Committee of Examination to inspect and read to the Association such papers as may be placed in the box, and file such as the meeting may direct.

Art 10 The duty of the Purchasing Committee shall be to procure suitable books for the Association, and present their bills, properly signed, to the Treasurer for payment.

SECTION 2d.

Art. 1st. All applicants for membership shall be balloted for those elected, who shall have a majority of the votes of the members present.

Art 2d The annual subscription shall be $1 55 either to be paid at once, or in different payments, as the Association may deem expedient.

Art 3d The stated meetings of the Association for transacting business, shall be held on the last Tuesday in every month, those devoted to reading and recitation, to be held once in every week

Art 4th No alteration or amendment shall be made to this Constitution, unless it be proposed at a stated meeting, and receive the votes of two thirds of the members present, the succeeding one

After some suitable by-laws were passed, the meeting proceeded to the election of officers, and then adjourned

Distressing Shipwreck.—The ship Lady Digby, from Liverpool for Quebec, was wrecked on the 25th Oct off Byrne's island, thirty seven passengers drowned. The crew and remaining passengers were taken off by the ship Thames.

A Parisian Chemist is said to have discovered a mode of effacing the 'marks' upon children, such as fruit, cake, lobsters, &c.

There is no book, upon which we can rest in a dying moment, but the Bible. [John Selden

CENSUS OF 1830.

The number of inhabitants in the United States according to this census is as follows

Free white persons	10,526,369
Free colored persons	319,467
Slaves	2,010 572
Total	12,856,407

South Carolina and Louisiana have more slaves than free persons. South Carolina has 31 slaves to 26 free persons, Louisiana 11 s to 15 f Georgia 2t s. to 30 f North Carolina 1 s to 2 f Alabama 12 s to 19 f Virginia 47 s to 74 f &c. About one sixth of the people in this land of liberty are slaves!

The population of the six New England states is 1,954,605, of New York 1,913,903, Pennsylvania 1,347,672, Virginia 1,211,259, Ohio 937,679. New York contains more free persons than these four states united—Virginia, North Carolina, South Carolina and Georgia.—*Hampshire Gazette*

We yesterday had an opportunity of examining the Map of our Town, which has just been completed by our talented fellow-citizen, ALONZO LEWIS, Esq—in accordance with the requisition of the late Law of the Commonwealth.

It is a valuable acquisition, and must have cost much labor and research In addition to the names of the Streets, Beaches, Ponds, &c. which are given with the greatest accuracy, it contains valuable notes upon the Geology of our rugged hills, and seabeaten shores, which evince a most thorough topographical knowledge of every nook and corner

The strictest scrutiny was necessary to detect it in the work of the pen, and we do not hesitate to say that for accuracy and neatness of execution, it will vie with any Map that will be returned to the Secretary's office.—*Lynn Record*

On Saturday the 22d Oct. a woman by the name of McClinn, in the township of Cobourgh, U C died beside the road, from drunkenness and exposure Her husband was with her, until she sunk down, when he endeavored to go on to a neighbor for help, but was not able to go far, before he sunk down also, and lay till morning, when he was able to go on his way

Two men near Frankford, (Ken) a short time since, quarrelled about a *penknife* The matter was settled by the strongest man beating the brains out of the other Both were *drunk*

Poland has again passed under the yoke. Her soldiers have dispersed, and her warriors have sought safety in flight. Skrzynecki, Czartoryski, Rozycki, and Kosinski have passed into Gallicia

The grand system of Copernicus actually remained, in manuscript after it was fully prepared, for thirteen years, because its author did not dare to encounter the perils of publication.

On two several occasions, was Galileo forced to renounce and abjure, in the face of the church, the damnable heresy, that the earth had motion

The Vermont House of Representatives, 166 to 21, have instructed the Judiciary committee to bring in a bill abolishing imprisonment for debt on all contracts after Jan 1, next.

The cost of the banking house of the United States Bank, at Philadelphia, was $257,492, and the lot cost $155,508—total, 413,000

Domestic Industry.—It has been found out in New Hampshire, '*that there are few or no bachelors among mechanics*' We believe the discovery is well founded

MORAL.

For the Liberator

COLORED TEMPERANCE SOCIETIES

In the discharge of my duty as Agent of the New-York City Temperance Society, I have recently holden a number of Temperance meetings among the colored congregations of the city The following are the results, which it might be well to publish in the Liberator, to the confusion of those who endeavor to depreciate the colored population, and likewise as an example for the colored people of other places to imitate.

At the meeting holden in Rev Mr Wright's congregation, (Presbyterian,) 29 were added to the Temperance Society, and 10 afterwards as the result of that meeting And at the anniversary of that Society, holden since, upwards of 29 more were added, making more than 60 that have been added within a few months. At two meetings which I held in the Abyssinian Baptist Church, 40 names were pledged to total abstinence, and a Temperance Society was organized I have attended two Temperance meetings in Zion's Methodist Church At the first one, 55 names were pledged to total abstinence. At the next, which was on Sunday evening, after the usual services, a full house being present, 34 names more were taken, making 119. I have attended three Temperance meetings at the Methodist place of worship in Mulberry-street. At the first, 24 names were taken, at the second, 9, at the third, 21, making in all 54. I have likewise attended a Temperance meeting at the Bethel Methodist Church in Elizabeth-street, at which a few names were taken as a foundation of a Temperance Society. I intend shortly, to hold another Temperance meeting there. At a Temperance meeting which I recently held in the Methodist Church in Brooklyn, L. I., 27 were added to their Temperance Society, thus increasing it more than one third. It will be time for the whites to talk of their superiority when they have better Temperance meetings than these

ORIGEN BACHELER

New-York, Nov 14, 1831

FOURTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.

The Fourth Report of the American Temperance Society is published in a pamphlet of about 120 pages It contains an account of the origin of the Society, and its progress up to May 1, 1831 It also embodies the great principles which are involved in the temperance reformation, and numerous facts by which these principles are illustrated in their various bearings upon the temporal and eternal interests of men The nature of ardent spirit, and its effects upon the bodies and souls of men are exhibited, and also the benefits, which, should all abstain from the use of it, would result to our country and the world.

Should every parent supply his children with a copy, and thus lead them from principle founded upon knowledge, entirely to abstain from the use of this poison, he would remove one of the greatest incentives to vice, and exert a powerful influence for the promotion of their present and future welfare.

The Report may be obtained at the Bookstores of Perkins & Marvin, Boston, Whipple & Lawrence, Salem, Charles Whipple, Newburyport, Dorr & Howland, Worcester, Butler & Sons, Northampton; Merriam, Little, & Co, Springfield, J S. & C Adams, Amherst, Wm S Bartlett, Plymouth, G Hyde, & Co, Portland, J C Plummer, Bangor, J W Shepherd, Portsmouth, Eli French, Dover; Marsh, Capen & Lyon, Concord, Thomas Mann, Hanover, Benjamin Barke, Nashua, D Y Robinson, & Co, Hartford, Bussell, Hubbard, & Co., Ipswich, Hezekiah Howe, New-Haven, Isaac Wilson, Providence, Jonathan Leavitt, New-York, John P Haven, New-York, Oliver Steele, Albany, Wm Williams, Utica, E Peck, & Co Rochester; Tower & Hogan, Philadelphia, R. Patterson, Pittsburgh, Joseph Jewett, Baltimore, D W Harrison, Charleston, and in various other places.——The avails of this Report will be devoted to the promotion of Temperance throughout the United States.

☞ All Editors of papers, friendly to the cause of temperance, are requested to insert the above notice.

J EDWARDS,
Cor. Sec A T S

THANKSGIVING.

It is a wise and venerable custom in New-England, to set apart one day in the year for the voluntary commemoration of the divine favor and goodness, and it is pleasing to see so correct a custom gaining ground in the country Not that in New-England, or any where else, it requires a year to roll over our heads to convince us of the everlasting mercies of Heaven The sublime structure of the universe, this beautiful landscape, the earth, the magnificent ocean, now awaiting the clouds with its foam, and then rocking the birds on its billows, the glorious sun, and those sweet sentinels of light, the stars, the voice of thunder, and the song of the linnet,—who knows any thing of these, and can, for a moment, doubt the supreme benevolence of the Almighty!

Yet though every instant be fruitful in blessings, we are inattentive, and do not regard, we are ignorant, and do not appreciate, we are ungrateful and do not consider, we are selfish, and will not understand them The best require to be reminded of their duty, and the thoughtless must be told of it always It is wise, therefore, to select the season of gladness, and point to the source of good When the husbandman rejoices for the harvest is ripe, and the poor go into the field to glean

'The harvest, which God ordains to bless
The widow and the fatherless,'

it becomes man to acknowledge the reward of his labors, the blessing of his hopes, and the goodness of the Giver of all things. Then, especially, should he pour forth the grateful incense of his praise and devotion

The Almighty deserves the praise of his creatures. The flower pays its worship in fragrant exhalation, and the lark when he carols at the gate of heaven in praise of their glorious Maker The sun bears record daily, and the virgin stars keep nightly vigils, the mysterious anthem of the forest proclaims its devotion, and the sea declares its obedience as it murmurs into repose. Every moment of time bears an errand of mercy, and should not be allowed to pass without an acknowledgement of gratitude

'Ye chief, for whom the whole creation smiles,
Crown the great hymn!' CRAFTS

Slander.—Against slander there is no defence Hell cannot boast so foul a fiend, nor man deplore so fell a foe It stabs with a word—with a nod—with a shrug—with a look—with a smile It is the pestilence walking in darkness—spreading far and wide, which the most wary traveller cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wound is incurable; it is the mortal sting of the deadly adder—murder its employment, innocence its prey, and ruin its sport.

THE AMERICAN CONVENTION.

The 22d biennial stated meeting of the 'American Convention for promoting the Abolition of Slavery,' &c. will be held at Washington City, on the second Monday in January next, at 10 o'clock, A. M All the Abolition, Manumission, Anti-Slavery, and Free Produce Societies, in the United States, are entitled to a representation, and are invited to participate

On behalf of the Convention,
ROBERT P ANDERSON, } *Sec'ys*
CHARLES S. COPE, }
Washington, Sept 28d, 1831.

N B. Printers of newspapers, favorable to the cause of freedom, are respectfully requested to give the above a few insertions.

Extract from the Constitution of the Convention.

'ART 2d The Convention shall be composed of such Representatives, as the respective Societies associated to protect the rights of free persons of color, or to promote the Abolition of Slavery within the United States, may think proper to appoint, provided the number of any one Society shall not exceed ten'

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 50.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, DECEMBER 10, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS

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☞ No subscription will be received for a shorter period than six months
☞ Agents allowed every sixth copy
☞ All letters and communications, excepting *from Agents*, must be POST PAID

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John Peck, *Carlisle, Pa*
Benjamin Lundy, *Washington City, D C*
George Cary, *Cincinnati, Ohio*
William B Bowler, *Port-au-Prince*

THE LIBERATOR.

☞ 'There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other'—*Jefferson*

A PREMIUM OFFERED.

☞ An aged and responsible Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of men, offers a premium of $30, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U S) *on the* SLAVEHOLDERS

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and declared, by a Committee of that body

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator. Boston, Nov 12, 1831.

☞ Editors of newspapers, friendly to the object, are respectfully requested to copy the above

[By a man of color.]

For the Liberator

PREJUDICES OF SOCIETY.—NO. I.

SIR—The more that is said in defence of the American Colonization Society, the more I am convinced that the principles propagated by it, of all others are the best calculated to corrupt the morals of society. By some it may be deemed presumptuous to hazard a query relative to the morals of our christianized community; but if we are allowed to trace an effect back to its cause, in order to ascertain the quality of both, of course it is allowable in this question.

In taking a broad view of existing evils in our country, the questions immediately arise—What is their origin? and what are their prominent features? From observation, I am fully convinced that Prejudice is the abominable fiend that creates terror and dismay through our vast republic. Its appearance resembles him who sat upon the red horse, whom St John saw, to whom power was given to take peace from the earth, and that they should kill one another. And there was given unto him a great sword. That Prejudice is here represented is evident from the circumstance, that the destruction which it effects even in this country exactly corresponds the destruction caused by him.

In offering you my views on this subject, I find it somewhat difficult to avoid travelling ground already beaten by the footsteps of multitudes; but in reference thereto, I inquire,

1 What induces men to kill each other? The answer is,—Prejudice.

2. What induces men to oppress each other? Prejudice.

3 What induces men to take advantage of circumstances to cheat each other out of their legitimate rights? Prejudice

4 What induces men to be governed by tradition, even after they are fairly convinced that its tendency is destructive to the happiness of society? Prejudice.

5 What induces christian churches, while enjoying the light of that truth which declares that God has no respect of persons, but in every nation he that feareth him and worketh righteousness is accepted with him, to have respect to the complexion of their members? Prejudice

6. Why is it that professed ministers of the gospel tell their congregations, in one breath, that God has made of one blood all nations of men, and in the next, tell them there is a difference between a black, copper-colored, or yellow American and a white one, and so great a difference, that the colored American cannot enjoy what belongs to them as citizens and countrymen? Owing to Prejudice.

7 Why is it that the doctrine of total and immediate emancipation is decryed as being dangerous in the extreme? Prejudice furnishes the reason

8. Why are the free colored population of this country looked upon as a dangerous class of our community? Prejudice is the cause.

9 Why is it that the Stage Proprietors of the city of Boston wickedly combine in agreement to prevent colored citizens from being accommodated like other citizens, at the same time demand an equal sum of money with those who have the best accommodations? Prejudice is the answer

10 Why is it that many of the citizens of Boston, and elsewhere, discourage the teachers of colored youth in advancing them by supplying them with suitable books, lest they should feel themselves above their condition? On account of Prejudice

11 Why is it that the good people of New Haven are so monstrously opposed to the establishment of a College in that city, for the benefit of colored youth? Because Prejudice blinds them

12. Why the alarm in the south, fear in the north, and trouble in the west? You may trace it all to Prejudice.

And now, sir, one would hardly believe, at first view, that Prejudice is the grand, universal cause of all the evil above named; but however disbelieved, it is none the less a fact that it exists among us, and is practised before our eyes. Many of our population are constantly suffering on this account and I am ready to join in opinion with many others, that awful dangers await the country, in consequence of the ruling influence of that foul fiend of misery.—Could I believe a query to exist in the mind of a rational person, relative to the above statements, I would willingly enter into an elaborate argument to convince such of the manner in which Prejudice takes its rise. A word on this subject may suffice. The prejudices of society generally arise from custom—that is, opinions made habitual without examining their merits. When a class of opinions, upon whatever subject, have been formed and cherished, when maxims or conclusions have become familiar to the mind, and take root in it, they are seldom removed without a special effort. When society is thus infested with these maxims, it is disposed to retain, cherish and treat them respectfully, as one would an old acquaintance; therefore whatever may be advanced in opposition to them,—although to a disinterested mind it may be the most obvious truth,—is rejected without examination. It is from this cause so many inconsistencies are retained in society. Old errors are fondly preferred to new truths. This will apply more particularly in respect to such opinions and habits as may have been acquired in early life. Hence the prejudices of education are so stubborn, that they are seldom overcome, perhaps never, without a firm resolution and magnanimous struggle.

It must be clear to all impartial minds, that these are obstacles which most greatly impede the progress of true philanthropy, and when they are suffered to remain, they must be equally injurious to individual happiness, and equally so to public welfare

A NATIVE OF NORTH BRIDGEWATER

For the Liberator

PHILOMATHEAN SOCIETY.

MR EDITOR—I think that I saw in a late number of the Liberator, a paragraph relative to the Philomathean Society of this city, which was formed by some of our colored young men, for the purpose of their mutual improvement. It pleased me much to see them engaged in such a laudable undertaking, and I am very happy to inform you that their efforts, thus far, have been attended with success. They celebrated their first anniversary on Tuesday evening last, on which occasion many of our influential colored brethren were present. It was opened by a very suitable and well written address by Mr James Fields, the President of the Society. After which the Constitution was read, which, in my humble opinion, is a pretty good one and very appropriate for the Society. Next followed the presentation of the collar of distinction, (made of velvet, having two silver stars attached to it, and a silver medal, with the inscription 'ANNUAL CHIEF,') to Mr J G de Grasse, awarded for his prize Essay on *Education*. This was succeeded by a recitation of Dryden's Ode on Alexander's feast, by Mr R F Wake; it was admirably done—and a gentleman, who is a judge in these matters, observed, that he had seldom seen such a fine specimen of Elocution. The whole concluded with the annual address by Mr J G. de Grasse, in which, after a suitable introduction, he confuted the base assertions of those who style us inferior and incapable of improvement; he spoke of the exertions of the members in forming this Society, which were certainly praiseworthy; he mentioned that the Society was striving to raise an infant Library, and urged all present to use their best endeavors to increase it, and concluded with an affectionate appeal to the audience to encourage learning and improvement. The address was very well written, and was pronounced with much eloquence and animation.

I cannot, Mr Editor, but speak in terms of high regard for this Society. Its object is certainly laudable, and I sincerely hope that the spirit which has actuated the young Philomatheans of this city, may also diffuse itself amongst the colored youth of the other cities.

Sir, I remain yours with the greatest respect,

A SPECTATOR

New-York, Nov 28th, 1831

For the Liberator

VIOLENT MEASURES.

The recent barbarous expulsion of the free colored population of Southampton, calls for the remonstrance of every feeling heart. That a body of freemen, citizens of these United States, should be driven from their homes, the place that gave them birth, and thrown upon the wide world, without resources, is monstrous. And what is their crime? Of what do their persecutors find them guilty? Guilty of having a 'skin not colored like their own.' The annals of history I hardly think will find a parallel to this. And where shall these people find an asylum? Will the North receive them? I grieve to say it, that the northern people, though not openly abettors of slavery, are in their hearts as worse in the cause as the most violent slaveholder. I say this from observation, from experience. There are but few, very few, who dare brave the contumely and the ridicule that would fall upon them, if they stood forth as the advocates of the unfortunate blacks.

There are those among us who can boast of their love of country—of freedom (of the whites only)—of their principles—their detestation of oppression, yet these drew back when the oppression of the negroes is brought before them; they had no reference to the blacks—'t was of themselves they spoke.

Again I ask, where shall these poor people find a refuge? Already there are several families in this city, without means of subsistence, except what the hand of charity bestows. Forced to leave their homes, their property, their all, at this inclement season, what will become of them God only knows. Their persecutors will have much to answer for. The more I reflect upon their cruelty, the more barbarous does it appear—for it is known and acknowledged by themselves, that not one free person was engaged in the late disturbance. And what just plea can they have for expelling them? None but the hatred, the deep rooted hatred, they have against their color;—and this, too, in a land of bibles and missionaries! Such conduct would [illegible] not the ancient *Goths* and *Vandals*.

The Norfolk Herald states, that about 80 emigrants, men, women and children, had arrived from Southampton to sail for Africa. They are, it says, principally manumitted slaves; but I fancy most of them were the expelled free people. Having no other refuge, they turn to Africa; and what will they find there? A speedy death. 'T is well, our people will say—what care we what becomes of them, so that they are out of our sight?—But look at the sophistry of the Editor of the Norfolk Herald. He was very favorably impressed with the orderly demeanor and decent appearance of the intended colonists, their cheerfulness and content. I wonder if these high commendations would be bestowed upon these same people, if they were not going to Africa? I think not. Let these people, who, but a moment before, were called vile, ignorant, lazy, insolent wretches, say they are willing to go to Africa, and they are straightway transformed into intelligent, industrious, orderly and worthy beings! Strange metamorphoses. Can you solve this, Mr Editor?

SIDNEY

Philadelphia, Dec 3, 1831

PERSECUTION IN PHILADELPHIA.

We copy the following proceedings from the U S Gazette

At a meeting of the citizens of Philadelphia, held at Mr Upton's in Dock-street, on Wednesday evening Nov 23d, for the purpose of considering the expediency of petitioning the legislature of Pennsylvania, on the subject of colonizing the free colored population of the United States, Mr William Robinson was appointed chairman, and Joseph Patterson and John P White secretaries.

Mr J Washington Tyson, after addressing the meeting at some length, proposed that four persons be appointed to draft resolutions, expressive of the sense of the meeting, upon which, the chairman named the following gentlemen to compose that committee, J Washington Tyson, J P McFarland, B Harvey and James English, who reported the following preamble and resolutions, which were unanimously adopted.

Whereas the insurrectionary spirit, strikingly manifested by the colored population in the recent massacre in the southern states, in the opinion of this meeting, forebodes an approaching crisis in the affairs of this republic, which pertain to their condition, and impels us to the conclusion, that the time has certainly arrived, which, at least demands the utmost vigilance, unanimity and firmness, in the exercise of the functions and wisdom in the [illegible] of those persons, delegated by the people, as the administrators of our governments, both state and national, and

Whereas, we have ample and satisfactory demonstration, that the free colored people of the northern and eastern states, were the original and ostensible, if not real cause of the creation of the present dissatisfaction existing among the slaves, inasmuch

as they aided by means of incendiary publications enkindling, and are, we doubt not, even now, secretly feeding the firebrand which has been hurled amid the peaceful habitations of our southern brethren, and already proved so baneful in its effects.

And, whereas the exercise of the immutable privilege of every freeman of this commonwealth, bequeathed to us by our sires, and guaranteed by the state and national constitutions, of instructing our representatives in any measure which would be likely to produce beneficial results to the community at large, never had, in our estimation, more urgent cause or fitting opportunity, than the present, whether we consider the great interest at stake, or the auspicious moment to act,—and

Whereas, the exertions of our countrymen in the different sections of the union, have furnished ample precedents in the all important measure we are now about proposing, and as we consider the time rapidly approaching when it will be found indispensably requisite, for the maintenance of good order, a respectful observance of the laws, the preservation of moral principle, religion, and our very union, that all negroes within the boundaries of the United States, be removed to Liberia or some other place as easily accessible, as promising to their happiness, and distant and apart from this republic.—And,

Whereas, the slaves being the undoubted property of their masters, and acknowledged as such by the laws of the respective states in which slavery exists, and beyond the power of the federal government, and although in a moral and political point of view, we may deplore the existence in our country of such a bane to improvement, and abhorrent from the spirit of our institutions, yet the interest and opinion of their masters only, should be consulted in regard to all measures undertaken, the most remotely tending to a change of their condition, and as the evil of slavery can only be removed when our southern friends shall have been convinced of the utility of the measures, and as the advice of fanatics and quixotic philanthropists has already been proffered to them in such abundance, without the desired effect, but on the contrary, tended greatly to exasperate them and alienate their affections from their countrymen of the north.

Whereas, after mature deliberation, we have concluded that the only possible mode of effecting the interesting object of their entire emigration, will be first to transport every colored person who now enjoys the blessings of freedom, (and the greater freedom of emigrating,) to a country which is the land of their ancestors, and where they will enjoy the glorious felicity of administering their government, and can occupy a respectable station in the human family, including those who may be manumitted, and afterwards consider the expediency of liberating all those who are now held in bondage. Thus, not acting on the impolitic and foolish principle asserted by mistaken fanatics, of 'putting the cart before the horse,' by letting loose upon the body politic upwards of two millions of human beings uneducated, and the victims of degrading vices, to become paupers, and to be fed and clothed by the industrious, but following the dictates of common sense, patriotism and true philanthropy, and

Whereas, from repeated and unequivocal manifestations of public opinion, an overwhelming majority of the people of the United States are convinced of the utility, and consequently favorable to the entire emigration of the black population, and have been merely waiting an opportunity for a proper and available expression of their sentiments touching the object, and it is confidently believed that every member of that large, respectable and influential body of the people, in common parlance denominated the 'working class' inasmuch as they are nearly interested, and hence should be attentively listened to, would subscribe to the sentiments held by this meeting, and advance the measure by all the power and influence with which they are separately and collectively, as American citizens, endowed—and

Whereas, a majority of the blacks would voluntarily emigrate, if means were provided, and the meagre minority, composed of idle and profligate persons, and those who, from the advice of mistaken enthusiasts, and unfounded reports, which, derogatory to the character of the colony at Liberia, have been so industriously circulated, are now averse to it, could be easily convinced of the distinguishing advantages which would accrue by a proper explanation of the views, prospects and present condition of said colony, and a clear refutation of the malicious and unfounded allegation, touching the warlike character of the surrounding tribes and insalubrity of the climate—therefore

Resolved, That a committee, to consist of four persons, be appointed, to prepare an address to the citizens of Pennsylvania, setting forth the numerous evils existing, which have arisen, and are daily engendering, from the abode of the blacks among us and the great colossal advantages both to the white and colored population, which would inevitably accrue, in the event of their removal, and the views of this meeting, touching the expediency of the immediate commencement of their emigration.

Resolved, That a committee, to consist of two, be appointed, for the purpose of drafting a succinct memorial to the Legislature of Pennsylvania, petitioning that body to instruct our senators, and request our representatives in congress, to use all proper exertions at the approaching session, to procure the passage of a law, providing means for the gradual transportation of all free blacks and residents within the precincts of the U. S. to Liberia, Hayti, or any other place they may think best suited to their condition, provided it has no connexion with this hemisphere, and that the above address and memorial be submitted to this meeting, for its consideration and adoption at a future day, which shall be hereafter designated.

Resolved, That at the contemplated meeting, four persons from each ward, in the city and adjoining districts, be appointed to procure signatures to the above named memorial to the legislature, after it shall have been adopted by said meeting.

Resolved, That we most earnestly recommend our fellow citizens throughout the state, to call public meetings of the friends of the cause of colonization, so as to insure the organization and effectual co-operation of all those who have the benefit of our gifted state and beloved country at heart.

Resolved, That we do most cordially disclaim any intention, or the remotest wish of fomenting insurrections among the slaves, but on the contrary, we would most cheerfully extend to our friends and countrymen of the south, any aid in our power, whenever, in their opinion, it will be requisite, in subduing any insurrectionary spirit which may be evinced on the part of the blacks.

Resolved, That we have observed, with the utmost surprise and chagrin, the anti-national feeling manifested by the exertions of the citizens of some of the western and southern states, in obtaining the enactment of laws, compelling free negroes to enter security for the faithful observance of the peace, and in default thereof, forcibly ejecting them from the state, thereby compelling the dishonest and abandoned portion to seek refuge in the free northern and western states, or fly the Union; hence subjecting us to the demoralizing influence of their base, brutalizing impulses and habits, filling our alms-houses and prisons, or on the other hand, placing within the grasp of Canada, (a foreign power,) instruments burning with hatred and revenge, and which may, in the event of war, be employed against us in the field.

Resolved, That we congratulate the citizens of New-Haven on their escape from the monstrous evil, of the contemplated location in their city, of a college, for the classical education of the colored youth of the United States, and that their truly national and philanthropic exertions command the admiration, gratitude and respect of every true lover of his country and of every orthodox philanthropist.

Resolved, That when this meeting adjourn, it adjourns to meet again on the day and at the place which shall be selected by the committee on the address.

Resolved, That the proceedings be signed by the Chairman and Secretaries, and be published in all the newspapers.

On motion adjourned.

WILLIAM ROBINSON, Chairman.
JOSEPH PATTERSON, } SECRETARIES.
JOHN F. WHITE, }

Upon the foregoing disgraceful proceedings, the intelligent and magnanimous editor of the U. S. Gazette makes the following creditable remarks:

The Colored People.—We published yesterday morning, the proceedings of a meeting on the subject of colonization in one column, and in another, a notice that the proceedings would hereafter appear. The truth is, we had somewhat reluctantly concluded to give insertion to the proceedings, and had determined to accompany their publication with some remarks which we thought their spirit deserved. In our absence, they were placed in type and published.

In the first place, there is, we believe, no evidence that the free colored population have stirred up the slaves to insurrection. Inquiries at the south show the contrary.

In the next place, it is idle to talk of transporting colored persons to Liberia, or to any other place, against their inclination. A colored man, born in the United States, has no more affinity with Africa than he has with China; and if he has committed no crime, he cannot be sent thither involuntarily. With reference to the conduct of the colored population, we believe they greatly excel in moral department the same number of whites, selected from those who are similarly employed—and we doubt whether a white population could have resisted the pressure which has rested upon the blacks, and shown one half the number of persons rising superior to adverse circumstances, and conquering the difficulties which prejudice and tyranny have thrown in their way.

We profess ourselves friendly to colonization, either in this continent or in Africa, as may best suit the feelings of the colonists, but in no case without a desire expressed by them to leave this country; nor do we know that we could find it in our hearts to advise one in ten of the colored population to leave this state. As to the notice of the New-Haven College and the people of that city, we doubt whether they will not desire among them the establishment of the proposed school. Our advice, we repeat, is, give the colored people every advantage of education, make their situation as comfortable as others can make it; and if, on sober reflection, they wish to emigrate to Canada, or Oregon, or Liberia, let them go; but the whites do not possess the right to send them to either place, more than they possess the right of colonizing the whites.

For the Liberator.

MR EDITOR—I beg leave to call your attention to a meeting recently held in Philadelphia, the purport of which was to expel from this and the whole colored population.

I would observe that if there be a set of men, a disgrace to the community in which they live, surely they are the framers of these resolutions. I should like much to know where the majority of blacks are to be found, who would voluntarily emigrate to Liberia, except among our oppressed brethren at the South, who gladly seek any refuge from the barbarity heaped upon them by the countrymen of these self-styled followers of patriotism and philanthropy?

FIAT JUSTITIA.

Philadelphia, Dec 6, 1831.

For the Liberator.

In the United States Gazette, of the 30th of November, are published the proceedings of a meeting that took place in Philadelphia, on the evening of the 23d, at Upton's, in Dock-street, the object of which was to petition the legislature of Pennsylvania on the subject of colonizing the free colored population of the United States in Africa, or some other place apart from the United States. It is not my intention to comment upon the proceedings of the meeting. I merely wish to tell the *gentlemen* who attended that meeting, that our legislature have too much good sense to act upon any memorial that might be sent them by a set of tippling shopkeepers and their customers; and that it is madness to think of transporting any set of people from the United States against their will, no matter what their color be. Let me tell the *gentlemen*, that

We ne'er shall leave this wide domain,
Ne'er cross the raging sea,
A home to seek on Afric's plain—
For here we must be free.

They impute the late insurrection at the South, to the free colored population of the Northern and Eastern States; and insinuate that they are still secretly kindling fire brands. What a scheme to excite prejudice against us. Alas! alas! It is too late to think of colonizing us now; such a doctrine might have suited some fifty years ago. S. P. G.

Philadelphia, Dec 1st, 1831.

For the Liberator.

WHY THIS SILENCE?

MR EDITOR—The question has frequently been put, why the Boston Recorder and many other newspapers which professedly favor the equal rights of the people, say nothing of the cause in which you have enlisted,—and for which you have been persecuted with unfeeling judicial cruelty,—when that cause too has for its object the advancement of liberty, humanity and religion!

That paper in some respects stands deservedly in high repute; and it has recently, we notice through the medium of the Missionary Herald, been recommended by a formidable catalogue of Congregational ministers. It is said to be the oldest Religious Newspaper in the world. Now with all the patronage it has received from the christian public, we think it strange that its benevolent and numerous readers have not through the columns of that paper been informed, that, within a certain district of United States' territory, there is a nation of men, women and children, who are forbidden the use of the bible; and that this nation, in the number of its inhabitants, exceeds that of the American Colonies when they assumed the rights of self-government in defiance of the power of the British empire.

That the profligate and jesuitical Noah should let that groaning people remain in forgetfulness, and that he should cast over their wrongs his shadows of midnight and oblivion, is consistent enough;—but that the Recorder should do this,—and that it should lend itself to mingle its influence with his, and, together with him, while he is confessedly promoting every species of iniquity, work the abomination of desolation, is most unaccountable and extraordinary.

How many christians, we ask, in this day of light and religious intelligence,—and amidst all the increase of periodicals whose object it is to search out and relieve objects of charity, are to the present moment yet to be informed that our own free, just and republican administration of government, is the only one on earth that deprives more than nineteen hundred thousand souls of liberty? How many are yet to be informed, in this land of constitutions where all by nature are equal as to rights, that to communicate general instruction in words, arts, or sciences, is, in certain places, to incur the heaviest penalties! How many are yet to be informed, that our own happy land is the only place under heaven, where the government, be it civilized or savage, dooms to any portion of human kind the annihilation of devotion? 'Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wise? A brutish man knoweth not; neither doth a fool understand this.'

NESTOR.

[The above is from a highly esteemed clergyman in Vermont. We suppose one reason why the Recorder does not agitate the subject of slavery, is, because it is unpopular. By and by, an enlightened public sentiment will force it to the work. It held back, in the same manner, on the temperance question, until prudence and popular opinion authorised it to give up and go forward. Another reason is, that its editor (who is a critical writer, and, we trust, a good man) is friendly to the Colonization Society, and, of course, adopts the very conciliatory and comfortable doctrine of the Society, that it is dangerous to say aught against slavery, and wrong to blame the owners of slaves. Let us, however, give him some credit. In Wednesday's Recorder, we find the following clear, manly, rational paragraph from his pen:

'Look at slavery. As long as it shall continue in any of the states, its pernicious influence must be felt in *all*. To suffer the existence, any where in our country, of an evil inconsistent with the first principles of our institutions, is suicidal. Such an evil is slavery. The existence of it renders impossible the full development and application of the principles asserted in the Declaration of Independence and incorporated into our constitutions and laws. While this is the case, no state in the Union can enjoy the full benefit of these principles; for such half-way allegiance to truth and justice is paralyzing and debasing. The pernicious influences of slavery on education, morals, and religion—on industry—on patriotism, public spirit, and generous philanthropy—on every thing lovely and of good report—are also evident, to a greater or less extent, in every corner of our country.'

Is it not amazing that he who views slavery in such a wretched aspect, should nevertheless contend for a gradual and far off emancipation! For what do we mean by immediate abolition? First, to borrow the words of Rowland Hill, that 'slavery is made up of every crime that avarice, treachery, cruelty and murder can invent,' and therefore should not be allowed to exist; and secondly, we mean that every slaveholder ought to have the disposition of mind, *now*, to cease from his robberies, and remunerate as far as possible those whom he has defrauded.

Some of our religious periodicals are discussing the subject of slavery with commendable zeal—the number continues to increase. Others are frigidly indifferent to the situation of the slaves, and choose rather to please their southern subscribers than to obey God; thus consenting to a horrible sin, which, in the day of judgment, must sink this nation lower than Sodom and Gomorrah. How long they will dare to shake off the responsibility which Jehovah has fastened upon them, time must determine. Every religious periodical ought to have an Anti-Slavery Department.]—*Ed. Lib.*

SLAVERY RECORD.

A list of persons murdered in the Insurrection, at Southampton, on the 21st and 22d of August, 1831.

Joseph Travers and wife and three children, Mrs Elizabeth Turner, Hartwell Prebles, Sarah Newsome, Mrs P. Reese and son William, Trajan Doyle, Henry Bryant and wife and child, and wife's mother, Mrs Catharine Whitehead, son Richard and four daughters and grandchild, Salathiel Francis, Nathaniel Francis's overseer and two children, John T. Barrow, George Vaughan, Mrs Levi Waller and ten children, William Williams, wife and two boys, Mrs Caswell Worrell and child, Mrs Rebecca Vaughan, Ann Eliza Vaughan and son Arthur, Mrs John K. Williams and child, Mrs Jacob Williams and three children, and Edwin Drury—amounting to fifty five.

At the County Court, Queen Ann's, Md. on Wednesday last, Thomas J. Bond, indicted for killing a negro, was convicted of murder in the second degree, and sentenced to twelve years imprisonment.

Louisiana.—An extra meeting of the Legislature of Louisiana has been convoked by the Governor of that State. The session was opened on the 14th of November. The first recommendation of the message of the Governor, was the passage of a law prohibiting the further introduction of slaves into the state.

Kentucky.—A bill is now before the House of Representatives to prevent the importation of slaves from other states, for sale, and will, we are informed, probably become a law. It inhibits the introduction of slaves into Kentucky, from and after the 1st of June next, except by emigrants, or persons residing here, who may become by descent or marriage, proprietors of slaves in other states.—*Louisville Dem Adv.*

To the Humane.—An aged Colored Man, of an excellent character, has a daughter and her little infant now in jail in Virginia, and will be, no doubt, sold for the southern market, unless immediately purchased here. He is desirous of raising the necessary means by loan or donations, to effect her purchase; he is willing she should be sold for a reasonable time here to repay any humane person who will advance the money, or a part. The child he will take himself. Any information respecting him, or the circumstances of the case, will be given with pleasure, on application to Thos. Shipley, Market street, near Second, or W. H. Richards, No 18 South Third street.

Philadelphia, Nov 28, 1831.

DISGRACEFUL SCENES.

Our streets have lately exhibited scenes which we consider disgraceful, and altogether inconsistent with our character as a civilized and christian community. We allude to the barbarities connected with the merciless traffic in human flesh, which is continually carried on, by beings in human shape, in our midst,—to the heathenish commerce in the blood and sinews of human beings, which should excite the virtuous indignation, and rouse the christian sympathies, of every individual who possesses a single spark of humanity. And for what is this monstrous traffic carried on? For what are the strongest and most endearing ties of nature sundered—parents torn from their offspring—children from the fond embraces of their parents—husbands from their wives—and brothers and sisters forced to bid a final adieu? For *gold*—*sordid gold*,—for the sake of heaping up that unrighteous mammon, which, thus obtained, 'will eat as doth a canker.' We hold those who thus sell their fellow-creatures, to the unfeeling negro trader, equally guilty with himself. Nay, they are more guilty. For did they not sell, of course the inhuman traffic could not be carried on. We have not unfrequently heard of the boastings of these men who gain their wealth by thus buying up their fellow-creatures, and driving them to a foreign market, to be sold like cattle, that their droves were partly made up from the plantations, and even the dwellings of *professors of religion*! Alas! alas! that the love of gain should

ever steel our hearts to the agonizing sufferings of our fellow creatures, and close their avenues to every generous impulse! Alas! that sin should so blind the judgment and harden the heart of any follower of the Redeemer, as to induce him to contribute towards the perpetration of a traffic so monstrous, that the morality of a heathen might well view it with horror.'—*Lexington (Ky.) Luminary.*

INFATUATION. The following article is copied from the Fayetteville (N. C.) Journal. Words cannot express the horror and indignation which we feel on perusing such base and suicidal propositions.

'We are inclined to believe that the present condition of our slave population demands the provision of more penal laws and a more rigorous administration of them. We think, for instance, that the mere attempt on the part of the slave to offer personal violence to his master, or perhaps even to any white man, should be considered a high offence, and that a tribunal less fettered by precedents than the Superior Court, should administer the slave code, and indeed, we do not know, startling as it may be to a very enlightened humanity, whether necessity, that great quickener of human invention and controller of human action, does not dictate a restoration of the simple and energetic code of 1746.'

JUVENILE DEPARTMENT.

A SHORT HISTORY

Of the poor SLAVES who are employed in cultivating Sugar, Cotton, Coffee, &c., intended to make little children pity them, and use their endeavors to relieve them from bondage. No. IV.

PARTICULAR ACCOUNT OF THE MURDER OF FIVE NEGROES, SHEWING HOW ONE HAD HER NOSE, EARS AND BREASTS CUT OFF, AND OTHERS WERE FLOGGED TO DEATH.

A person who lived in the Mauritius, one of the British Slave Colonies, gives the following account of the punishment of two slaves, and says that he is ready to appear as a witness to the truth of it, either in a court of justice or before a magistrate, or before a committee of the House of Commons, whenever he shall be called upon to do so. These two slaves were placed flat on their bellies on a wooden beam and fastened to it, two men held their hands and two held their legs, and two drivers (one on each side) took turns in applying the whips.—Witness saw one of the whips on this plantation, it weighed upwards of 7 pounds!—each of the wretched sufferers received one hundred and twenty lashes. On the following Wednesday, having occasion to go to the hospital, witness saw the dead bodies of these 2 slaves laid out. The wounds were putrid, and sent forth a rank smell; he afterwards saw them both carried out *tied up in mats to be buried.*

The daughter of one Batvet, a cooper in the same island, put to death a boy 14 years old, who she thought had been too slow at his work.—he was hung up by his shoulders and a weight placed on his head: in this situation he was flogged to death with a split rattan.

A blacksmith named Rosen, living near Grand Port, had sent a slave on an errand, which caused him a hot journey of 20 miles: when he returned, being put to blow the bellows, he asked his master for something to eat, as he had been fasting for nearly 24 hours.—Instead of giving him food, his master beat him with great violence, and with the blow of an iron bar laid open his skull and killed him. It was said as an excuse that he died or would have died of hunger. This blacksmith had one of his slaves chained to the bellows, and often struck him with a hot iron drawn from the forge. The body of the poor slave was covered with scars and wounds inflicted in this manner.

One Mrs. Nayle, living near Flacq, punished her female slave in the following barbarous manner, first by tearing all the teeth out of her head, next by cutting off her nose, then her ears, and last of all her breasts, under which last operation she expired; she was then buried. Understanding that a policeman was coming to examine this horrid transaction, Mrs. Nayle and her two sons passed the night in digging up the body, which they burnt to cinders, and burying a dead pig in the place of it. When the policeman came to examine the grave, he saw that it was long enough for a human being, but found in it only the carcase of a pig. Mrs. Nayle being questioned about this strange affair, said that she always buried those pigs that died of disease. (If this had been true, it was contrary to the usual custom, which was to burn them, to prevent their being eaten by the negroes, who, if any dead pigs were buried, would certainly dig them up and devour them.) She was then asked to point out any other grave of a pig,—this she could not do. Orders were given some time after for arresting this lady, but as there were no white persons who were witnesses of the murder, as the judges would not take notice of the evidence of slaves, she was at length set at liberty, and thus this horrid transaction was passed over.

[*From an English Anti-Slavery Tract.*]

We have received a pamphlet containing an account of the plan for establishing in New Haven a college for colored persons, the proceedings of the corporation of New-Haven on the proposition, a well written examination of the objections urged against the plan, and a collection from the public press, of opinions upon the measure.

The plan is one that will probably be acted on in some form or other, and as it has received the sanction of several of our first men, it can scarcely fail of receiving public attention.—*U. S. Gazette.*

The Intendant of Georgetown, South Carolina, has presented to the Grand Jury two copies of the *Protestant.* The Grand Jury have laid the case before the Legislature of South Carolina, by whom they leave it to be determined, whether there exists, by application to Congress or otherwise, any mode of redressing an evil of such alarming magnitude!!! [The Protestant has dared to denounce slavery.]

BOSTON,

SATURDAY, DECEMBER 10, 1831.

TO THE FRIENDS OF ABOLITION.

Only two numbers are wanting to complete the first volume of the Liberator. The paper has succeeded beyond our reasonable expectations. It was commenced without any subscribers, resting its permanency alone upon its merits, and has gradually but constantly increased its subscriptions up to the present time. We now propose to enlarge it to a royal size on the commencement of the new year, without enhancing our terms. Subscribers, therefore, will receive a greater quantity of reading, by one third, than they have done heretofore, for the same money.

The proposed enlargement of our sheet will nearly double our expenses for the ensuing year. We call upon the genuine friends of abolition to sustain us, in the present warfare, by their voluntary subscriptions. The cause demands a hundred daily presses: larger dimensions must be given to the Liberator.

To those Agents who have so disinterestedly exerted themselves in behalf of the paper, we tender our grateful acknowledgements. We wish them to remember, that upon their continued efforts depends in a great measure the fate of the Liberator. The unexpected insurrection in Virginia has created unjust prejudices against our publication, and caused the loss of several valuable subscribers in Washington and Baltimore. This loss we trust will be *made* good by the friends of emancipation in the free States.

Our thanks are due to our subscribers for the promptitude with which they have complied with the terms of the paper. Many of them are persons of color, whose payment has been more punctual than that of many white patrons—notwithstanding their general depression and poverty. No dun has disfigured our columns, or impeached the integrity of our subscribers; a circumstance somewhat remarkable for a new paper struggling into life against so many formidable enemies. We hope the same alacrity of payment will be shown on the first of January, and throughout the next volume. Agents are requested to collect and remit to us, by mail, as soon as convenient, such dues as shall amount to a sum not less than five dollars.

UNHANDSOME TREATMENT.

A colored clergyman, a short time since, took passage from Nantucket to New-Bedford on board of the sloop Champion, P. B. master, accompanied by his lady and two respectable pious females. Soon after the vessel started, a *gentleman* refused to sit in the cabin with them, using many infamous epithets and the most violent language. In vain did the captain endeavor to reason with him, stating that he had been a long time acquainted with them, and that they were much respected. His answer was, 'I want not to be with them.' In order to prevent acts of violence, the party were compelled to leave the cabin, and *sit in the rain upon deck* until the steward made preparations for them in the forecastle!—although the health of the clergyman's lady was in a precarious state! The name of the obstreperous passenger, we are told, is Captain GARDNER. We must say that he is *a real gentleman*, if his conduct can be deemed gentlemanlike.—*Communicated.*

[The above is but a single specimen of the ill-treatment under which our free colored citizens groan. They cannot obtain seats in any of our stages; they are ousted from the cabin of the most insignificant packet; even in houses dedicated to the worship of the great Creator, they are driven to the wall—often into the most obscure and uncomfortable nooks—and denied the right of purchasing decent and eligible pews. On whatever side they turn, contempt and prejudice meet them. We can take the blacks into our houses and carriages, and feel no sensations of disgust, and have them by scores at our heels, if they are servants or slaves; but if they are free and independent, our republican sensibilities are dreadfully annoyed when they presume to come into our presence. Shame on our hypocrisy!]

Ohio is taking active measures to prevent the emigration of colored persons from other places into that State. She has no bowels of compassion for those who know not where to lay their heads. She sympathizes with the slave States so profoundly as to determine not to relieve them of any portion of their colored population!

Our observant censor of the Washington Spectator says, that the colonization meeting recently held in New-York was a city and not a State affair. The error belongs to us—not to our correspondent. The failure of the meeting was total.

Mr Orr has committed a flagrant outrage upon Capt. Stuart's letter, by detaching a single paragraph and daringly making its author 'a real friend of the Colonization Society,' instead of an intelligent and active opponent.

MEETING IN PHILADELPHIA.

We have inserted on the preceding page, the proceedings of a meeting recently held in Philadelphia, which, for oddity of principle, cruelty of design and extent of defamation, have not been surpassed in any slave State. It would be unjust to the citizens of that place to suppose that any considerable portion of them approve of such tyrannical conduct. On the contrary, we are sure that no other city contains so many active, devoted and benevolent friends of the free blacks. The actors of this farce are unknown to us personally and by repute: their sentiments, however, probably furnish a true index of their moral worth and general respectability. It is painful to be compelled to stoop so low as to chastise them, or to lift them up from their degradation to the indignation and contempt of the public. Doubtless some of them are slave owners, or interested in the domestic slave trade: hence their proscriptive measures.

In the Preamble it is unequivocally declared, 'We have *ample* and satisfactory *demonstration*, that the free colored people, of the northern and eastern states, were the original and ostensible, if not real cause of the present dissatisfaction existing among the slaves.' We challenge them to produce any such evidence—there is no truth in the statement. They can array against positive evidence to the contrary, nothing but surmise and calumny. The history of the rise, progress and conclusion of the Southampton tragedy is now before the public in an authentic shape; and it fully exonerates every free man of color from a participation in the revolt. Thus we nail down one falsehood. The removal of the black population to Liberia is declared to be 'indispensably requisite for the maintenance of good order, a respectable observance of the laws, the preservation of moral principle, religion, and our very Union!!!!' One would think, from the foregoing representations, that the blacks were in truth devils, whom the gospel could neither soften nor reclaim, and to whom is reserved 'the blackness of darkness forever.' That, as a body, they can ever be induced to emigrate to Africa, is hardly possible: that they will remain on our soil, no reflecting individual can doubt—so adieu to good order, moral principle, religion, and our Union!

The Preamble speaks of the slaves as 'being the *undoubted property* of their master.' We are not told how they became chattels, nor by what rule of equity they are held in bondage. We are, indeed, referred to the laws of the slave states; but who gave the framers of those laws a right to invade the rights of others? In a Jewish sense, no man can hold property in another: consequently every one who consents to rank himself among slaveholders, or who holds a fellow being as a *slave*, is a kidnapper.

The Preamble acknowledges slavery to be 'a bane to improvement, and an aberration from the spirit of our institutions.' But if slaves are 'the undoubted property of their masters,' we cannot stop such logic. The right to possess property is declared, by our Declaration of Independence, to be inalienable; its exercise, therefore, cannot be an aberration from, but is in strict accordance with, the spirit of our institutions. How absurd it would appear to talk of the servitude of cattle as being a bane to our improvement! The truth is, men talk nonsense, and like idiots, when they attempt to justify the conduct of slave owners.

The concession in the Preamble, that the advice which has been so often proffered to the planters has not had the desired effect, 'but, on the contrary, tended greatly to exasperate them, and alienate their affections from their countrymen of the north,' only proves the incorrigibleness of avarice, and the proverbial unwillingness of tyrants to surrender their power. It proves, moreover, that we shall look in vain to slaveholders for a prompt or even distant rescue of their slaves. We insist upon it, that their wishes ought not to be consulted; and that the people of the free states must interfere and break up the system, as soon as they shall obtain a majority in Congress.

The appeal to the selfishness and jealousy of the working classes is as despicable as it will prove futile. It is conceded on all sides, that the blacks are better able to endure the fatigue of cultivating cotton, rice and sugar, than the whites. The working classes do not seek this employment.

It is not true that 'a majority of the blacks,' *or* any considerable number, 'would voluntarily emigrate, if means were provided.' We may kill, but we cannot transport them.

The compliment paid to the citizens of New-Haven should raise a blush of shame on their countenances, considering the corrupt and oppressive source from which it emanates. 'O Lord,' exclaimed a good old man, 'what bad act have I done that men praise me!' Sin begets and loves its own likeness.

It will be observed, that the individuals who composed the meeting in Philadelphia, are warmly attached to the Colonization Society, and pass a high eulogy upon its merits—so congenial are the absurd and wicked doctrines of the Society to their own!

☞ We alluded, last week, to a letter from South Carolina written by one Gowdey, a native of Lynn, to the Editor of the Lynn Mirror. A correspondent in the last Mirror takes up the matter thus:

MR LUMMUS—A writer in your last number, notices several pieces recently published in the Mirror. Permit a brief reply.

He says: 'Our slaves in this section of country, to judge from appearances, are the most happy people among us.' If the writer means to judge essentially, in the presence of a righteous God, that the oppressed are more happy than the oppressors, on the principle that it is better to suffer than to do wrong, I agree with him. A slaveholder cannot be fully and truly a happy man, for no man who continues in wrong can be happy. But to advance the idea, that slaves enjoy actual happiness, is preposterous. Happy people do not make insurrections, as they are termed, to gain what they already possess, nor destroy themselves and their children in the plenitude of joy. The idea is superlatively absurd.

The writer says: 'The present generation had no agency in bringing them here; they are a legacy left by our forefathers.' And who is it says this? A New-Englander—formerly a schoolmate of mine—brought up in the peaceful village of Lynn, among people who abhor slavery. 'Come now and let us reason together.' Which of your 'forefathers' left this 'legacy' to you? Was it your good father, whom we all used to love, and whom the boys delighted to see on training days, with his shining epaulette and bright 'cutlash,' as we used to call his broad crooked sword, when he paraded his veteran company of militia on Water Hill? For pity's sake, leave your unrighteous notions, and flee to your New-England home, from the judgments that will certainly come on oppressors. L.

☞ The Message of Governor Stokes to the Legislature of North Carolina contains the following 'calm allusion,' as the Commercial Gazette gravely says, to the recent plots among the slaves. We would suggest for his Excellency's consideration, whether kind and equitable treatment of the slaves would not more certainly secure the public safety than all the Companies of Volunteers?

'In relation to our internal concerns, I have to observe that it would be impossible to conceal from the world, and needless to disguise from ourselves, the fact that a certain class of the population of the state, have become more discontented and ungovernable than heretofore. Fanatics of their own complexion, and other incendiaries, have fomented these discontents, and have incited them, in many instances, to enter into conspiracies dangerous to the peace and safety of the country. To guard against these evils which in all probability will continue, the utmost caution and prudence are necessary. Restrictive laws have been enacted without producing the desired effect; and the crimes committed in a late insurrection in an adjoining state, would seem to require further and early attention to this subject. Instead of multiplying severe and sanguinary laws, to operate upon those who know little, and care less about them, would it not be advisable to establish a more efficient and acceptable police; and to arm and equip one or more Companies of Volunteers, or detached Militia, in each County, to be called out when required, and to be paid while in actual service? It is believed that such a force, in aid of the civil authority, would effectually secure the peace of the country; and the public arms belonging to the state could not be placed in safer hands. These state troops might be enrolled for one or more years, be held responsible for the arms and ammunition furnished, and not be suffered to abandon the service during the term of their engagement.'

A colored hod carrier, in Philadelphia, has drawn a prize of $20,000. We are sorry to learn this fact,—1st, because gambling leads to ruin; 2dly, because we are afraid the maxim will be verified in this instance, 'light come, light go;' 3dly, because it may induce thousands to venture for the obtainment of a similar prize, both among the whites and blacks.

We advise this 'favorite of Fortune' to put his money into the Bank for safe keeping, get himself and his children (if he have any) a good education, be industrious, give a handsome donation *to* the College, and buy no more *lottery tickets.*

TO CORRESPONDENTS. We have on file a great variety of communications, which shall obtain admission to our columns—when, we dare not predict, but as soon as possible. The events which are taking place in the slave States are too important to escape our record, and they fill our limits to the exclusion of our own essays. We beg our correspondents not to construe our delay into a rejection of their favors. 'A. S.' at Wilbraham, is received, and shall have a place.

'Elliot Cresson, *Esquire*,' (a Quaker,) has succeeded in duping the philanthropists of England of three hundred pounds sterling, in behalf of the Colonization Society—a small result for so great an effort. The mountain in labor, we are told, brought forth a mouse.

Congress assembled on Monday last. Mr Stevenson, of Virginia, was chosen Speaker of the House of Representatives on the first ballot. The President's Message is received, but we have neither time nor room to give any account of it.

The election for Mayor takes place in this city on Monday next. There are two candidates—Hon. Charles Wells and Hon. Theodore Lyman, Jr. The contest will doubtless be a spirited one. William H. Eliot, Esq., a third candidate, suddenly expired a few days since, universally lamented, aged 36.

LITERARY.

☞ The following beautiful and pathetic effusion is from the pen of a young lady in Newburyport, who cherishes the most intense sympathy for the bleeding, famished, degraded slaves. Will she bestow upon us often the gems of her opulent mind?

For the Liberator

THE DYING SLAVE.

The following lines were written, after hearing of a melancholy fact which occurred in one of the Southern States. Among the slaves, on one of the plantations, were two brothers, who were so devotedly attached to each other that the planter dared not separate them. Avarice at last overcame his scruples; he sold one of them, and soon after the remaining brother pined and died.

Tread lightly, for the wearied hath lain down
On his hard couch to die. The tired slave
Waits now for his release. Soon death will come
To save him from the bondage of the proud,
And give his spirit freedom.
Gaze thou now
Upon this couch, and marvel for the cause
That bowed his form robust, that dimmed his eye,
Sickened his heart and made it tire of life.
Ay, marvel thou what fearful cloud hath cast
Its darkening shadow o'er him, and hath made
His sun to set, long, long before the noon.
Gaze thou, and learn how sorrow can lay waste
The heart of man; how grief can dry the spring
Of human life; how, when the sealed fount
Of warm affection must flow back again
To its own source, and there conceal itself,
Deep bitterness is with its waters blent.
How pines the lone in loneliness. Poor slave!
The record of such grief is writ on thee;
Sad hath thy being been to thee for years,
In blessings poor compared with other lots;
Yet one star shone for thee. The orphan slave
Had still one voice of love to cheer him on—
One gem was his—but Avarice plucked away
That sole possession—left him desolate.—
Gaze on this dying face, and through thy tears
Smile with a bitter triumph at the poor,
The feeble impotence of grasping man.
How gladly would he stay this parting breath!
Father in Heaven! thou dost o'errule his wish;
All are thy children, but thine eye of love
Bends down still more benignantly, when grief
Hath bowed the spirit; when the captive pines
In lone imprisonment; when the oppressed
Are laid in dust before the proud of Earth,
Then doth their plaintive moan ascend to Thee—
Then dost Thou succor them.
And the appeal
Of the enslaved hath now come up before Thee;
Thou, Thou wilt free him. Soon thy messenger
Will disenthral his spirit.
Death is sad
When he would take the beautiful who rise
Around our path to bless us, and who make
Our life a dream of light. The gifted ones,
Whose visionary eyes behold each cloud
Decked gloriously; who on the future look,
The changeful future, with a heart of hope;
Who, in their heyday of spirit, seem
To bear about a talisman of power,
Before whose touch the sorrows and the cares
That might dim other pathways would disperse—
Oh! when the hand of Death is laid on these,
'Tis cold and chilling. To the will of God,
Our hearts bow not; our eyes, that should look up
With cheerful confidence to Heaven, are bent
Down to the earth, & dimmed with unchecked tears.
But when Death comes to the poor injured slave,
He wears an angel's face; his touch is blessed
For doth it not cast off the galling chain,
Beneath whose heavy pressure the enthralled
Even in soul was bowed? Oh, is not death
A glorious visitant beside this couch?
Is not an hour of brightness drawing near?
Flee, spirit, flee, from this dark world away,
Where man hath bowed down his immortal mind
To trust of earthly things; where man hath dimmed
His spiritual eye with the thick mists
Of Avarice. There 's light for thee in heaven;
Soon, soon thou 'lt know a joy unspeakable—
Thy pulse is quivering! Where, O, tell me *where*
Is now thy brother? Far away from thee,
He will not close thy wearied eyes in death;
He will not see thee more. E'en now perchance
The sun is streaming hotly on his head,
While toiling at his daily task for one
Who cannot walk abroad on his own fields
With light and easy heart; who will not lift
The eye of gratitude to heaven, and thank
His God for the rich harvest.
Let me gaze
Upon thy wasted form, to know how fell,
How deep the curse of gold unjustly gained,
With blood polluted.
Life is passing fast—
Thou art upon its verge,—thou hast leaped o'er!—
The wearied hath lain down his heavy load—
The chain hath grown a mockery to the slave—
The bond is broken—Spirit! *thou art free!*

MISCELLANEOUS.

From the National Journal

FREE MASONRY AMONG THE BLACKS.

DEAR SIR. A correspondent of yours has suggested a plan of calling a Convention of Masons for the purpose of abolishing Free Masonry altogether. It appears that he considers Free Masonry and Anti-Masonry only as they are likely to affect the election, especially of the next president. I was however very much gratified with the suggestion for another and more important reason than any bearing which Free Masonry and Anti Masonry are likely to have upon the elections. The spirit of revolt which has been manifested in the Southern States among the slaves, has filled me with horror. I well remember when the insurrection of the slaves in St Domingo took place. I was then a resident of Philadelphia, where many of the miserable beings who escaped that horrid massacre, arrived in the most helpless and impoverished condition. The exhibition of human suffering and privation which these wretched people presented to my view, will never be erased from my recollection. I am alarmed for the safety of my fellow citizens of the South. It is no doubt true that for the present the insurrection has been quelled. But from my knowledge of the temper and perseverance of the blacks, I hesitate not to say that the spirit of revolt is only stayed for a season, and as soon as they can again combine and settle upon a plan of operations, they will rise again. The infliction of sanguinary punishment will render them more cautious and subtle in their schemes, and render detection more difficult. Whatever is done by way of precaution should tend to prevent combination and systematized plans of insurrection among them. It is but a poor consolation that after the country is alarmed and many valuable lives are lost, the negroes are subdued. To prevent insurrection and massacre, is infinitely to be preferred to victory over the insurgents in the field, and inflicting severe punishment upon prisoners and suspected individuals. It is a fact well known that in various parts of the Union, free blacks hold their lodges, and make as fantastic a parade and show, as any of the lodges of the white masons. I am told that they are in fact as perfect in their Masonic formalities—as solemn in their oaths and obligations, as the white Masons. If there was to be devised a scheme for organizing and preparing the Southern blacks for insurrection, none that I can conceive of, is so admirably calculated for the purpose as Free Masonry introduced among free negroes. They of all others are most forward in promoting the spirit of revolt among slaves. Of the truth of this remark none who have witnessed the discontent among slaves where free blacks are common, will deny. I have seen the influence exercised to a greater or less extent, whenever it has happened that free blacks and slaves inhabit the same district of country. I am aware that in the Southern States, lodges of Free Masons among the blacks are not known, and perhaps not believed to exist. It is no consequence whether they exist in form, if so be the secret combinations and organized system of revolt is effected by the instrumentality of black lodges in other states. That a plan has been maturing for many years by the better informed free blacks at the north, most of whom are Free Masons, for the final liberation of the slaves of the south, I firmly believe; and I as firmly believe that these plans have been made in the dark recesses of the African Lodges. The various means by which they may prepare the minds of the southern slaves, and train them to a confederated band of insurgents, are there started, discussed, and when ripe, are carried into practice. Preaching is one of the means by which they operate. It is a disguise well calculated to keep suspicion of their designs asleep—other schemes whereby the spirit of revolt can be excited, are likewise resorted to equally efficacious and equally hard of detection. The systematic secrecy which pervades the masonic order, whether of whites or blacks, enables them to practice the deepest deception. By such means the free blacks of the north hold a direct communication with the slaves of the south, and it is from them, more than from any other cause, that I attribute the late melancholy occurrences in Southampton and other places. I appeal then to the high minded gentlemen of the South, whether, under all the unfavorable circumstances in which Free Masonry is placed by the abduction and murder of Morgan, by the diabolical use which has been made of it for political purposes of late, and from the horrible consequences which may flow from its introduction among free blacks, it is not time for them to take the subject into their most serious consideration.

In perfect accordance with the sentiments of your correspondent as to the utter uselessness of the masonic order in this country, even if the causes for its abolition, as stated by him, did not exist to their utmost extent in a political point of view, I should nevertheless recommend the call of a convention of masons for doing away the lodge throughout the Union.

It is necessary and proper that the whites should take the lead in that matter, for so long as lodges of white masons are tolerated, who can gainsay the right of free blacks to hold lodges also. Let the white men abolish the order among themselves, and the laws can and will be made for abolishing it among the blacks. I hope this suggestion will awaken some of the lofty spirits of my southern friends to its importance, and induce them to call a Convention to take the subject up, and come to some final conclusion to banish Free Masonry from our land. It is a worn out, useless affair. Instead of being a club of first rate gentlemen and patriots, as was formerly the case, it has in many parts of the Union become a common thing—men of the lowest class—of no education or standing—with whom gentlemen would never associate out of a lodge, have been admitted in it, and form by far the greatest number of its members. It is, I am informed by very respectable members of the order, a principal cause why so few respectable and honorable members of the fraternity have continued their attendance on lodges, that so many unfit and unworthy persons have been initiated, that they found it unpleasant and degrading to their character to associate with them in or out of the lodge. It is, no doubt, owing almost entirely to that circumstance that the Morgan affair took place, for had the lodge, as formerly, been in the hands of respectable and worthy gentlemen, no such thing would have happened.

The degraded state of the lodges in New York, by lending its influence to foster political management, to conceal the murderers of Morgan and prevent the ends of justice, ought to induce every honorable member of the order to wish it abolished, and the baneful effect which is likely to result to southern planters from the introduction of free masonry among the free blacks, ought to call out the southern gentlemen to take the lead in suppressing it in these states.

I am, Sir, your ob't servant
A. B.

SLAVE MECHANICS.

In the Petersburg (Va.) Intelligencer we find a petition of the mechanics of that town to the legislature for a law prohibiting the employment of slaves as mechanics, unless under the immediate control and superintendance of some white man. It is said to be a common practice in Virginia for slaves to take jobs of work, making the bargains themselves, and paying the proceeds, or a satisfactory part of them, to their masters. The white mechanic feels degraded in laboring with the slave, and that is not all: the competition of the slaves reduces the price of mechanical labor so low that the white mechanic cannot maintain his family respectably. Thus it is that manufactures and the arts, and mechanical enterprises of every sort, are repelled from the south by the slave system. This is the true reason why the South is not benefitted, equally with the North, by the American System, which protects the mechanical industry of the country against the half starved operatives of the old world, precisely as the mechanics of Petersburg wish to be protected from the competition of slaves who go half naked and live on hoe cake, sweet potatoes and hominy.

Augusta (Me.) Journal

MR. BROUGHAM.

In the House of Lords, on the discussion of the Reform Bill, Lord Brougham made one of his greatest efforts. He concluded in the following emphatic manner:

'This I know, as sure as man is man, and human error leads to human disappointment, justice delayed, wisdom postponed, must enhance the price of peace. (Loud cheers.) My Lords, there is yet an awful consideration connected with this subject. You are Judges in the highest Court in the last resort; and it is the first office of a judge never to decide even the most trifling case without hearing every thing. But in this case you are going to decide without a hearing—without a trial. My Lords, beware of standing out on this sacred subject. You may obstruct—you may put off the day—you may give a temporary life to the borough jobber, and postpone the electing franchise to the greatest towns of the realm; but, my Lords, that delay will have no effect in raising the respect of this House, and in conciliating the affections of the people of this country. (Hear, hear.) I call on every one, except those who think that no Reform is necessary, and they alone can give a consistent vote against this bill. (Hear, hear.) I call on you by this solemn appeal, and remember, my Lords, I am in the same vessel as yourselves; I call on you, I entreat you, and on my bended knees I implore you not to reject this Bill. (Cheers.)

J. G. WHITTIER.

The poetry which comes from J. G. WHITTIER seldom fails to be spirited, high wrought and elegantly finished. His rank among the most gifted American Poets of the day, is by no means an enviable one. And scarcely less is he distinguished for his prose productions—for the richness and originality of thought and perspicuity of style which uniformly characterize them. Mr Whittier is esteemed, and justly, for his private virtues and moral excellence of character. Favored indeed is that man, who, possessing the genius and attainments of Mr W. can lay claim to a private life so unexceptionable and unchequered as his. We believe we speak the sentiments of our citizens generally, when we say that he is beloved and esteemed by all who have the pleasure of his acquaintance.

Haverhill Iris

Chanc. Livingston, when he was first presented to Bonaparte, was asked by him how he left Mr Jefferson. Not hearing very well, and supposing the question to be, what sort of passage had you? he answered, 'squally, very squally, sir.' 'What is the matter?' said Bonaparte. 'The winds, sir, were very adverse.' 'Well, sir, is the President in the winds?' 'Oh no, sir, the ship in which I came was in the winds.' 'Oh ho! the ship was squally. I understand you. I pity you, sir, but you shall no more be squally.' Bonaparte, turning to one of his courtiers, said, 'Did you ever hear of such a thing? I don't care whether the President or the ship is squally.'—*United States Gazette*

Marriage.—I never knew a marriage expressly for money that did not end unhappily. Yet managing mothers, and heartless daughters, are continually playing the same unlucky game. I believe that men more frequently marry for love than women, because they have a freer choice. I am afraid to conjecture how large a portion of women marry because they think they shall not have a better chance and dread being dependant. Such marriages no doubt sometimes prove tolerably comfortable; but a great number would have been far happier single. If I may judge by my own observations of such matters, marrying for a home is a most tiresome way of getting a living.—*Mrs Child.*

An upright minister asks, *what* recommends a man? a corrupt minister, *who*?

MORAL.

THE LATE DR. RICE.

The following resolutions were copied from a manuscript found in the pocket book of the late lamented Dr Rice, of Virginia.

'*What I resolve that I will endeavor to do.*'

To 'keep my body under,' and change my physical constitution;—take food for nourishment, and not pleasure;—take no more than is necessary, and be indifferent as to the quality; sleep for refreshment and not for indulgence;—harden and subdue my flesh by labor directed to useful purposes;—endeavor to do as much useful labor every day as I can;—dress as cheaply as comports with decency.

2. To use all my property for benevolent purposes; pay every thing I owe as soon as possible; save all that I can by simplicity of living, and by practising self-denial, and give all I can in the exercise of sound discretion to objects of benevolence;—never spare person, property, or reputation, if I can do good. [illegible] necessity that I should die poor.

3. As to my disposition and conduct towards others;—1st, Endeavor to feel kindly to every one; never indulge anger, envy, jealousy, towards any human being.

2d. Endeavor to speak as I ought, to, and about, every one, aiming in all that I say to promote the comfort and happiness of every one that lives.

3d. Endeavor to act so as to advance, 1st, the present comfort; 2d, the intellectual improvement; and 3d, the purity and moral good of all my fellow-men.

As to my Creator,—to endeavor, to fix more deeply in my mind all truth that I possibly can discover respecting him, and to *feel, think* and *act*, in every respect, in correspondence with that truth.

Finally,—When I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him.

Rules to be Observed in Speaking of Others.—The following rules of Dr Cotton Mather, on the subject of slander, are recommended to the consideration of the lovers of peace.

He resolved he never would speak evil *falsely* of any man; and if ever he spake against any, it should be under the following restrictions and limitations, which he conscientiously observed.

He would consider whether it would not be proper to speak to the person himself concerning the evil, before he spoke of it to any one else.

He would ordinarily say nothing reflecting on any man, behind his back, which he would not readily say to his face.

He would aggravate no evil of another, which he had occasion to speak of, nor make it worse than it was.

When he was properly called to speak against any man, if he knew any good of him, he would speak of that too.

He would be sure to maintain charity towards the persons of all that he had occasion to speak against, and would heartily wish them all good.

DEATH. 'Death to the saints is not so much a penalty as it is a remedy. It delivers them up and lets them into such joys as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. You, a man may as well with a coal paint out the sun in all its splendor, as with his pen or tongue express, or with his heart (were it deep as the sea) conceive the fullness of those joys and sweetness of those pleasures, which the saints shall enjoy at God's right hand for evermore. For quality, they are pleasures; for quantity, fullness; for dignity, at God's right hand; for eternity, for evermore; and millions of years multiplied by millions make not up a minute of this eternity.'—*Younge*

'The dead are like the stars of day,
Withdrawn from mortal eye,
Yet, not extinct, they hold their way
In glory through the sky.
Spirits from bondage thus set free,
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight.'

Montgomery

Bad Christians.—I consider the principal enemies of the Gospel to be, not the Pontiff of Rome, nor heretics, nor seducers, nor tyrants, but bad Christians; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery and other abominable vices overthrow it, and expose it defenceless to the rage of our enemies. Rome does not constitute the principal object of my fears; I tremble on account of other enemies, more dangerous. Of what importance is it to have driven the wolves from the fold, if the pest ravages the flock? *Calvin.*

Necessity of Change.—Every medicine is an innovation, and he that will not apply new remedies must expect new evils; for time is the greatest innovator; and if time, of course, alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?—*Bacon.*

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 51.

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THE LIBERATOR.

☞ 'Of all the slaveholders under Heaven, those of the United States appear to me the most reprehensible; for man is never so truly odious as when he inflicts upon others that which he himself abominates.'—RUSHTON

A PREMIUM OFFERED.

☞ An aged and respectable Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of men, offers a premium of $30, for the best written Essay, *On the natural effects of Slavery* (as now existing in the U S) *on the* SLAVEHOLDERS.

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and declared, by a Committee of that body.

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator. Boston, Nov 12, 1831.

☞ Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

A MIRROR FOR APOLOGISTS—GRADUALISTS—COLONIZATIONISTS—AND DEFENDERS OF SLAVERY.

In the second volume of Dr Franklin's Works, (London Edition, 1806,) we find the following admirable paper on the Slave Trade. It is one of the best applications of the *argumentum ad hominem* to the apologists of African slavery, that we have ever seen in print. Although it was doubtless very opportune at the period of its first publication, yet time seems to have increased its fitness to the present state of public opinion in this country, relative to the abolition of slavery. Not a slave owner, probably, not a single abettor of the slave system, on perusing the speech of Sidi Mehemet Ibrahim, can be so blind as not to perceive himself represented *in propria persona*, as in a mirror, or so obtuse as not to comprehend the folly of his own logic. Forcibly has it been said, when we ourselves are oppressed, we perceive it with a lynx's eye, but when we become the oppressors, *no noon-tide bats are blinder.*

ON THE SLAVE TRADE.

Reading in the newspapers the speech of Mr Jackson in Congress, against meddling with the affair of slavery, or attempting to mend the condition of slaves, it put me in mind of a similar speech, made about one hundred years since, by Sidi Mehemet Ibrahim, a member of the divan of Algiers, which may be seen in Martin's account of his consulship, 1687. It was against granting the petition of the sect called erika, or purists, who prayed for the abolition of piracy and slavery, as being unjust.—Mr Jackson does not quote it; perhaps he has not seen it. If, therefore, some of its reasonings are to be found in his eloquent speech, it may only show, that men's interests operate, and are operated on, with surprising similarity, in all countries and climates, whenever they are under similar circumstances. The African speech, as translated, is as follows.

'Alla Bismillah, &c. God is great, and Mahomet is his prophet.

'Have these erika considered the consequences of granting their petition? If we cease our cruises against the christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who, in this hot climate, are to cultivate our lands? Who are to perform the common labors of our city, and of our families? Must we not then be our own slaves? And is there not more compassion and more favor due to us musselmen, than to these christian dogs? We have now above fifty thousand slaves in and near Algiers. This number, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If, then, we cease taking and plundering the infidel ships, and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of houses in the city will sink one half; and the revenues of government, arising from the share of prizes, must be totally destroyed.—And for what? To gratify the whim of a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have. But who is to indemnify their masters for the loss? Will the state do it? Is our treasury sufficient? Will the erika do it? Can they do it? Or would they, to do what they think justice to the slaves, do a greater injustice to the owners? And if we set our slaves free, what is to be done with them? Few of them will return to their native countries; they know too well the greater hardships they must there be subject to. They will not embrace our holy religion: they will not adopt our manners: our people will not pollute themselves by intermarrying with them. Must we maintain them as beggars in our streets, or suffer our properties to be the prey of their pillage? for men, accustomed to slavery, will not work for a livelihood, when not compelled.—And what is there so pitiable in their present condition? Were they not slaves in their own countries? Are not Spain, Portugal, France, and the Italian states governed by despots, who hold all their subjects in slavery, without exception? Even England treats her sailors as slaves, for they are, whenever the government pleases, seized and confined in ships of war, condemned not only to work, but to fight for small wages, or a mere subsistence, not better than our slaves are allowed by us. Is their condition then made worse by their falling into our hands? No; they have only exchanged one slavery for another; and I may say a better: for here they are brought into a land, where the sun of islamism gives forth its light, and shines in full splendor, and they have an opportunity of making themselves acquainted with the true doctrine, and thereby saving their immortal souls. Those who remain at home have not that happiness. Sending the slaves home then, would be sending them out of light into darkness.

'I repeat the question, what is to be done with them? I have heard it suggested, that they may be planted in the wilderness, where there is plenty of land for them to subsist on, and where they may flourish as a free state.—But they are, I doubt, too little disposed to labor without compulsion, as well as too ignorant to establish good government: and the wild Arabs would soon molest and destroy, or again enslave them. While serving us, we take care to provide them with every thing; and they are treated with humanity. The laborers in their own countries are, as I am informed, worse fed, lodged, and clothed. The condition of most of them is therefore already mended, and requires no further improvement. Here their lives are in safety. They are not liable to be impressed for soldiers, and forced to cut one another's christian throats, as in the wars of their own countries. If some of the religious mad bigots, who now tease us with their silly petitions, have, in a fit of blind zeal, freed their slaves, it was not generosity, it was not humanity, that moved them to the action; it was from the conscious burthen of a load of sins, and hope, from the supposed merits of so good a work, to be excused from damnation.—How grossly are they mistaken, in imagining slavery to be disavowed by the Alcoran! Are not the two precepts, to quote no more, 'Masters, treat your slaves with kindness—Slaves, serve your masters with cheerfulness and fidelity,' clear proofs to the contrary? Nor can the plundering of infidels be in that sacred book forbidden: since it is well known from it, that God has given the world, and all that it contains, to his faithful musselmen, who are to enjoy it, of right, as fast as they can conquer it. Let us then hear no more of this detestable proposition, the manumission of christian slaves, the adoption of which would, by depreciating our lands and houses, and thereby depriving so many good citizens of their properties, create universal discontent, and provoke insurrections, to the endangering of government, and producing general confusion. I have, therefore, no doubt that this wise council will prefer the comfort and happiness of a whole nation of true believers, to the whim of a few erika, and dismiss their petition.'

The result was, as Martin tells us, that the divan came to this resolution: 'That the doctrine, that the plundering and enslaving the christians is unjust, is at best problematical; but that it is the interest of this state to continue the practice is clear; therefore, let the petition be rejected.'—And it was rejected accordingly.

And since like motives are apt to produce, in the minds of men, like opinions and resolutions, may we not venture to predict, from this account, that the petitions to the parliament of England for abolishing the slave trade, to say nothing of other legislatures, and the debates upon them, will have a similar conclusion? HISTORICUS.

March 23, 1790.

PROGRESS OF THE CAUSE.

The call for the formation of an Anti-Slavery Society, in this city, is daily becoming more earnest and frequent. No truth is more self-evident than that moral power, like physical, must be consolidated to be efficient. The world is to be reformed through the instrumentality of societies, which shall be actuated by the principles of universal benevolence, and open to the inspection of the public. The temperance reformation in our land has received its impetus mainly from temperance associations. The British Anti-Slavery Society has almost entirely revolutionized public sentiment in Great Britain. What progress can be made at home in the cause of abolition, without the adoption of similar measures?

It is extremely desirable that the friends of the slaves in Boston should know and commune with each other, preparatory to a general organization. Such of them as are ready to form an Anti-Slavery Society, are requested to leave their names with the Editor of the Liberator.

The following communication exhibits both energy and decision, and renders any further appeal from us unnecessary. We welcome its author always to a place in our columns.

For the Liberator.

A CALL FOR ACTION.

MR EDITOR—It is now recognised by the great majority of thinking men as a principle of vast importance, that the most efficient way to secure the accomplishment of any great object is, by the combination of its friends, and by the concentration of their energies and resources. Consequently, we find the benevolent and good, when engaged in any great cause, associating together in societies to promote their mutual plans. When any great evil is threatened, or suffered, it is undoubtedly the privilege and right of its opponents, to endeavor collectively as well as individually, to avert or to extirpate it. And when a society of well disposed but misguided men take a course to remedy a monstrous evil, which, in the judgment of their fellow citizens, is feeble and unjust, it is clearly the right of those, differing from them in opinion, to oppose and expose their error, and to associate on different principles for the same object. Slavery is allowed on all hands to be an abominable evil, calling for immediate correction and removal. A society has been formed to remove and correct it, and those attached to that institution, undoubtedly suppose that they are in possession of the best plan to effect the object so much desired. But conclusive proof is now before the public, that the plans pursued by that society are utterly incompetent to accomplish their aim. Through the columns of this paper, an immense flood of light has been poured upon the subject; and a few noble men, unswayed by prejudice, have bent their influence to establish the truth, that the colonization doctrine is founded upon wicked and unjust principles; and that it is impossible to succeed in removing slavery, *by sending free born American citizens to a distant land.*

Candid men are now convinced, that gradual emancipation is a phantom; that the plan is impracticable and foolish in the extreme; and that as a matter of expediency, aside from considerations of duty, we must emancipate totally, and at once. We have before us the clearest demonstrations, to show that emancipation is the duty of those who have in their possession the bodies and souls of their fellow creatures, and nothing is more certain than if it is a duty to emancipate at all, it is an immediate duty. It is a duty, too, too long and too obstinately resisted, but which may not be resisted longer, without blowing into tenfold fury those seals of vengeance which are ready to be heaped upon our guilty heads.

In the late insurrection, a gracious Providence, in a voice louder than seven thunders, has called upon us and warned us to commence the work.—The pure word of God bids us instantly 'break every yoke and let the oppressed go free.' And amid these warnings and commands, what have we done? What are we doing? Comparatively nothing. A few philanthropic men have embarked in the holy cause, and for them a reward is laid up in Heaven. A solitary voice has been lifted here and there, but the curse has not been stayed; nor can it be, until the friends of immediate emancipation are joined together to effect the blessed consummation. That there may be strength, there must be union. If we wish to purify our land from the foul stain which blots the fair escutcheon of our greatness, we must associate, we must come into contact, and thus strengthen and confirm one another. I would recommend, therefore, in view of these considerations, that a society be formed on the principle of immediate abolition. Let a meeting of those friendly to the cause be holden as soon as may be, in some suitable place, to form such a society; or let the subject be presented before the Convention which meets in Washington in January—and let them resolve themselves into such a society. Let a society be formed on such a basis, and it *shall succeed; God will prosper it, and it* SHALL SUCCEED. Is it too early to begin? Absurd! You might as well talk of beginning too early to stay a pestilence. We are now two hundred years behind our duty. And now when destruction is before us, and the bolts of the Almighty's wrath are ready to fall upon us, to wither and to blast, shall we fall back? There is nought to fear. Let information and the light of duty spread and expand, and the tottering system of Colonization shall crumble and decay; and on its loathsome ruins, the free black man shall arise in all the dignity of the nature which his Maker gave him, and we shall flourish under the approving smiles of that holy God, who delights in any thing in his feeble creatures approximating, though but faintly, to his boundless and uncorrupted benevolence. R B H

A bill has been introduced into the Legislature of North Carolina, to raise a fund for the removal of free persons of color to Liberia, (proposing to lay a tax of ten cents for that purpose on every black poll in the State.) How very philanthropic!

To send away forcibly the free blacks, or even the surplus of the slaves, would only perpetuate slavery in the United States, by rendering it easy for those who claim a property in human beings to maintain them as property. We are by no means convinced that any thing but *fear or compulsion* will effect the abolition of slavery.—*N. Y. Daily Sentinel.*

For the Liberator

A VOICE FROM TRENTON!

At a respectable meeting of free people of color in Trenton, convened in the Mount Zion Church, November 20, 1831, for the purpose of considering the subject of colonization on the coast of Africa—on motion, the Rev Lewis Cork was called to the Chair, and Abner H Francis appointed Secretary The meeting was addressed by Messrs Gardener and Thompson, after which, the following resolutions were unanimously adopted.

Resolved, Inasmuch as we, free people of color, have done all that is in our power to convince the white inhabitants of these United States, that it is our wish to live peaceably with all men, and inasmuch as our general demeanor has been that of industry and sobriety, notwithstanding there are some among us to the contrary, as well as among the whites, therefore we do most solemnly declare, that the statements made to the contrary by the Rev Mr Crosby, in his late addresses in this city, and all statements by petitioners to legislative bodies, and by the Colonization Society, or any thing of the same nature, are a positive libel on our general character

Resolved, Whereas we have lived peaceably and quietly in these United States, of which we are natives, and have never been the cause of any insurrectionary or tumultuous movements as a body, that we do view every measure taken by any associated bodies to remove us to other climes, anti-christian and hostile to our peace, and a violation of the laws of humanity

Resolved, That if, in the opinion of government, our stay or liberty can no longer be granted in the States in which we live, we see nothing contrary to the Constitution of these United States, or to christianity, justice, reason or humanity, in granting us a portion of the western territory, as a State, with the same franchise as that of Pennsylvania, New Jersey, or any other free State, for we challenge the Union to prove that, as free men, we have ever given the least ground for the uncharitable censures that have been cast upon us

Resolved, That we view the American Colonization Society as the most inveterate foe both to the free and slave man of color, forasmuch as the agents thereof, and its members who have petitioned the several legislatures, have unequivocally declared its object, to wit, the extermination of the free people of color from the Union, and to effect this they have not failed to slander our character, by representing us as a vagrant race, and we do therefore disclaim all union with the said Society, and, once for all, declare that we never will remove under their patronage, neither do we consider it expedient to emigrate any where, but to remain in the land and see the salvation of God Nevertheless, if any of our brethren should be compelled or see proper to emigrate, we would recommend to them Upper Canada or Mexico

Resolved, That we view with the highest emotion of gratitude, the benevolence of Great Britain and that of the Canada Company, in affording an asylum to the Wilberforce settlement, in Upper Canada, for our oppressed brethren of the South, who have been or may be forced, by unconstitutional laws, to leave their rightful home and place of nativity, without any reason except that of having a dark skin

Resolved, That this meeting approve the establishment of a college, as recommended by the Annual Convention held in Philadelphia last June, and that we give all possible aid to that institution

Resolved, That we view the Liberator, edited by William Lloyd Garrison, as a great herald in the cause of liberty, and that we recommend to the colored citizens of Trenton the utility of subscribing to the above named paper

Resolved, That there be a committee of three appointed, to draft an address more expressive of our views on the above subject.

Resolved, That the following persons compose that committee—Sampson Peters, Robert Thomas, George Cole

LEWIS CORK, *Chairman*,
ABNER H FRANCIS, *Secretary*

ADDRESS

We, the undersigned, in conformity to the above appointment, beg leave to present to the public, in a calm, unprejudiced manner, our decided disapprobation of the American Colonization Society and its auxiliaries, in relation to the people of color in the United States. We are well convinced, from the mass that has been written on the above subject by those who have preceded us, that it will be difficult to avoid repetition, nevertheless, we hope to touch some points which have not been fairly understood by that Society They have supposed that our objections are to civilizing and evangelizing Africa, but we beg leave to say, that this is an error We are well aware, that there is no surer way to effect this great object than to plant among the heathen, colonies consisting of christian missionaries. We wish, therefore, to be understood, that we highly approve of the evangelizing of Africa, but disapprove of the present measures of the American Colonization Society, if their motives have not been misrepresented by their agents and others, in some previous addresses in this city and elsewhere But viewing them as we now do, we must say that, in our opinion, their false representations of our general character—their recommending our removal from our native land—their opposition to our having a part of the West appointed us—their objections to our proposed college, and of our march to science—their false statements in relation to the health of the colony at Liberia, with a variety of other subjects of the same nature—all lead to a conclusion, that it is our greatest foe

We would here ask the public a few questions First—Is the gospel of Jesus Christ calculated to lead to insurrectionary measures? If so, why then send it to the heathen? Second—What gentleman, who has set his slaves free, has been murdered by them for so doing? Third—What have those States, who have washed their hands clean of the cursed stain of slavery, lost by it? Fourth—What neighborhood, where education and general information have been disseminated among the people of color, is the worse for it?

In the close of our remarks, we would say, that we do think that the subjects looked to by the Colonization Society, to civilize Africa, are incompetent, for we do suppose that men selected for such an important enterprise, should be men of deep and sound piety—men of regular and industrious habits, of scientific knowledge and general experience; that such men can be obtained, we have no doubt, and if there cannot, let us first prepare some in this country.

SAMPSON PETERS,
ROBERT THOMAS,
GEORGE COLE, } COMMITTEE.

[By a man of color]

For the Liberator

PREJUDICES OF SOCIETY.--NO. II.

In no country have the baneful effects of Prejudice been more fully exhibited than in this—and no wonder there never was a country in which oppression was carried on to such a daring extent as in this Our Declaration of Independence declares—'We hold these truths to be self evident: that all men are created equal,' &c The question is, then, by what authority do we tolerate slavery? By the authority of custom! And thus ever since the American independence, we have advocated the damning principle justified by no other law than the maxims of our forefathers They said it was no harm to murder their fellow creatures, and take possession of the soil so say the Georgians They said it was no harm to steal the defenceless Africans to fill our soil so say the southerners. They said that the Africans were an inferior race—consequently could be placed in no happier condition than to be slaves to other men so say our modern tyrants They said the mind of the black was not susceptive of literary knowledge so say our modern friends of literature They said, we must never let them have the advantages of education—it will burst asunder the chains of slavery—knowledge cannot be bound—therefore the more we subjugate our slaves to the condition of beasts, the better contented they will be so say our modern philanthropists They said it will never do to allow a free born black American to enjoy religious communion in the church with the white American, this will have an evil tendency, we must guard against mixing, we will pen them up in one corner by themselves, and if they presume to take equal liberties, we must frown them down so say our modern christians.

I will here remind your readers of a circumstance that lately transpired in Middletown, Connecticut. There are two Methodist churches in the town—one composed of white, the other of colored persons. Some of the white members were fond of visiting the colored church. This gave offence to the white elder, and caused him to declare his congregation in words to the following effect —'If you continue to go on the hill, we shall next see the blacks elbowing our daughters about the streets.' So much for this brother, and so say most of our professing christians.

Our fathers said, 'The blacks are not fit to take into society with ourselves, they are too ignorant, and they always will be Who is going to be disgraced with the company of a negro, though he may know ever so much?' So say our modern gentry of taste, who have complexions fairer than their characters or manners.

Without enumerating any more of these maxims, it is evident that they have been inculcated in the minds of the youth from generation to generation In no age of our existence have there been more pains taken by priests and people, in public and private, in church and state, to give them currency, than at present. The whole theme of that wicked, persecuting combination—the Colonization Society—is calculated to impress upon the mind of the public these atrocious maxims which every day strengthen a prejudice not only cherished by the whites against the blacks, but by the blacks against the whites That foul fiend of hell, that destroying angel who hath power to take peace from the earth and to kill one with the sword, is gaining a commanding influence very fast over both parties. And who, but the advocates of the Colonization Society, receive him as a welcome guest? Who but they have built him a temple, and cried, 'Long live Prejudice against free born Americans of sable hue!' Who but they are continually crying, 'The free blacks are dangerous! the free blacks are dangerous! Away with them—away with them to Africa!' Who but they are the apologists for murder, theft, and all the horrid concomitants of Slavery? Who but they have defiled our temples of worship dedicated to God for his service, making merchandise of the souls of men by transferring them over to the keeping of prejudice?

Good God! are our statesmen, are our clergymen, are our churches given up to believe a lie that they may be damned? Is this country given over forever? God forbid! Let the lovers of truth make one more laudable effort; let them value their country's welfare above reputation, let them value the souls of their fellow countrymen above wealth, let them prize the approbation of their God above their lives, and may Daniel's God be their God, that they may be instrumental, in his hand, in liberating the oppressed, binding up the broken hearted, defending the cause of the needy, and saving our country from utter ruin!

A NATIVE OF NORTH BRIDGEWATER

SLAVERY RECORD.

CONFESSIONS OF NAT TURNER.

These confessions occupy 23 pages 12mo, and are stated to have been fully and voluntarily made to Thomas R Gray, in the prison where Nat was confined An edition of 50,000 copies has been printed in Baltimore, which will only serve to rouse up other leaders and cause other insurrections, by creating among the blacks admiration for the character of Nat, and a deep, undying sympathy for his fate. We advise the Grand Juries in the several slave States to indict Mr Gray and the printers of the pamphlet forthwith, and the legislative bodies of the south to offer a large reward for their apprehension

The history of Nat is certainly somewhat remarkable He was born October 2d, 1800 In his childhood, from some circumstances, his mother and others said in his presence that he would surely be a prophet, as the Lord had shown him things that had happened before his birth This remark made a deep impression upon his mind, and affected all his subsequent conduct. He learned to read with such facility, that he had no recollection whatever of learning the alphabet—grew up a prodigy reverenced among his fellows—was never addicted to stealing, or known to have a dollar in his life, to swear an oath, or drink a drop of spirits—studiously wrapped himself in mystery, and devoted his hours to fasting and prayer, and communion with the Spirit He had a vision, and saw white spirits and black spirits engaged in battle, and the sun was darkened—the thunder rolled in the Heavens, and blood flowed in streams—and he heard a voice saying, 'Such is your luck, such you are called to see, and let it come rough or smooth, you must bear it.' While laboring in the field, he discovered drops of blood on the corn, as though it were dew from heaven—and found on the leaves in the woods hieroglyphic characters, and numbers, with the forms of men in different attitudes portrayed in blood—&c &c &c.

From all this it appears that Nat was partially insane, and led astray by a religious fanaticism We make an extract from his Confessions, giving an account of the origin and progress of the dreadful tragedy in Southampton

'Since the commencement of 1830, I had been living with Mr Joseph Travis, who was to me a kind master, and placed the greatest confidence in me; in fact, I had no cause to complain of his treatment to me. On Saturday evening, the 20th of August, it was agreed between Henry, Hark and myself, to prepare a dinner the next day for the men we expected, and then to concert a plan, as we had not yet determined on any Hark, on the following morning brought a pig, and Henry, brandy, and being joined by Sam, Nelson, Will and Jack, they prepared in the woods a dinner, where about three o'clock, I joined them

Q Why were you so backward in joining them?

A The same reason that had caused me not to mix with them for years before.

I saluted them on coming up, and asked Will how came he there he answered, his life was worth no more than others, and his liberty as dear to him I asked him if he thought to obtain it? He said he would, or lose his life This was enough to put him in full confidence Jack, I knew, was only a tool in the hands of Hark It was quickly agreed we should commence at home (Mr J Travis') on that night, and until we had armed and equipped ourselves, and gathered sufficient force, neither age nor sex was to be spared, (which was invariably adhered to) We remained at the feast, until about two hours in the night, when we went to the house and found Austin, they all went to the cider press and drank, except myself On returning to the house, Hark went to the door with an axe, for the purpose of breaking it open, as we knew we were strong enough to murder the family, if they were awaked by the noise, but reflecting that it might create an alarm in the neighborhood, we determined to enter the house secretly, and murder them whilst sleeping Hark got a ladder and set it against the chimney, on which I ascended, and hoisting a window, entered and came down stairs, unbarred the door, and removed the guns from their places. It was then observed that I must spill the first blood On which, armed with a hatchet, and accompanied by Will, I entered my master's chamber, it being dark, I could not give a death blow, the hatchet glanced from his head, he sprang from the bed and called his wife, it was his last word Will laid him dead, with a blow of his axe, and Mrs. Travis shared the same fate, as she lay in bed The murder of this family, five in number, was the work of a moment, not one of them awoke, there was a little infant sleeping in a cradle, that was forgotten, until we had left the house and gone some distance, when Henry and Will returned and killed it, we got here, four guns that would shoot, and several old muskets, with a pound or two of powder We remained some time at the barn, where we paraded, I formed them in a line as soldiers, and after carrying them through all the manoeuvres I was master of, marched them off to Mr Salathiel Francis, about six hundred yards distant. Sam and Will went to the door and knocked Mr Francis asked who was there? Sam replied it was him, and he had a letter for him, on which he got up and came to the door, they immediately seized him, and dragging him out a little from the door, he was despatched by repeated blows on the head, there was no other white person in the family. We started from there for Mrs. Reese's, maintaining the most perfect silence on our march, where finding the door unlocked, we entered, and murdered Mrs. Reese in her bed, while sleeping, her son awoke, but it was only to sleep the sleep of death, he had only time to say who is that, and he was no more. From Mrs Reese's we went to Mrs Turner's, a mile distant, which we reached about sunrise, on Monday morning Henry, Austin and Sam, went to the still, where, finding Mr Peebles, Austin shot him, and the rest of us went to the house, as we approached, the family discovered us, and shut the door Vain hope! Will, with one stroke of his axe, opened it, and we entered and found Mrs Turner and Mrs Newsome in the middle of a room, almost frightened to death Will immediately killed Mrs Turner, with one blow of his axe I took Mrs Newsome by the hand, and with the sword I had when I was apprehended, I struck her several blows over the head, but not being able to kill her, as the sword was dull Will turning around and discovering it, despatched her also A general destruction of property and search for money and ammunition, always succeeded the murders. By this time my company amounted to fifteen, and nine men mounted, who started for Mrs. Whitehead's (the other six were to go through a by way to Mr Bryant's and rejoin us at Mrs Whitehead's,)—as we approached the house, we discovered Mr Richard Whitehead standing in the cotton patch, near the lane fence, we called him over into the lane, and Will, the executioner, was near at hand, with his fatal axe, to send him to an untimely grave As we pushed on to the house, I discovered some one run round the garden, and thinking it was some of the white family, I pursued them, but finding it was a servant girl belonging to the house, I returned to commence the work of death, but they whom I left, had not been idle, all the family were already murdered, but Mrs Whitehead and her daughter Margaret. As I came round to the door, I saw Will pulling Mrs Whitehead out of the house, and at the step he nearly severed her head from her body, with his broad axe Miss Margaret, when I discovered her, had concealed herself in the corner, formed by the projection of the cellar cap from the house, on my approach she fled, but was soon overtaken, and after repeated blows with a sword, I killed her by a blow on the head, with a fence rail By this time, the six who had gone by Mr Bryant's, rejoined us, and informed me they had done the work of death assigned them We again divided, part going to Mr Richard Porter's, and from thence to Nathaniel Francis', the others to Mr Howell Harris', and Mr T Doyles On my reaching Mr Porter's, he had escaped with his family I understood there, that the alarm had already spread, and I immediately returned to bring up those sent to Mr Doyles, and Mr Howell Harris', the party I left going on to Mr Francis', having told them I would join them in that neighborhood I met these sent to Mr Doyles' and Mr Harris' returning, having met Mr. Doyle on the road and killed him, and learning from some who joined them, that Mr Harris was from home, I immediately pursued the course taken by the party gone on before, but knowing they would complete the work of death and pillage at Mr Francis' before I could get there, I went to Mr Peter Edwards', expecting to find them there, but they had been here also I then went to Mr John T Barrow's, they had been here and murdered him. I pursued on their track to Capt Newit Harris', where I found the greater part mounted, and ready to start, the men now amounting to about forty, shouted and hurraed as I rode up, some were in the yard, loading their guns, others drinking They said Captain Harris and his family had escaped, the property in the house they destroyed, robbing him of money and other valuables. I ordered them to mount and march instantly, this was about nine or ten o'clock, Monday morning I proceeded to Mr Levi Waller's, two or three miles distant. I took my station in the rear, and as it 'twas my object to carry terror and devastation wherever we went, I placed fifteen or twenty of the best armed and most to be relied on, in front, who generally approached the houses as fast as their horses could run, this was for two purposes, to prevent their escape and strike terror to the inhabitants—on this account I never got to the houses, after leaving Mrs. Whitehead's, until the murders were committed, except in one case I sometimes got in sight in time to see the work of death completed, viewed the mangled bodies as they lay, in silent satisfaction, and immediately started in quest of other victims—Having murdered Mrs Waller and ten children, we started for Mr William Williams'—having killed him and two little boys that were there, while an-

gaged in this, Mrs Williams fled and got some distance from the house, but she was pursued, overtaken, and compelled to get up behind one of the company, who brought her back, and after showing her the mangled body of her lifeless husband, she was told to get down and lay by his side, where she was shot dead. I then started for Mr. Jacob Williams, where the family were murdered—Here we found a young man named Drury, who had come on business with Mr Williams—he was pursued, overtaken and shot. Mrs. Vaughan was the next place we visited—and after murdering the family here, I determined on starting for Jerusalem.'

The remainder of the pamphlet is occupied principally in detailing Nat's various shifts to escape and final capture It does not appear that he ever saw a copy of the 'infernal Liberator' or of 'Walker's Pamphlet' He denied any knowledge of the plot in North Carolina.

The Slave Trade in Cuba—A gentleman who has lately arrived here from Trinidad de Cuba, states that the slave trade is carried on openly, and that while he was there, a ship entered the port, and reported her cargo, finding there was no danger from our cruisers, she proceeded a short distance from the town, and landed 542 slaves, receiving assistance from the importer's friends on shore Two brigs had also, a few weeks previously, landed about an equal number at the same place, and it is suspected, that these vessels have been fitted out for the horrid trade by the British capitalists, who are deeply interested in the cultivation of foreign sugar, to the injury and ruin of the unfortunate colonists of Great Britain—*Boston Transcript*

Slave Trade—One hundred and eighty slaves came into town yesterday, on board of the steam boat Hibernia, from Louisville Added to them already in town, we find ONE THOUSAND AND ELEVEN to the aggregate number of slaves introduced since the 17th Oct. last.—*N Orleans Bee*

The new law of Louisiana, regulating the introduction of slaves, provides that citizens and actual settlers may bring in slaves, their own property and for their own use, except those purchased in *Mississippi, Alabama, Arkansas, or Florida* This law, with such a latitude, will possess no efficiency It is a fair specimen of southern legislation on the subject of slavery

At the County Court, Queen Ann's, Md. on Wednesday last, Thomas J Bood, indicted for killing a negro, was convicted of murder in the second degree, and sentenced to twelve years imprisonment.

Negro Betsey has been sentenced to death at Hagerstown, Md for infanticide.

JUVENILE DEPARTMENT.

THE SLAVE TRADE.

Many striking instances might be related of persons engaged in the slave-trade, and in keeping of slaves, who have been visited in a dreadful manner by remorse of conscience, for the cruelties they have committed.

In September, 1798, a minister of Bristol discovered a sailor in the neighborhood of that city, groaning and praying in a hovel The circumstance that occasioned his agony of mind is detailed in the annexed ballad, without the slightest addition or alteration By presenting it as a poem, the story is made more public, and such stories ought to be made as public as possible

He stopt! it surely was a groan
  That from the hovel came!
He stopt! and listened anxiously—
  Again it sounds the same.

It surely from the hovel comes!
  And now he hastens there,
And thence he hears the name of Christ,
  Amidst a broken prayer

He entered in the hovel now!
  A sailor there he sees,
His hands were lifted up to Heaven,
  And he was on his knees.

Nor did the sailor, so intent,
  His wand'ring footsteps heed,
But now the Lord's prayer said, and now
  His half forgotten Creed

And often on his Saviour called,
  With many a bitter groan,
In such heart anguish as could spring
  From deepest guilt alone

He asked the miserable man
  Why he was kneeling there,
And what the crime had been, that caused
  The anguish of his prayer

'Oh! I have done a wicked thing!
  It haunts me night and day!
And I have sought this lonely place,
  Here undisturbed to pray

I have no place to pray on board,
  So I came here alone,
That I might freely kneel and pray,
  And call on Christ, and groan

If to the mainmast head I go,
  The wicked one is there
From place to place, from rope to rope,
  He follows every where

I shut my eyes—it matters not,
  Still, still the same I see—
And when I lay me down at night,
  'T is always day with me

He follows—follows every where—
  And every place is hell!

O God, and must I go with him,
  In endless fire to dwell!

He follows—follows every where—
  Is still above—below—
Oh tell me where to fly from him!
  Oh tell me where to go!

'But tell me,' quoth the stranger then,
  'What this thy crime hath been,
So, haply, I may comfort give
  To one that grieves for sin'

'Oh! I have done a cursed deed,'
  The wretched man replies,
'And night and day, and every where,
  'T is still before my eyes

I sailed on board a guinea-man,
  And to the slave coast went—
Would that the sea had swallowed me,
  When I was innocent!

And we took in our cargo there,
  Three hundred Negro slaves,
And we sailed onward merrily,
  Over the ocean waves.

But some were sulky of the slaves,
  And would not take their meat,
So therefore, we were forced, by threats
  And blows, to make them eat

One woman, sulkier than the rest,
  Would still refuse her food—
Hark! hark! e'en now I hear her cries!
  I see her in her blood!

The captain made me tie her up,
  And flog, while he stood by
And then he cursed me if I staid
  My hand, to hear her cry

She groaned, she shriek'd—I could not spare,
  For the captain he stood by—
Oh God! that I might rest one night
  From that poor woman's cry!

She twisted from the blows—her blood,
  Her mangled flesh I see,
And still the captain would not spare—
  Oh, he was worse than me!

She could not be more glad than I,
  When she was taken down;
A blessed minute—'t was the last
  That I have ever known

I did not close my eyes all night,
  Thinking what I had done
I heard her groans, and they grew faint
  About the rising sun.

She groaned, and groaned, but her moans grew
  Fainter at morning tide,
Fainter and fainter still they came,
  Till at the noon she died.

They flung her overboard—poor wretch!
  She rested from her pain
But when, oh when! O blessed God,
  Shall I have rest again!

I saw the sea close over her,
  Yet she was still in sight,
I see her twisting every where!
  I see her day and night!

Go where I will do what I can,
  The wicked one I see,
O Christ, have mercy on my soul!
  O God, deliver me!

To-morrow I set sail again,
  Not to the Negro shore
Wretch that I am, I will at least,
  Commit that sin no more

Oh give me comfort, if you can—
  Oh tell me where to fly,
And bid me hope, if there be hope
  For one so lost as I'

'Poor wretch!' the stranger he replied,
  'Put thou thy trust in Heaven,
And call on Him for whose dear sake
  All sins shall be forgiven

This night, at least, is thine, go thou
  And seek the house of prayer,
There shalt thou hear the word of God,
  And he will help thee there'

SOUTHEY

BOSTON,

SATURDAY, DECEMBER 17, 1831

A NOBLE EXAMPLE.

We learn from Philadelphia, that a Memorial to Congress, for the abolition of slavery in the District of Columbia, has been circulated among the females in that city, and that already TWO THOUSAND names and upwards have been procured!! One philanthropic lady alone obtained more than 300 signatures It is not too late for ladies in other places to imitate this example In England, numerous petitions have been at different times presented in Parliament, praying for the abolition of slavery in the British Colonies. We presume some of the southern hotspurs in Congress will lark on the presentation of the above mentioned petition, and discourse vehemently against female intrusion—but no matter Slavery in our land reduces one million of the female sex to a most intolerable and brutal state of servitude. It is proper, therefore, not only that their white sisters should feel, but express in the most public manner a deep sympathy in their behalf. The peculiarity of the case authorises their appeal to Congress To their credit it should be stated, that the excellent females belonging to the Society of Friends have taken the lead in this praiseworthy enterprise.

We have before us a printed 'Address to the Females convened at Philadelphia, 11th and 12th, 1831, to take into consideration the propriety of their memorializing Congress on behalf of the Slaves in the District of Columbia.' It confers great credit on the benevolence and ability of its fair authoress Success to all such efforts, and blessings on those who make them!

SEND IN YOUR PETITIONS.

Petitions for the abolition of Slavery in the District of Columbia should be forwarded without delay to Congress their reception in the early part of the session is highly important The Memorial from this city contains a much larger number of signatures than usual, among which are those of many of our most respectable citizens. Many other memorials are in circulation in this State. Public meetings have lately been held in Ohio and in Hudson, N. Y at which measures were adopted for petitioning Congress on this subject The editor of the Hudson Observer and Telegraph makes the following pertinent remarks

'The part we are acting in perpetuating Slavery in the District of Columbia, is not, perhaps, understood by all our readers. As a community, we are as guilty in suffering Slavery to exist in the District of Columbia, as we should be, were we to suffer it in the State of Ohio, so far as our relative influence is concerned The sole jurisdiction of that District belongs to the United States. The people of the United States, through their Representatives, frame its laws. For the character of these laws, the people are responsible If they tolerate Slavery, the guilt rests upon the heads of the people Up to this moment we as a people, are guilty of this sin. And when will a more favorable opportunity to rid ourselves of the evil, present itself? The present, if ever, is a time when the people of the slaveholding States will regard the proposition with favor. The universal consternation into which they have been thrown, by the late bloody attempts at insurrection among them, has prepared the way effectually for the success of this measure. Indeed, they are casting about to discover ways and means of deliverance from the evil as it exists among themselves. The subject is gravely agitated in the Southern newspapers Who can tell but the abolition of Slavery in the District of Columbia, may lead the way to the adoption of a system of universal emancipation? Who can tell, but it may be the means of raising up some Wilberforce, whose powerful appeals no heart can withstand? Surely we have every possible encouragement to act, and to act with decision and promptness upon this subject.'

A BRIBE TO KIDNAPPERS!

We thought, long ere this, that the conduct of the slavites had reached its climax, but we were mistaken. The Senate of Georgia, it seems by the following paragraph, has been called upon to offer a reward for the abduction of our persons! Not content with grinding thousands of their fellow beings into the dust, these miserable kidnappers are talking of offering a splendid bribe, in their legislative capacity, for the apprehension, or, if need be, the assassination of any northern man who shall dare to expose their tyrannical conduct! Scarcely has a proposition of so monstrous a nature ever been submitted to any public body in any country Yet, we presume, as indifferent or servile are nineteen-twentieths of the newspapers, that it will elicit scarcely a single editorial rebuke Of one thing we are sure all southern threats and rewards will be insufficient to deter us from pursuing the work of emancipation. As citizens of the United States, we know our rights, and dare maintain them We have committed no crime, but are expending our health, comfort and means for the salvation of our country, and for the interest and security of infatuated slaveholders, as well as for the relief of the poor slaves. We are not the enemies of the south, because we tell her the truth.

MILLEDGEVILLE, Nov 29

In the Senate, on Saturday, Mr Nesbit laid on the table a resolution offering a reward of ——* thousand dollars, to be paid by the Governor to any person or persons arresting and bringing to trial, under the laws of this State, the editor or publisher of the Liberator, or any person or persons who shall utter, publish, or circulate, within the limits of this State, the said paper, or any other paper, circular, pamphlet, letter or address, of a seditious character

* To save the Senate the trouble of filling this blank, we propose to insert the following sum

$999888777,666555444,333222111,000000000

BRAVE!

'Hang out the banner on the outer wall'

The last American Spectator contains the following Challenge to all the anti-colonizationists in the twenty-four States Mr Jones, (who is unknown to us,) having now a responsible antagonist, we trust will take up the glove thus valiantly thrown down, and not skulk away from the contest. We should not hesitate to take Mr Orr at his word, were it not that we are preparing a pamphlet on colonization, which he may by and by have the privilege of attacking, *pugnis et calcibus* Last, however, his colossal strength rest ingloriously in his bones and muscles, we may be induced, should no competitor appear, to break a lance with him, although we shall object to confining the controversy to the appointed space, as the deformities of the Colonization Society cannot possibly be squeezed into five columns.

Another Challenge—Mr Jones of N Y who challenged any one to defend the Colonization Society against his attacks, appears to have been frightened by the Ghost of Ashmun The Editor of the American Spectator now challenges any person in the country to take the place of Mr Jones, on the terms proposed, that is, that he shall commence the attack on the Colonization Society, that the articles shall then be alternate, shall not be more than a column in length, and shall not exceed five in number, and they may be published in either of the *principal* papers in Washington, Baltimore, Philadelphia, New York, or Boston.

EXCELLENT! The following amusing anecdote is a capital illustration of the folly of those colonizationists, who are endeavoring to suppress the rising tide of our colored population by extracting a few drops annually with their 'mop and pattens.' Dame Partington is clearly outdone by them, in regard to pertinacity of purpose and feebleness of execution

Rev Sidney Smith, in his speech at the Taunton meeting, said that 'the attempt of the House of Lords to stop the progress of the Reform, reminded him of the conduct of the excellent Mrs Partington, during the great storm at Sidmouth, in 1824. The tide rose to an incredible height, the waves rushed in upon the houses, and every thing was threatened with destruction In the midst of this fearful commotion of the elements, Dame Partington, who lived upon the sea beach, was seen at the door of her house, with mop and pattens, trundling her mop and sweeping out the sea water, and vigorously pushing back the Atlantic The Atlantic was roused, and so was Mrs Partington; but the contest was unequal. The Atlantic beat Mrs Partington She was excellent at a slop or a puddle, but she could do nothing with a tempest'

ODDITIES.

The old records of this State are a storehouse of oddities in every conceivable shape of action Here is a quaint petition of a benevolent jail keeper, whose bowels of compassion were moved in view of the sufferings of poor debtors and others in prison we copy it verbatim

Right Worshipful. together with the rest of this honored Courte

Your unworthy servant William Wilson makes bould to acquaint you with the want of some trucking cloth or what else may be thought meet to make some blankets for the poore prisoners for the Could winter tyme, my desire is if it be the good pleasure of this honored Courte so to order it! I trust their Loynes will blese you for it, although theare harts & lips doe not as Juba by ye Holy Ghost spake, & soe rest your poor unworthy servant

WILL WILSON *Keeper*

8 mo 16 1645

The magistrates have granted this petitioner desiring the consent of the Deputies herein.

JNO WINTHROP *D Gov*

The house of Deputies have granted that the 6 yds of trucking Cloth, which was bought for Capt Bridges attendants att their returne shall be sent to the keeper

EDWARD RAWSON

Another individual prays that he may be allowed to circulate his 'strong waters' more copiously in summonity—to the following intemperate effect

To the hon Gov Deputie Gov, & assistants the humble pet. of Wm Jay

Forasmuch as my calling and employment is in Distilling strong waters, & many neighbours, & others have occasion for their necessity to need for a glasse more or lesse as their necessity & ability doth require, my humble Request is that I may have your Worshipps approbation to sell it forth in such considerable proportions, not keeping any tippling or drinking thereof in my house.

granted 4 1 mo 1644.

JN NOWELL, *Sec*

A pamphlet of 24 octavo pages has been published by our colored brethren in New-York, containing an account of the New-Haven City meeting and resolutions, relative to the College for colored youth, and strictures upon the doings of New-Haven. Its distribution is calculated to have an excellent affect upon public sentiment.

Result of the Election on Monday last for Mayor—Hon. Theodore Lyman, 1831, Hon Charles Wells, 1538, Hon William Sullivan, 1185. No choice Another trial on Thursday next

GENTEEL BOARDING HOUSE

FOR COLORED TRAVELLERS AND RESIDENTS

ROBERT WOOD

GIVES notice to his friends and the public, that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect Board may be obtained by the day, week or month Every effort will be made by Mr Wood to suit the taste and convenience of his patrons Gentlemen of color, in other places, on visiting Boston, will find his house a desirable resort Patronage is respectfully solicited Dec 17

LITERARY.

For the Libertator

'There the wicked cease from troubling and there the weary be at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and great are there and the servant is free from his master.'

How pleasant to think, when our troubles are o'er,
And our day has at last reached its even,
There's one peaceful spot on life's stormy shore,
Where the winds of misfortune can reach us no more,
Nor force our frail bark from its haven.

How sweet to the pensive the sleep of the grave,
Where sought can oppress him forever,
'Tis the goal of the weary—the home of the slave—
O'er him and his master the willow shall wave,
'Neath its shade they shall both dwell together.

The tomb is the place where our friendship must end,
The testaments of hope and of pleasure,
Where Charity itself no longer can lend
A tear to the wretched, or help to a friend,
Where the miser must bury his treasure.

There too shall we hide all thoughts of the past,
Oh, say not the tomb is so dreary,
To the end of our race we are hastening fast,
Then welcome the spot where we all stop at last,
Fatigued with life's journey, and weary. J

TO THE DYING YEAR.

BY JAMES G. BROOKS.

Thou desolate and dying year!
Emblem of transitory man,
Whose wearisome and wild career,
Like thine, is bounded to a span,
It seems but as a little day
Since Nature smiled upon thy birth,
And spring came forth in fair array,
To deck upon the joyous earth.

Yet—yet the radiance is not gone
Which shed a richness o'er the scene,
Which scattered upon the golden dawn
Than ships were brilliant and serene—
Oh! still a melancholy smile
Gleams upon nature's aspect fair,
To charm the eyes a little while,
Ere Ruin spread his mantle there.

Thou desolate and dying year!
Since Time entwined thy normal wreath,
How often love hath shed the tear,
And knelt beside the bed of death!
How many hearts, that lightly sprang
When joy was blooming but to die,
Their finest chords by death unstrung,
Have yielded life's expiring sigh.

And pillowed low beneath the clay,
Have ceased to coalt—to breathe—to burn—
The proud, the gentle and the gay,
Gathered into the cenotaph urn!
Whilst freshly flowed the frequent tear
For love herself—affection fled—
For all that were our blessings here,
The loved—the lost—the sainted dead!

Thou desolate and dying year,
Prophetic of our fond fall!
Thy beds are gone—thy leaves are sere—
Thy hazelnut shrouded in the pall,
And all the garniture that shed
A brilliancy upon thy prime,
Hath, like a morning vision, fled
To the expanded grave of Time.

Time! Time! In thy triumphal flight,
How all life's phantoms flee away!
The smile of Hope—and young Delight,
Fame's meteor beam—and Fancy's ray;
They fade—and on thy heaving tide,
Rolling its stormy waves afar,
Are hence the wrecks of human pride—
The broken wrecks of Fortune's war.

Thou desolate and dying year!
Earth's brightest pleasures fade like thee,
Like evening shadows disappear,
And leave the mind to repine
The stream of life, that used to pour
Its fresh and sparkling waters on—
While Fate stood watching on the shore,
And numbered all the moments gone—

Where hath the morning splendor flown,
Which danced upon that crystal stream?
Where are the joys to childhood known,
When life is an enchanted dream?
Enveloped in the starless night,
Which destiny hath overspread,
Enrolled upon that trackless flight,
Where the dark wing of Time hath sped.

Oh! thus hath life its evenide
Of sorrow, loneliness and grief,
And thus, divested of its pride,
It withers like the yellow leaf!
Oh! such is life's autumnal bower,
When plundered of its summer bloom!
And such is life's autumnal hour,
Which heralds man unto the tomb.

MISCELLANEOUS.

From the N. Y. Journal of Commerce

STATISTICS OF SLAVERY.

We have not seen the official returns of the census, but from an abstract in the American Almanac, it appears that there are still 37 slaves in New England, viz. 14 in Rhode Island and 23 in Connecticut. *Forty-six* slaves are put down to the State of New York. Now we had supposed that slavery was entirely abolished in that State, from and after the 4th July, 1827. It is true the children of slaves were still to remain in the employ of their former owners in certain age, 'in the same manner as if they had been bound to service by the overseers of the poor.' Those born prior to the 1st April, 1817, were to remain in this condition until 28 if males, and until 25 if females. Those born after that date were to continue servants until the age of 21, and no longer. Hence it follows that there will be no 'servants' in this State, arising from the former relations of master and slave, after the 31st of March, 1845. There are no slaves now; or if there are, we should be glad to know how the fact is explained.

But supposing, for the moment, that 46 slaves are rightly put down to the credit or discredit of New-York, thus the number of slaves in New England and New-York, with a joint population of 5,563,119, is 83. Adding 2,443 for New Jersey, 386 for Pennsylvania, 746 for Illinois, and 27 for Michigan, we have a total of 3698 slaves *only*, in the entire country North of Delaware, Maryland, and the river Ohio. The number of States embraced in this district is twelve, and one Territory. Number of inhabitants, 7,004,666, or a majority of the whole population of the United States in 1820, the number of slaves in the same district was 16,221. Decrease in ten years, by legislation or otherwise, 15,523. The only State within its limits, where the number of slaves has increased during the same period, is Pennsylvania, which have received an accession of 175, and at present has a total of 386. Our good friends the Quakers must look to this business a little. New Jersey has decreased from 7,557 to 2,445, New-York from 10,088 to 46, or as we say, to 0, Connecticut from 97 to 23, Rhode Island from 48 to 14, Indiana from 190 to 3; Illinois from 917 to 746. The States which are at present free from the curse of slavery are Maine, New Hampshire, Vermont, Massachusetts, New-York, Ohio, and Indiana; two more than in 1820. It is high time that all the States we have mentioned, should follow the same example; always taking care to make compensation for individual losses.

Turn we now to the remaining portion of the United States. The present number of slaves in Delaware is 3,305, being a decrease of 1,204 since 1823. In Maryland, 102,878, being a decrease of 4,520 during the same period. In 1810, the number of slaves in Maryland was 111,502, or 8,624 more than it is at present. In the District of Columbia, the number of slaves in 1820 was 5,377. Present number, 5,053. Decrease 321. In all the other States and Territories there has been a decided increase, as will be seen by the following schedule:

	No. of Slaves in 1820	1830	Increase.
Virginia,	425,153	469,724	44,571
North Carolina,	205,017	246,462	41,445
South Carolina,	258,475	315,355	56,880
Georgia,	149,655	217,470	67,814
Alabama,	41,879	117,284	75,415
Mississippi,	32,814	65,659	32,845
Louisiana,	69,064	109,631	40,567
Tennessee,	80,107	142,352	12,270
Kentucky,	120,732	165,550	44,818
Missouri,	10,225	24,590	14,765
Florida,	unknown	15,510 say	10,000
Arkansas,	1,917	4,578	2,961
Total	1,587,515	1,894,415	494,469

Hence it appears that the whole increase of slave population in the United States from 1820 to 1830, (except 175 in Pennsylvania,) has accrued in the States and two Territories, and amounts to 494,469. Being an accession of more than one third to the original number.* If from 494,169, we deduct the decrease in other portions of the Union, amounting to 21,678, we have a net increase, throughout the United States, of 472,491. The whole number in 1820, was 1,531,345: consequently the present number is 2,003,837, out of a total of 12,866,102. The increase from 1810 to 1820 was 339,982.

* We have not the means of knowing the rate of increase among the white population of these States, in comparison with the slaves, but taking the whole population in the aggregate, the increase from 1820 to 1830 was as 100 to 133, while the increase of slaves was as 100 to 136 nearly. Hence it is clear that the slaves are increasing in these States, in a considerably more rapid ratio than the whites.

ESSEQUEBO, Demerara, Sept. 15. 'On Monday last, the 12th inst. a negro named David, belonging to the place called Nourden, situate on the river Essequebo, on hearing the noise of a dog, went into the bush to ascertain the cause, when he found a large tiger entangled by a Camudy Snake, in such a manner as entirely prevented the tiger from making his escape. The above negro, who, to my great surprise, had only one hand, killed them both. The tiger measures 7 feet from the nose to the root of his tail, the snake is 28 feet 4 inches long. The skins of both are handsomely preserved, and are now to be seen as a curiosities at the above place.'

A Liverpool paper states that the number of children in England now enjoying the benefits of Sabbath School instruction is 1,350,000. In the United States, the number, we presume, does not exceed 700,000.

AGGREGATE AMOUNT

OF EACH DESCRIPTION OF PERSONS IN THE UNITED STATES, BY CLASSES.

(As submitted to Congress by the President.)

FREE WHITE PERSONS.

Males—under 5 yrs of age,	972,194	
of 5 and under 10,	782,637	
of 10 " 15,	671,688	
of 15 " 20,	578,314	
of 20 " 30,	952,982	
of 30 " 40,	592,593	
of 40 " 50,	369,370	
of 50 " 60,	230,568	
of 50 " 70,	154,210	
of 70 " 80,	55,183	
of 80 " 90,	15,946	
of 90 " 100,	1,963	
of 100 and upwards,	274—	5,368,769
Females—under 5 years,	950,104	
of 5 and under 10,	751,546	
of 10 " 15,	659,065	
of 15 " 20,	587,713	
of 20 " 30,	916,532	
of 30 " 40,	555,506	
of 40 " 50,	355,425	
of 50 " 60,	225,928	
of 60 " 70,	150,865	
of 70 " 80,	58,354	
of 80 " 90,	17,872	
of 90 " 100,	2,484	
of 100 and upwards,	284—	5,167,299
Total number of Free Whites		10,526,358

SLAVES.

Males—under 10 yrs of age,	353,545	
of 10 and under 24,	512,675	
of 24 " 36,	185,554	
of 36 " 55,	118,995	
of 55 " 100,	41,466	
of 100 and upwards,	718—	1,214,345
Females under 10 years,	347,456	
of 10 and under 24	508,793	
of 24 " 36,	186,952	
of 36 " 55,	111,753	
of 55 " 100,	41,422	
of 100 and upwards,	563—	795,884
Total number of Slaves		2,010,526

FREE COLOURED PERSONS.

Males—under 10 years,	48,737	
of 10 and under 24,	45,125	
of 24 " 36,	27,623	
of 36 " 55,	22,252	
of 55 " 100,	11,875	
of 100 and upwards,	268—	155,895
Females under 10 years,	47,347	
of 10 and under 24,	45,125	
of 24 " 36,	32,504	
of 36 " 55,	24,265	
of 55 " 100,	13,369	
of 100 and upwards,	251—	165,862
Total number of Free Col. Persons		319,457
TOTAL AGGREGATE OF THE U. S.		12,856,154

MISS HANNAH F. GOULD.

Miss Gould, who resides in Newburyport, Mass. has within a few years past, acquired considerable celebrity for her poetic effusions, many of which discover strong traits of original genius, and a very playful imagination. Chance has thrown into our hands a small bit of her original manuscript written about fifteen years ago, in a lady like hand, as we are informed, under the following circumstances: On a new-year's morning, meeting a young miss of her acquaintance, they wished each other 'a happy new year,' both smoking together. A dispute arose as to who spoke first, and who should give the gift. It was finally left to a third person, who decided against Miss Gould. She sat down and wrote the following and handed him, which probably she never expected to see in print.

'Since then I no longer my right can maintain,
And against their *poor victim* the fates have decided,
This *verse* will be all that the victor shall gain,
For a wish half-expressed, by one word confided,
This verse too shall tell how the victory was won,
By his asking a sentence which I had begun.'

Portland Courier

The ex-Dey of Algiers (as he styles himself on his visiting cards) dined on the 28th August with the prime minister of France, and was attired in the richest oriental style. He wore a pair of deep green spectacles. On the morning of that day, he sent a written request,—which was granted,—to be allowed to place his own cook in the kitchen of his host, who should prepare his share of the dinner. The cook appeared with two live fowls, which, having despatched, *secundum artem*, he boiled and served up with rice. His Highness, the ex-Dey—the displaced Unit—ate nothing else. The cabinet proper of Louis Philip were present, and greatly edified by the good humor with which he seemed to bear his political dissolution.—*Nat. Gaz.*

NEWSPAPER BORROWERS.—Reader! if you borrow this paper, send it right back—as you may feel *cheap* after you have finished this paragraph.

If the tailor sends a *new* coat home to you, would you think your neighbor for an his request for the first use of it?

If the baker leaves you a *hot loaf*, should you like to lend it to your neighbor, and have it returned cold, with the corners gnawed off?

If the pannypost leaves a *fritter* on your counter, should you think it right in your neighbor to cause it, before you had time to read it, to *tally* a load of potatoes on it, and thank you for the use of it some hours after, if he should get his as soft cents as to lose it?

If these things are not right—then *it is not right to borrow a newspaper on the day when it is published.*—Portsmouth Journal.

To all who are not poor, and especially to the rich and influential we say, visit the poor—let each family take under their advising and comforting influence some one poor family, or individual. Give what, where, and by what closeness you please, but whatever you may give or refuse, give at least your influence to protect and comfort the defenceless and suffering poor against the oppression of hardhearted avarice, whether in the form of exorbitant rents or of cruel impositions and exactions as to quality, quantity, and price of fuel.

Boston Christian Register

One of the most singular celebrations of the coronation was that of Mr Thistone, surgeon, of Congleton, who had at a tea party *sixty women, mothers of eight hundred and thirty-nine children! twelve of the dinner alone having given birth to two hundred and two of the number!* One of them was the mother of *thirty-one* children!!

Mr Van Buren had the honor of dining with the King, on the 15th, with a select party, among whom was our fair countywoman, the Marchioness of Wilkeiny.

A tavern near the London Fish Market (Billingsgate) is asserted to sell upwards of 4,000 glasses of gin, between 4 and 8 o'clock A. M. many of the fishwomen and porters consuming 10 to 12 glasses before breakfast.

Rev. Dr Murphy, Bishop of Cork, was nearly dragged out of the mail coach at Bath, having been mistaken for another Bishop who voted against the Reform Bill.

Died, in Boston, Mr Edward Draper, printer, 82. Mr D. was probably the oldest printer in New England. During the period of the revolution, he published (in connexion with the late Mr Folsom) 'The Independent Ledger,' a weekly newspaper, the columns of which were often enriched by the writings of the late Rev. Dr Cooper, and other eminent patriots of that day.

The King of Saxony has issued a decree, forbidding young men to marry before they have attained their 21st year, under pain of fine and imprisonment.

MORAL.

RELIGION.

It is of no consequence to say we will not change our religion, if our religion do not change us.

A man who lives and dies a mere professor, had better lived and died a mere heathen.

All religious duties acceptable in the sight of God, flow from sincere love to his character and glory.

It is not talking *about* God, but *walking* with him, that constitutes the christian character.

Darkness is applicable to describe the eye of the man, as the word religious, the renewed of heart.

The business and duty of man in this life is, to secure an interest in the world to come.

A desire to be happy, is peculiar to all men; a desire to be holy, is peculiar only to renewed men.

If God has done that for the regenerate, which he has not done for the world, then the regenerate ought to render him that service, which the world refuses to render him.

If we are willing to perform our duty, God is ready to assist us, if we are truly sincere, he is willing to accept of us.

A pious remembrance of God, is a fountain of obedience to God.

When we forget and neglect God when young, he will forget and reject us when old.

When a real christian duly considers the goodness and mercy of God, he wonders that all the world do not see and admire them; but when he considers the blindness and depravity of the natural heart, he wonders that any should ever discover and admire them.

For these six months past, the thriving Christians in the part of the country have been deeply engaged in collecting earthly treasures. Their leading object seems to have been to make money. Well, now it has been made, what will they do with it? Will they hoard it up as their own? or will they devote it to the interests of the Master whom they profess to serve? Surrounded as they are with a great cloud of witnesses, this is a question of no small moment, and one that must be answered.

Another question still might be put to money-loving professors. How much of their late accumulations has been earned with the blood of souls? Covetous professors are nothing less than skinsters. These are never pure from their own blood, or the blood of their fellow-creatures.—*Western Rev.*

'The disciples,' we read, 'returned to Jesus,' and 'told him all things, both what they had done, and what they had taught.' I think that if we would every evening come to our Master's feet, and tell him where we have been, what we have said, and what were the motives by which we were actuated, it would have a salutary influence on our conduct. While reading over each day's page of life, with the consciousness that he was reading it too, we should detect many errors and defects, which would otherwise pass unnoticed.

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. *New-York, October 8.*

THE LIBERATOR.

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [NO. 52.

BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, DECEMBER 24, 1831.

THE LIBERATOR
IS PUBLISHED WEEKLY
AT NO 11, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TEXTS ON SLAVERY.

As some of our readers may not have perceived a change of texts in each successive number of the Liberator, we republish the following selections in a body, believing that a reference to them will be found useful and convenient.

I

'Of all men living, an American citizen who is the owner of slaves is the most despicable: he is a political hypocrite of the very worst description.—I stain the star-spangled banner that was never struck down in battle.'—O'CONNELL.

II

'The friends of humanity and liberty in Europe should join in one universal cry of shame on the American slaveholders. 'Base wretches,' should we shout in chorus—'base wretches, how dare you profane the temple of national freedom, the sacred fane of republican rites, with the presence and the sufferings of human beings in chains and slavery?'—IDEM.

III.

'I register my testimony against the unprincipled, inhuman, anti-christian, and diabolic Slave Trade with all its authors, promoters, abettors, and sacrilegious gains; as well as against the Great Devil, the father of it and them.'—DR. ADAM CLARKE.

IV

'Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it.'—BROUGHAM.

V

'By the law of God, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man!'—IDEM.

VI.

'We are told not to meddle with vested rights. I have a sacred feeling about vested rights; but when vested rights become vested wrongs, I am less scrupulous about them.'—REV MR. BURNETT, of England.

VII

'In behalf of the perishing slaves, let each parish in the country speak. Let each denomination of Christians in its distinctive capacity speak. Let every mouth in the community speak.'—IDEM.

VIII

'He who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins—the oppressors and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantly take away mine, for I want to have yours.'—ABBE RAYNAL.

IX.

'Unless the Divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But 'if God be for you, who can be against you?' Are all of them together stronger than God? Oh, 'be not weary in well-doing,' go on, in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.'—JOHN WESLEY.

X

'Reformation must be put at some distance to please. Its greatest favorers love it better in the abstract than in the substance. When any old prejudice of their own, or any interest that they value is touched, they become scrupulous, captious, and every man has his separate exception. Thus between the resistance of power, and the unsystematical process of popularity, the reformer is hissed off the stage, both by friends and foes.'—EDMUND BURKE.

XI

'We hold these truths to be self-evident—that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.'—DEC IND U S.

XII

'Slavery is a system of intolerable injustice, the complication of every species of iniquity, the greatest practical evil that ever has afflicted the human race, and the severest and most extensive calamity recorded in the history of the world.'—WILLIAM PITT.

XIII

'Slavery is a mass, a system of enormities, which incontrovertibly bid defiance to every regulation which ingenuity can devise, or power effect, but a total extinction.'—IDEM.

XIV

'I shall briefly give my opinion of slavery. I know it to be inhuman; I am certain it is unjust; and no honest man can support a trade founded upon principles of injustice and cruelty. We are accused of enthusiasm. Are we then fanatics—are we enthusiasts—because we cry 'Do not rob! Do not murder!' I have ever considered this business as a most unjust and horrible persecution of our fellow creatures; and in whatsoever situation I may ever be, as long as I have a voice to speak, this question shall never be at an end.'—CHARLES JAMES FOX.

XV

'The trade in human flesh is so scandalous, that it is to the last degree infamous to suffer it to be carried on by the authority of the government of any country. With regard to a regulation of slavery, my detestation of its existence induces me to know no such thing as a regulation of robbery and a restriction of murder. There is no medium: the legislature must either abolish it, or plead guilty to all the iniquity with which it is attended.'—IDEM.

XVI

'What hypocrisy and villany, to profess that we are votaries of liberty, while we encourage or countenance the most ignoble slavery! We cannot form to ourselves an idea of an object more ridiculous, than an American patriot signing declarations of Independence with one hand, and with the other, brandishing his whip over his affrighted slave!'—BRANNAGAN.

XVII

'We assert that no slaveholder is innocent; that he is an unjust, cruel, criminal kidnapper, who is guilty of the most atrocious transgression against God and man; that it is the most infatuated delusion for such men to believe, or the most impudent hypocrisy in them to profess themselves innocent; that whole counties may be traversed, in which comparatively but few persons can be traced, who distribute as many comforts or as much care to their slaves, as to their horses; that the general management of the slave is a complication of indescribable barbarity; that Christian professors are not exempt from the enormity of the crime, or the application of the charge; and every man-stealer is dared either to refute the doctrine, or to disprove the accusation.'—REV GEORGE BOURNE.

XVIII

'Is not the plea, that emancipation is impracticable, the most impudent hypocrisy and the most glaring absurdity ever propounded for contemplation?—Can any suppositious expediency, any dread of political disorder, or any private advantage, justify the prolongation of corruption, the enormity of which is unequalled, or repel the holy claim to its extinction? The system is so entirely corrupt, that it admits of no cure but by a total and immediate abolition. For a gradual emancipation is a virtual recognition of the right, and establishes the rectitude of the practice. If it be just for one moment, it is hallowed for ever; and if it be inequitable, not a day should it be tolerated.'—IDEM.

XIX.

'To pray and kidnap! to evangelize and rob men's all! to preach justice, and steal the laborer with his recompense! to recommend mercy to others, and exhibit cruelty in our own conduct! to explain religious duties, and ever impede the performance of them! to propound the example of Christ and his Apostles, and declare that a slaveholder imitates them! to enjoin an observance of the Lord's day, and drive the slaves from the temple of God! to inculcate every social affection, and constantly exterminate them! to expatiate upon bliss eternal, and preclude sinners from obtaining it! to unfold the woes of Tophet, and nothing men from its fire! are the most preposterous delusion and the most consummate mockery.'—IDEM.

XX

'The Church of God groans. It is the utmost Satanic delusion to talk of religion and slavery. Be not deceived: to affirm that a slaveholder is a genuine disciple of Jesus Christ is most unintelligible contradiction. A brother of Him who went about doing good, and steal, enslave, torment, starve and scourge a man because his skin is of a different tinge! Such Christianity is the Devil's manufacture to delude souls to the regions of woe.'—IDEM.

XXI

'Every man who holds slaves, and who pretends to be a Christian or a Republican, is either an incurable idiot who cannot distinguish good from evil, or an obdurate sinner who resolutely defies every social, moral and divine requisition. Evangelical charity induces the hope that he is an ignoramus.'—IDEM.

XXII

'Will subsequent ages credit so monstrous a statement that Preachers of the Gospel, eighteen hundred years after angels had sung, on earth peace, good will to men, were characterised as proverbially devoted participants in all the enormous iniquity of men stealing? and nearly fifty-six years after the promulgation of the Columbian Declaration of Independence reprobated its self-evident truths as unsound propositions, because to practice their covetousness, and their barbarous robbery of the rights of man, would have been restrained?'—IDEM.

XXIII

'If the most guilty and daring transgressor be sought, he is a Gospel Minister, who solemnly avows his belief of the Presbyterian Confession of Faith, or of the Methodist Discipline, and notwithstanding himself is a Negro Pedler, who steals, buys, sells, and keeps his brethren in slavery, or supports by his testimony, or his smooth prophesying, or his direct defence, the Christian professor who unites in the kidnapping trade. Truth forces the declaration, that every church officer, or member, who is a slaveholder, records himself, by his own creed, a hypocrite!'—IDEM.

XXIV

'A free people, and hold slaves! Republicans, and traffic their fellow-creatures! Democrats, and enslave those who are here with external, inherent and inalienable rights! and Christians all!—No: such persons are enemies of the republic, humanity, religion and God.'—IDEM.

XXV

'The guilt does not consist merely in making men slaves; it consists as much in keeping them slaves. The present slaveholders, and their advocates in this country, cannot escape by setting up such a distinction. It avails them nothing. For if it be unlawful, iniquitous and unchristian to steal a man and force him into bondage, it must be equally unlawful, iniquitous and unchristian to retain him in that state, whether he has been purchased, or received as a gift, or got by inheritance, or obtained in any other way whatever. The crime is the same in both cases.'—REV DR THOMSON.

XXVI

'Slavery is hostile to the original and essential rights of common humanity—contrary to the inflexible and paramount decrees of moral justice—at eternal variance with the spirit and maxims of revealed religion—inimical to all that is merciful in the heart, and holy in the conduct—and on these accounts, necessarily exposed and subject to the curse of Almighty God.'—IDEM.

XXVII

'That man cannot hold property in man is a proposition which is self evident: it does not bear an argument: and he who maintains it, must be prepared to admit that if the white man can hold property in the black man, the black man can hold property in the white man,—a doctrine which, as soon as it is carried into operation, breaks up the whole frame of society, and reduces all things into absolute anarchy and confusion.'—IDEM.

XXVIII

'Give the slaves their liberty, and then you can secure their full and universal instruction; but as long as they are slaves, held to be the property of their masters, and involved in all the disadvantages of colonial bondage, barriers to their religious and moral culture will be set up, which I defy all your parliamentary enactments, and all your orders in council, to surmount or to overthrow.'—IDEM.

XXIX

'If the plague had rewards and pensions to bestow, it would find apologists; but in defending the poor and the oppressed as we must struggle against power, riches and frenzy, we may expect nothing but calumny, injuries and persecutions.'—FRAPOLOSARPI.

XXX

'Robbers invade the property, and murderers the life of human beings; but he that holds another man in bondage subjects the whole sum of his existence to oppression, bereaves him of every hope, and is, therefore, more detestable than robber and assassin combined.'—THOMAS DAY.

XXXI

'What would you say to a man in private life, who should pretend to be no thief, because he only bought stolen goods; or that he was no villain, because he did not forge a deed himself, but only paid another to do it, and enjoyed the estate by that honorable security? Yet this is literally the tale which the Americans plead to the unfortunate inhabitants of Africa.'—IDEM.

XXXII

'The owners of slaves are licensed robbers, and not the just proprietors of what they claim. Freeing them is not depriving them of property, but restoring it to the right owner; it is suffering the unlawful captive to escape. It is not wronging the master, but doing justice to the slave, restoring him to himself. Emancipation would only take away property that is its own property, and not ours; property that has the same right to possess us, as we have to possess it; property that has the same right to convert our children into dogs and calves and colts, as we have to convert theirs into these beasts; property that may transfer our children to strangers, by the same right that we transfer theirs.'—RICE.

XXXIII.

'In America, a slave is a standing monument of the tyranny and inconsistency of human governments. He is declared by the united voice of America to be by nature free, and entitled to the privilege of acquiring and enjoying property; and yet by laws passed and enforced in these states, he is retained in slavery, and dispossessed of all property and capacity of acquiring any.'—IDEM.

XXXIV

'When we plead for slavery, we plead for the disgrace and ruin of our own nature. If we are capable of it, we may hereafter claim kindred with the brutes, and renounce our own superior dignity.'—IDEM.

XXXV

'The slave we have deeply wronged. His wrongs we are bound to redress. And whatever may be the difficulties of the task, we are persuaded they admit of adjustment—a reasonable and righteous adjustment! Give them liberty, and teach them religion, and you make those men you make them better servants than ever they were slaves. I speak experimentally. I have had them in the domestic relations of life as nurses for my children, and in other situations, as well as under my pastoral care; and I repeat, give them liberty, and you make way for their moral and intellectual elevation;—give them liberty lest just heaven should permit them to redress their own wrongs, or the Almighty Power, who has said 'vengeance is mine, and I will repay it,' should undertake their cause.'—REV C MUSGRAVE.

XXXVI

'Slavery is made up of every crime that treachery, cruelty and murder can invent; and men-stealers are the very worst of thieves. The most knavish tricks are practised by these dealers in human flesh; and if the slaves think of our general character, they must suppose that Christians are Devils, and that Christianity was forged in Hell. Shall we call ourselves Christians or Devils? Can a race of Devils plot against us worse than we do against them? In art and wickedness, as it relates to our principle and practice, we abundantly exceed.'—ROWLAND HILL.

XXXVII

'Of all the slaveholders under Heaven, those of the United States appear to me the most reprehensible; for man is never so truly odious as when he inflicts upon others that which he himself abominates.'—RUSHTON.

XXXVIII

'Every slave in these States is as notoriously kidnapped, as if he had been purloined from Guinea; and he who claims a colored child as his property, and nurtures and detains it in slavery, is equally a man thief with the negro-stealer on the Gold Coast.'—Rev George Bourne

XXXIX.

'I freely confess that I am no *friend* to what are called ameliorating measures. If they can effect good, they will not effect it in sufficient time. I hold the system of slavery to be a crime of the deepest dye, and I would deal with it as crimes ought to be dealt with. I would not ameliorate; I would not cut off the most offensive parts of the system, but would destroy it altogether.'—Buxton

XL

'I never met with a man yet, who impliedly admits the enslaving of human beings as consistent with the exercise of christian duties, who could talk or write ten minutes on the subject, without exposing nonsense, or contradicting himself, or advancing heresy which would expose a man to censure on any other subject.'—Western Luminary

XLI

'All the fraudulent methods that are taken for the purpose of enslaving men must be considered as man-stealing; and all the buyers and holders of slaves are partakers of the guilt of the slave-merchant. They support and encourage his infamous trade; nor can they pretend that their right to buy slaves is any other or better, than that of the seller. They are verily guilty in whose hand the slave is found.'—Brown

XLII

'It is impossible to allow that Negroes are men; because, if we allow them to be men, it will begin to be believed that we ourselves are not Christians.'—Montesquieu

XLIII

'Slavery is incompatible with the very nature of man and the welfare of society. The inextinguishable mind of man can never be wholly enslaved. Attempts may be made to crush it, but it will burst forth, like a smothered volcanic fire, and dissolve the fabric of society.'—Sandwith

XLIV

'A person cannot be a child of God, and live in the practice of that which his reason, his conscience, and Scripture disallow; and a man must be intellectually blind, not to see that all these faithful monitors absolutely and unequivocally condemn slavery and its abettors.'—Brannagan

XLV

'These same slaveholders would wade through seas of the blood of white men, as well as black men, to gratify their despotic propensities, if they were not restrained. It is the fear not the love of either God or man, that restrains them.'—Idem

XLVI

'Slavery is the full measure of pure, unmixed, unsophisticated wickedness; and scorning all competition or comparison, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence.'—Wilberforce

XLVII

'Immortal souls in slavery! Subjects of the grace of God, and the purchase of the precious blood of Christ, in slavery! Beings capable of all the blessings of civil society, deprived of them all, to administer to the vices and pleasures of others! If this be mercy, what is not? Hail, ye sons of *Benevolence*! will you sing,

'That mercy I to others show,
That mercy show to me?'

—Smethin

XLVIII

'There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other.'—Jefferson

XLIX.

'Slavery is not good in itself. It is neither useful to the master nor to the slave. Not to the slave, because he can do nothing from virtuous motives. Not to the master, because he contracts among his slaves all sorts of bad habits, and accustoms himself to the neglect of all the moral virtues. He becomes haughty, passionate, obdurate, vindictive, voluptuous, and cruel.'—Idem

L

'I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference.'—Idem

LI

'Slavery is unnatural, a violation of human rights, inconsistent with every sound system of national policy, in opposition to every principle of religion, replete with wrongs and cruelties of men, and offensive and insulting to God, who has made of one blood all the individuals of the human race, and with whom there is no respect of persons.'—Anonymous.

LII

'Join with me, friends of freedom, friends of humanity, in consecrating to eternal infamy the owners of slaves in the Republic of North America.'—O'Connell.

JUVENILE DEPARTMENT.

☞ The Editor takes this occasion to thank those correspondents who have contributed to the Juvenile Department of the Liberator. He is particularly indebted to his unknown friend 'U I E' for many valuable communications. He earnestly solicits a continuance of favors for the next volume, believing that this Department has been eminently successful in awakening the sympathies of youthful readers in behalf of the suffering slaves.

For the Liberator

THE SLAVE.

I pity the poor little slave,
Who labors hard through all the day—
And has no one,
When day is done,
To teach his youthful heart to pray.

No words of love—no fond embrace—
No smiles from parents kind and dear;
No tears are shed
Around his bed,
When fevers rage, and death is near.

None feel for him when heavy chains
Are fastened to his tender limb;
No praying eyes—
No sympathies—
No prayers are raised to heaven for him.

But I will pity the poor slave,
And pray that he may soon be free;
That he at last,
When days are past,
In heaven may have his liberty.

D C C

THE SWEEP AND THE TOMBSTONES.

Some time ago, you printed an account which I sent you, of two little sweeps. I now send you an account about another of these poor boys. It is written down nearly as it was communicated to me.

Jack had been several years apprenticed to his master, and was almost twelve years old, but could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game, he stopped to look at them. His attention was soon caught by something new to him: this was their books ranged in a line by the side of the wall. He ventured to take hold of one, and was turning over the leaves, when the boy to whom it belonged came up, and angrily asked him what he was about.

Jack took some marbles out of his pocket and offered to give them to the boy if he would let him look at the book till the game was over. The owner consented, and Jack turned over the leaves, but of course could not make out its contents. The game being ended, the boys dispersed; Jack returned the book, and asked the boy many questions about reading, and, finding him tractable, persuaded him to read some of his lessons before they parted.

The next day Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, and after some talk about books, asked him to teach him to read, and offered him a marble for every letter he taught him. The boy consented, and Jack set about trying to win marbles enough to pay this little master, and being a good shot, he succeeded, though not without some pains. His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable.

One day Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow, the boy called out, —'Sooty boy, I can't teach you any more; father and mother have both scolded me, because you have dirtied my book with your black hands.'

Poor Jack had not expected this, but was unwilling to be disappointed, and being very different from some idle children who are glad of any excuse to escape their lessons, he offered to pay *four* marbles for every lesson, and to wash his hands carefully every day. This was in vain; his teacher was either tired of the task, or afraid of being blamed about his book. All now seemed to be at an end, when Jack recollected that he had seen letters on the tombstones in the church yard, and as these could not be hurt by his black fingers, he mentioned this plan to the boys, and offered to go on paying any one who would teach him to read the words on the stones.

The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After continuing this in their leisure hours for some days, one of them offered to take him to a Sunday school. Jack readily agreed. The Superintendent was pleased with his anxiety to learn, and took pains to promote him; instructing him on week days also. He applied diligently, and soon was able to read and write; and what was far better, from the instructions he received, he was brought to love the Bible, and the truths it contained.

If any of your little readers feel tired of their lessons, I hope they will think of the '*Sweep and the Tombstones*;' and I hope also, that like him they will learn the best of wisdom, 'For the soul to be without knowledge, is not good;' but it is of very little use to be able to read and write if they remain ignorant of Christ, or only repeat texts and chapters by rote. Then 'incline thine ear unto wisdom, and apply thine heart to understanding;—if thou seekest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.' Prov ii 2, 4, 5

New York Observer

SLAVERY RECORD.

ANNUAL VIEW OF SLAVERY.

Below is a summary of events which have taken place in the several slave States, and elsewhere, during the present year, as recorded in our columns. This view of slavery is sufficiently dreadful, although it is necessarily limited and imperfect. We can give no account of the numerous families which have been torn asunder, and the thousands of men, women and children who have been bought and sold like cattle; nor of the bloody scourgings of a great many of sable victims; nor of their deprivations and sorrows and sighs; nor of the profligate violations of female chastity by slave owners and their sons; nor of the various crimes which do not obtain a public notoriety. Of broken hearts, and bitter tears, and lacerated bodies, we can take no cognizance. O! if all these scenes could be exhibited, in a collective form, the view would shake the nerves of the nation!

In the insurrections which have taken place in Martinique, Antigua, St Jago, Caraccas, and Tortola, a vast quantity of blood has been shed, and many lives lost—the result of Colonial Slavery. We wish those who talk of breaking up this horrible system by a gradual process, to look at the following expose.

MARYLAND

A Mrs Lasky *murdered* by a black man and woman. The man hung.

A black man murdered by Thomas J Bond. Bond sentenced to twelve years imprisonment.

Betsey, a slave, sentenced to be hung at Hagerstown, for infanticide.

LOUISIANA

A slave fined $200, (!!) for shooting a female slave in New-Orleans.

Law passed by the Legislature, condemning to death any person who shall make any signs, or use in public or private any language, *having a tendency* to produce discontent among the free colored population!!

The slave Elijah hung in New-Orleans for having wounded (not mortally) a Mr Pandely. A colored lad, formerly his companion, died in spasms on witnessing his execution.

Sunday Schools for the instruction of the blacks prohibited by law. Penalty $500 for the first offence—*death* for the second!

Three hundred and seventy-one slaves imported into the port of New Orleans in one week: upwards of a thousand in the course of three or four weeks.

GEORGIA

A tax of $100 imposed by the City Council of Savannah, on every free man of color coming to that city in any vessel or otherwise.

A [illegible] shot by the overseer of his slaves.

A slave whipped to death near Macon, by his overseer. The murderer unpunished.

Another slave hacked to pieces with a hand-saw used on his naked carcass by his owner.

Several slaves, suspected of treasonable designs without the least evidence, tied to the limbs of trees and cruelly stabbed with swords. Two of them had their skulls split open.

A subscriber to the Liberator in Macon tarred and feathered, carried on a rail, ducked into the river, and taken to the whipping post, by a mob, for presuming to take the paper.

Five thousand dollars offered for the apprehension of either the editor or the publisher of the Liberator, by the Senate of Georgia.

Alderman Bunce presented by the Grand Jury of Scriven County, for having proposed to a Convention in Philadelphia the purchase and colonizing of all the slaves.

KENTUCKY

A slave hung for attempting to commit a rape. Another for the murder of a Mrs Dodd. Two others for attempting to poison their master.

Three of her own children drowned by a female slave, in consequence of her being chastised by her master.

SOUTH CAROLINA

A slave hung for having (as the Charleston papers state) *accidentally* set on fire a cotton factory!!

Peter, a slave, executed for having slightly wounded a white man. Also the slave Glasgow, for attempting to poison his master.

A reward of $1500 offered by the Vigilance Association of Charleston, for the apprehension and conviction of any white person detected in circulating the Liberator in that quarter.

TENNESSEE

A black girl, afflicted with the small pox, burnt to death (supposed purposely) in a lone building.

FLORIDA

A female slave shot at Pensacola by Lieut Wm H Baker, of the U S Army. No record of the punishment of the murderer.

ALABAMA.

A slave in Florence whipped to death by his master, George Hill.

NORTH CAROLINA.

A slave executed for petty larceny.

Sixty slaves surrounded and shot in a swamp, on suspicion of being revolters.

Nineteen slaves, at Portsmouth, attempted to escape in a [illegible], but were retaken.

A law passed by the General Assembly, requiring a quarantine of forty days of every vessel bringing a free man of color into any port.

A planter, named Woodruff, waylaid and killed by five slaves. The slaves executed.

Several slaves, convicted during the late conspiracy, had their heads cut off and stuck on poles at the four corners of the town. Thirteen others executed—others sentenced to transportation.

The Editor of the Liberator indicted by a Grand Jury.

A slave murdered at Rutherfordton, by one Henry Clonenger. C convicted of manslaughter, and sentenced to pay a trifling fine.

VIRGINIA.

Capt Thomas Hood killed at Cape May in an engagement with a gang of runaway slaves, who succeeded in getting clear.

Dick, a slave, executed for attempting to commit a rape on a white woman.

Mr Robinson, a respectable white gentleman, stripped naked, severely scourged by a mob of slavites, and compelled to leave the State, for having said, in a private colloquy, that the blacks were entitled to their freedom.

Upwards of one hundred slaves slaughtered in the Southampton tragedy—many of them in cold blood while walking in the streets; and about sixty white individuals, men, women, and children.

Some of the conspirators had their arms and ears cut off, the flesh of their cheeks cut out, their jaws broken asunder—in that condition, they were set up as marks to shoot at. The whites burnt one with red hot irons, cut off his ears and nose, stabbed him, cut his hamstrings, stuck him like a hog, and at last cut off his head, and spiked it to the whipping post.

Mr Henry Lewis, a planter in Prince George, burnt in his house, after first being murdered and robbed by his slaves. Five of the slaves hung.

Nat Turner, the instigator of the insurrection, hung, and two or three others, in consequence of his confession.

Three petitions presented to the Legislature, asking compensation—one from Levi Waller, for two slaves—another from Peter Edwards, for three slaves—another from Richard Porter for two slaves, unlawfully put to death, without trial, in the late insurrection.

Another petition presented, praying that a law may be passed forbidding colored youth being taught trades.

An infant slave drowned by its mother.

MISCELLANEOUS.

A constable in New-York City mortally wounded in attempting to arrest a runaway slave.

Several free persons of color kidnapped in various parts of the country.

The body of a black man found in a hogshead of molasses in Connecticut.

A white woman arrested at Alexandria for having kidnapped a colored girl.

About thirty or forty slaves executed at Martinique for a conspiracy.

Two thousand slaves landed at Cuba, from Feb 1 to March 15.

Several hundred slaves reported to have been killed in an insurrection at St. Jago.

Nearly one hundred slaves, from Africa, drowned in chains by the wrecking of a slave vessel on one of the Virgin Islands.

BOSTON,

SATURDAY, DECEMBER 24, 1831.

TO OUR PATRONS.

For your voluntary support, during the present year, we tender you our heartfelt acknowledgments, and solicit a continuance of your patronage. If your subscriptions were needed on the commencement of the Liberator, they are specially important at the present crisis. You have been informed, from week to week, of the formidable opposition which has threatened to swallow us up, and which seems to increase in virulence and activity. Some of the base and murderous charges which have been brought against us by the enemies of truth, on the right hand and the left, you have seen recapitulated in our columns; and you will bear witness to their aggravated malignity, and to the benevolence of our efforts. With many individuals among your number, we are personally acquainted; and we know them to be too wise and too philanthropic—as we believe you all are—to patronise a paper of a blood thirsty or malignant character. We all have but one object—the restoration of two millions of our fellow countrymen, who are now wearing the galling fetters of slavery, to equal rights and privileges, not by physical force but moral suasion—not by inflammatory appeals to the bad passions of men, but by calm, pungent and rational addresses to their understandings and consciences. We do not wish to emancipate the slaves at the expense of the happiness and safety of the planters; our benevolence

embraces the whole population ; our aim is to promote public as well as private good We are not vindictive in our feelings towards the slaveholders their crimes we abominate, their situation pity, their blindness deplore we see them burying themselves, and their victims, and us, and our country—together with the hopes of the world,—in remediless ruin ; and our duty to them, to us, to the world, to posterity, to God, forbids us to hold our peace We must—we will be heard apathy, now, is death—silence, treason—despair, criminal

Patrons, these are your views and feelings—they are ours Actuated by these, we propose to continue our efforts another year, and as long as He who is the avenger of the oppressed shall deem our instrumentality useful We ask you—all—to stand by us—give strength and permanency to the Liberator—let the light of truth blaze yet more intensely upon the thick darkness of our land—raise out the voice of humanity, justice, religion—make the trumpet of alarm to sound long and loud, that it may be heard from the east to the west, from the north to the south, every where rousing the sluggish, inspiriting the timid, encouraging the active, and uniting in one noble army all the friends of our country—the friends alike of master and slave, the friends of God ! So shall fetters fall, and the fabric of oppression totter to the earth, and the song of rejoicing be heard on earth and in heaven, and they who once were deadly enemies shall embrace as friends, and all wrongs be forgotten, and every man sit under his own vine and fig-tree, with none to molest or make him afraid

But we need, and the cause demands, something more than your patronage Endeavor, each of you, to get at least one new subscriber to the Liberator, to commence with the first number of the second volume Be prompt in complying with our terms —making payment in advance for the year We shall give you a larger sheet for the same amount of money, thus nearly doubling our past expenses. During the present year, if we have not lived exclusively upon bread and water, our fare has been simple and economical We are willing to suffer privation to the extent of human endurance, and to make sacrifices to the last farthing, to promote a cause so benevolent and exalted as that of African emancipation Patrons, we have made our appeal to you—will you repeat it to your friends, and in the ear of the public ?

One consideration more Make your memory a storehouse of arguments, and agitate the subject of slavery on every suitable occasion, and among all classes of people Discourse, write, debate, inflame about it Ever carry the torch of truth to illumine the moral darkness, and let your watchword be,—IMMEDIATE ABOLITION Be not afraid of the result talking will create zeal—zeal, opposition—opposition will drive men to inquiry—inquiry will induce conviction—conviction will lead to action—action will demand union—and then will follow victory *Don't give up the cause*

DISTRICT OF COLUMBIA.

☞ The following incident occurred in the proceedings of Congress of last week

Mr Adams of Massachusetts, (the ex-President of the United States) presented fifteen petitions, all numerously subscribed, from sundry inhabitants of Pennsylvania, all of the same purport, praying for the abolition of Slavery and the Slave Trade in the District of Columbia, and moved that the first of them should be read , and it was read accordingly

Mr Adams then observed, that it had doubtless been remarked that these petitions came not from Massachusetts, a portion of whose people he had the honor to represent, but from citizens of the State of Pennsylvania. He had received the petitions many months ago, with a request that they should be presented by him, and, although the petitioners were not of his immediate constituents, he had not deemed himself at liberty to decline presenting their petitions, the transmission of which to him manifested a confidence in him for which he was bound to be grateful From a letter which had accompanied these petitions, he inferred that they came from members of the Society of Friends , a body of men than whom there was no more respectable and worthy class of citizens, none who more strictly made their lives a commentary on their professions—a body of men comprising, in his firm opinion, as much of human virtue, and as little of human infirmity, as any other equal number of men of any denomination upon the face of the globe

The petitions, Mr A continued, asked for two things the first was, the abolition of slavery , the second, the abolition of the slave trade in the District of Columbia. There was a traffic in slaves carried on in the District, of which he did not know but that it might be a proper subject of legislation by Congress, and he therefore moved that the petitions he had had the honor of presenting, should be referred to the committee on the affairs of the District of Columbia, who would dispose of them as they, upon examination of their purport, should deem proper, and might report on the expediency of granting so much of the prayer of the petitioners as referred to the abolition of the slave trade in the District.

As to the other prayer of the petitions, the abolition by Congress of slavery in the District of Columbia, it had occurred to him that the petitions might have been committed to his charge under an expectation that it would receive his countenance and support He deemed it, therefore, his duty to declare that it would not Whatever might be his opinion of slavery in the abstract, or of slavery in the District of Columbia, it was a subject which he hoped would not be discussed in that House , if it should be, he might perhaps assign the reasons why he could give it no countenance or support At present, he would only say to the House, and to the worthy citizens who had committed these petitions to his charge, that the most salutary medicines unduly administered, were the most deadly of poisons. He concluded by moving to refer the petitions to the committee on the District of Columbia Referred.

☞ We do exceedingly regret, that the crowded state of our columns compels us to defer our strictures upon the remarks of Mr Adams until another paper If we do not misapprehend the public sentiment in this quarter, the course pursued by Mr A will excite general astonishment. It looks too much like a trimming policy—an attempt to court southern popularity—and is, withal, heretical in sentiment. This is not a time for northern dough-faces to trifle with the sympathies and petitions of their constituents. Every representative is expected to do his duty

By the following extract of a letter from a Washington correspondent of the N Y Daily Advertiser, it appears that Mr Adams is already gathering golden opinions from southern slavites

'Mr Adams's remarks made on printing the fifteen petitions from the Society of Friends, in Pennsylvania, praying for the abolition of slavery and the slave trade in the District of Columbia, have secured him much favorable regard, in the House from quarters whence he could not have expected it. Witness the compliment paid him by Mr Mitchell, of S C '

SOUTHERN AUDACITY.

Gov Hamilton, of South Carolina, has transmitted a Special Message to the Legislature of that State, on the subject of the late insurrectionary movements among the slaves, from which we copy the following paragraphs. Should he communicate with Governor Lincoln, he may expect a suitable rebuke for his meddlesome disposition —unless we greatly overrate the good sense, legal knowledge, and manly spirit of his Excellency We hope the correspondence will be open to public inspection, as it will involve the liberty of every citizen of Massachusetts

'The letter of the Governor of Virginia leaves no doubt that the spirit of insubordination in that State was excited by incendiary newspapers and other publications, put forth in the non-slaveholding States and freely circulated within the limits of Virginia That such engines are at work in our own State and throughout the southern States, if not extensively at least progressively, can admit of no question In proof of this I transmit you a letter which I received, amongst others written at that period, enclosing an Address delivered in Philadelphia and New-York during the last summer , also sundry copies of a newspaper termed the Liberator, which were sent to me as Governor of the State of South Carolina I also transmit to you a memorial from the American Convention for promoting the abolition of Slavery and improving the condition of the African Race, issued by William Rawle, President, requesting you to instruct your Senators and request your Representatives to use all their efforts for the gradual abolition of Slavery in the District of Columbia. After this event shall have been consummated, what the ulterior views of the memorialists are, will sufficiently appear from the Document itself , you are aware that in a complaint made by the public authorities in the City of Savannah, respecting the publication and distribution of the incendiary productions to which I have in the first instance referred as inconsistent with a just regard to the obligations of the Union, and calling for suitable punishments, for their suppression, it was answered by the constituted authorities of Boston, from which these publications emanated that they had no power to interfere, however justly they might reprehend the mischievous tendency of these publications. Without stopping to inquire whether this decision was correct or the reverse, it presents the extraordinary fact, that in a peaceful and united confederacy of States, we may have to submit to acts of hostility and annoyance from the citizens of one of its members, without a remedy which, if we were separate and distinct States, would justify a suspension of pacific relations, if on complaint made, it was unredressed according to every principle of international law

However justly the obligation might seem to arise on the part of the Federal Government, to arrest by penal Legislation acts and doings, in one or more States, inconsistent with that spirit of amity and justice due to the other members of the confederacy, which must form the bond of our Union, we will not I am sure seek this mode of redress, without an amendment to the Constitution of the United States, clearly conferring this power. We have suffered too much from the usurpation of undelegated power on the part of Congress to purchase our security at such a price, even if it could be thus obtained As I believe the evil to be a growing and pernicious one, it might be expedient that you should authorise me to communicate with the Governor of the State of Massachusetts, calling the attention of the Legislature of that State to this wrong of which we have such just occasion to complain , should you consider it unnecessary to pass some declaratory Resolutions for the concurrence and co-operation of the other States in the Union, as it regards our internal security, depending on such measures, as are fully within our own control I have reflected on the subject with much deliberation, and am satisfied that by a small addition to our annual expenditure in connection with our present military resources, every sort of peril may be obviated and the most perfect security given to the domestic peace and good order of our State.'

SENATORIAL VILLANY.

☞ The Georgia Senate has adopted Mr Nesbit's resolution, (alluded to in our last paper,) offering FIVE THOUSAND DOLLARS for the apprehension and prosecution to conviction of the editor or publisher of this paper A step like this, however ridiculous in itself, ought to stir up the indignation of every man in the Commonwealth A price set upon the head of a citizen of Massachusetts——for what ? For daring to give his opinions of the moral aspect of slavery ! Where is the liberty of the press and of speech ? where the spirit of our fathers? where the immunities secured to us by our Bill of Rights ? Are we the slaves of southern taskmasters ? Is it treason to maintain the principles of the Declaration of Independence ? Must we say that slavery is a sacred and benevolent institution, or be silent ?—Know this, ye senatorial Patrons of Kidnappers ! that we despise your threats as much as we deplore your infatuation ; nay, more—know that a hundred men stand ready to fill our place as soon as it is made vacant by violence. The Liberator shall yet live—live to warn you of your danger and guilt—live to plead for the perishing slaves—live to hail the day of universal emancipation ! For every hair of our heads which you touch, there shall spring up an asserter of the rights of your bondmen, and an upbraider of your crimes

Mr Nesbit's Resolution is thus noticed in two of our city papers

We have heard of 'capping the climax ,' but we have seldom seen so prominent and daring an example as the above. Where is the 'freedom of the press' ? What has become of our 'Declaration of Rights,' and our great national axiom, '*all men are born free and equal*' ? 'Hail, Columbia, happy land !' when men of *principle* and conscience must be *kidnapped* for publishing their opinions.—*Boston Telegraph.*

We conceive this resolution of Mr Nesbit is an attempt to legalize abduction, murder and crime It certainly can be none other than such an attempt. And as such, it is an insult on the honesty, dignity and integrity of a Republican Legislature, and high treason against the Constitution of a free people Establish such a precedent as this, and what will follow ! Why, the whole system of jurisprudence would be unavailing, and the greatest crimes would be harmless The sum offered would induce many a daring villain to commit the foulest deeds , when he knows he shall be protected by Legislative authority This is giving public license to commit crime with impunity But, in the present case, such an act on the persons of the editors of the Liberator, as' this resolution is intended to sanction, would be the watchword, not only for a little yankee operation , but it would make hundreds of editors in the same cause in which they are so laudably engaged—viz. universal emancipation
Boston Christian Herald.

A petition of the Society of Friends, adopted at their yearly meeting, praying for some attention to the evils of slavery, was presented in the Virginia Legislature last week The Richmond Whig remarks—

It will be observed that the petition of the Friends was referred by a great majority This is an important step The question of remote and gradual abolition is under the consideration of the General Assembly Circumstances have subdued the morbid sensitiveness which disallowed even public allusion to the topic. Public opinion can now [illegible] its wishes Events will demonstrate the groundlessness of apprehension from considering the question of abolition. The people of the Commonwealth will feel emboldened to express their wishes openly and unreservedly, and the practicability of ridding ourselves of an evil which all men confess to be the sorest which ever a nation groaned under, will now be tested We do not know that yesterday will not be celebrated by posterity, as a day entitled to be associated with the Fourth of July, by the benefits which may flow to Virginia from the step then taken

CORRECTION We stated, in our paper of the 12th November, that we had received a very insulting epistle from Allen Fleming, Postmaster at *Macon*, Georgia For Macon read *Marion* M R Wells is Postmaster at the former place We have just discovered our error, and hasten to correct it—it being wholly unintentional

Another trial to elect a Mayor took place in this city on Thursday last. Mr Sullivan having declined standing as a candidate, the contest was carried on with great spirit between the friends of the Hon Charles Wells and the Hon Theodore Lyman Mr Wells received 3316 votes , Mr Lyman 2405 ; scattering 235 Mr Wells, therefore, is our next Mayor

PRECOCIOUS DEPRAVITY An uncommon instance of malicious depravity occurred in this city on Monday A Lad who was an apprentice to a respectable apothecary, (Dea. Daniel Noyes,) had been detected in some dishonest practices, and his master had determined on sending him home to his parents. In order to prevent an exposure of his fault, the boy attempted to poison the whole family On Monday forenoon, he went to the house and enquired of the cook what was in preparation for dinner ; and having ascertained, he sprinkled arsenic on the meat, butter, &c , put a portion of the same poison in the tea-kettle, and mixed another portion with sugar in the sugar-bowl He then put a cracker into his pocket, and said he should not come home to dinner Immediately after dinner, the whole family of six persons, including a domestic, were seized with vomiting and violent irritations, the effect of the arsenic Medical aid was forthwith called, and the proper antidotes administered.

The lad was carried before the Police Court, on Wednesday afternoon, and ordered to recognize in the sum of $3000 for his appearance at Court on Friday the 30th instant , in default thereof, he was committed to prison

Six members of Mr Noyes's family were poisoned , himself and wife, one child, two ladies, (cousins of Mrs N) and a domestic They are all still confined to their beds. With one exception, the persons poisoned are believed to be out of danger

TAKE NOTICE.

☞ This number, being the 52d, completes our first volume , consequently our next paper will be dated January 7, 1832

☞ Wanted, half a dozen complete files of the Liberator, for which will be given an advance upon the subscription price. Apply at this office

Also wanted, immediately, for which cash will be paid, 1 copy of No 1—2 of No 2—1 of No 3—2 of No 4—1 of No. 5—3 of No. 6—1 of Nos. 7, 8, 9, 10, 11, each—3 of No 13—1 of Nos 14, 15, 16, each—3 of No 24—2 of No 27—1 of Nos. 32, 34, each

☞ Among the pleasing events of the year may be mentioned the liberation, by the British Government, of 164 slaves exported from Alexandria, in consequence of a shipwreck on Abaco ; and also the admission of the free blacks to equal privileges with the whites in Martinique, St Croix, Kingston, St Barts, and Barbadoes

A Paris paper of Oct 20 says —' All Egypt is infected with the Cholera Morbus, which is more destructive in the principal towns than ever the plague has been From 600 to 800 persons daily died at Cairo ' From the 19th of August to the 1st of September, about 9000 persons had died

There had been more fires at Constantinople

The President of Greece, Capo d'Istria, was assassinated as he was entering a church, Oct. 9.

☞ A riot of a most alarming character, took place at Bristol, on the 30th of October, and continued until the 2d of November, supposed to have resulted from the disappointment of the people at the defeat of the Reform Bill Many people were killed and wounded by the troops, and many of the mob, it is supposed, were consumed with the buildings fired by themselves They defeated the Police and the Military, broke open the Bridewell, the New Jail and Gloucester County Prison, liberating the inmates and destroying the buildings, burned the toll-houses at the bridges, the Bishop's Palace, the Mansion House, the Custom House, the Excise Office, together with forty-two other dwelling and ware houses !

The London Times of Nov. 2, speaking of the suppression of the riots at Bristol, says —' We grieve to state, that in the performance of this indispensable and painful duty, the arms of our gallant soldiers occasioned a great loss of lives,—that between 400 and 500 of the rioters are calculated (though on no certain *data*) to have been cut down by the military, or to have otherwise perished !'

EVENING SINGING SCHOOL.

THE subscriber proposes to open an Evening Singing School for the instruction of colored Ladies and Gentlemen, as soon as a sufficient number of names are obtained. His terms will be moderate. Reference as to his qualifications as a teacher may be had to the Editor of the Liberator No pains will be spared to explain the science of music to the scholars Subscription papers are left with Mr J G Barbadoes in Brattle-street, Mr J H Howe, in Court-street, and at the office of the Liberator Notice will be given hereafter of the time and place of commencement. PULASKI W FLANDERS.

Dec 24

GENTEEL BOARDING HOUSE

FOR COLORED TRAVELLERS AND RESIDENTS

ROBERT WOOD

GIVES notice to his friends and the public, that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month Every effort will be made by Mr Wood to suit the taste and convenience of his patrons. Gentlemen of color, in other places, on visiting Boston, will find his house a desirable resort Patronage is respectfully solicited. Dec.17

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